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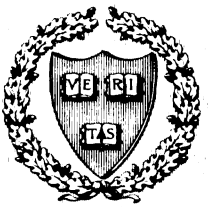

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THE

MILLENNIAL HARBINGER:

A MONTHLY PUBLICATION,

DEVOTED TO

PRIMITIVE CHRISTIANITY:

CONDUCTED BY

Alexander Campbell.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice—Fear God, and give glory to him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water. JOHN.

Great is the truth, and mighty above all things, and will prevail!

NEW SERIES—VOL. V.

BETHANY, VA.

PRINTED AND PUBLISHED BY A. CAMPBELL.

1841.

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INDEX.

A

Abuses of the Press, - - - - - 169
Address delivered before the Charlottesville Lyceum, - 337
by President James Shannon, - - - 126, 149
to the Clarksburg Convention, - - - 433
to the Popular Club of Nashville, Ten. - 457
on the Philosophy of Memory and of Commemorative Institutions, - - - - - 558
Additional Testimony confirmatory of our views of Baptism, 137
Alarm The—Proposals for publishing, - - - 431
Appeal, Right of, - - - - - 38, 54, 122
Apostolic Churches, - - - - 85, 132
Astonishing Facts relative to a former Organic World, - 585
Atmospheric Effect, - - - - - 142
Atonement, - 12, 59, 116, 156, 193, 234, 248, 295, 369, 389

B

Baptists The, - - - - - - 92
against themselves, - - - - 519
the Old, - - - - - 385, 499
Baptism, additional Testimony confirmatory of our views of, 137
Evangelical Purification, - - - 360
for the Remission of Sins, - - - 417
Baptismal Regeneration, - - - - 494
Banner & Pioneer, and Reformation, - - - 407, 418
Bank worth having, - - - - - 288
Bartlett, Mr., Will of, - - - - - 288
Bethany College, - - - 269, 329, 377, 432
Bible, Study of the, - - - - - 421
Bishop and the Canon, - - - - - 584
Boy, the Orphan, - - - - - - 596
Broaddus, Elder W. F., - - - - 260, 380, 519

C

Calumny, a New, - - - - - 418
Campaign in Mason County, Kentucky, - - - 209
Carlyle, - - - - - - 539
Catechetical and Analytical Index to the Study of the Bible, 421
Christian Character and Privileges, - - - 556
Herald *versus* Free Discussion, - - 267
Publisher, - - - - - 48, 238
Organization, Nature of the Christian, - - 532
World, - - - - - - 96

Digitized by Google

Charity, True and False, - - - - - 68
Circular Letter, - - - - - - 542
Clarksburg Convention, Address to the, - - - 433
Clerical Living for Sale, - - - - - 517
Coming of the Lord, - 5, 49, 98, 274, 320, 375, 424, 576
Conversations at the Carleton House, 31, 73, 104, 145, 213, 280, 313 363, 411, 512, 550
Conversational Improvement, - - - - 167
Converting Influence, - - - - - 218, 289
Correct Views, - - - - - - 84

D

Decline of Partyism, - - - - - 241
Deferred Articles, - - - - - 384
Demonology, - - - - - - 457, 580
Dialogue, - - - - - - - 419
Difficulties in Churches, - - - - 38, 54, 122

E

Eastern Lights, - - - - - - 509
Education, - - - - - 28, 480, 593
an Address delivered at Clarksburg, Virginia, 433
Manual Labor honorable, - - - 273
by Miss Sedgwick, - - - - 187
Elegant Extracts, - - - - - 591
Eternal Union of Friends, - - - - 540
Excursions, - - - - - 224, 286, 327

F

Family Culture—Conversations at the Carleton House, 31, 73, 104 145, 213, 280, 313, 363, 411, 512, 550
Finney's Substitute for Baptism, - - - 141
Friends, eternal union of, - - - - 540

G

Genius of Christianity, - - - - 48, 95
Greenville Institute for Young Ladies, - - - 335

H

Heaven, nothing true but, - - - - 172
Holy Spirit, agency of the, - - - - 496

I. J

Immersion in Cold Water, - - - - 175
Imperfections of Modern Apostolic Churches, - - 85
Institutions Literary, - - - - - 71
Jacobs' Testimony on the subject of Baptism, - - 141
Jews in the Barbary States, - - - - 95

K

Knowledge indispensable to Religion, - - - 206

L

Lord's Day, Sanctifisation of, - - - - 541

Digitized by Google

M

Maternal Influence, - - - - - - 92
Methodism, - - - - - - 230
Heads and Horns of, - - - - 531
Methodist Press, - - - - - - 93
Meetings, - - - - - - 432
Modern Proselytism, - - - - - 245, 304
Moral Philosophy—Is it an Inductive Science? - - 337

N

Nature of the Christian Organization, - - - 532
News from the Churches, 47, 88, 143, 190, 239, 288, 330, 381, 429
520, 587

O

Obituary, - - 96, 143, 192, 240, 383, 432, 539, 595
Observations on the 50th chapter of Isaiah, - - 173
Ode to the Deity, - - - - - 96, 144
Order, - - - - - - 189
Origin of the Puritans, - - - - - 428
Orphan Boy, - - - - - - 596

P

Passover and the Lord's Supper, - - - 204
Past and the Present, - - - - - 78, 109
Periodicals, Religious, - - - - 170, 227, 324
Peck, Elder J. M. - - - 309, 310, 504, 506
Popish Bigotry, - - - - - - 586
Practice better than Theory, - - - - 81
Preparatory Remarks, - - - - - 3
Prospectus by F. W. Emmons, - - - - 336
Proposition to the Denominations, - - - 427

Q

Query and Answer, - - - - - 490

R

Reformation, - - - - - - 419
Regeneration, Baptismal, - - - - 594
Religious Periodicals, - - - - 170, 227, 324
Meetings, - - - - - 384
Romans, ch. v. 12 to 18 verses, an Exposition of, - 402
Responsibility, - - - - - 547

S

Sanctification of the Lord's Day, - - - 541
Scriptural View of Christian Character and Privilege, 135, 182, 201
556
Shannon James, Inaugural Address of, - - - 126, 149
Spirit, Agency of the Holy, - - - - - 496
Discussion of the Influence of, - - - 309, 504
On living according to the, - 83, 111, 199, 404
State Meeting in Missouri, - - - - 335

Digitized by Google

Stiles, Joseph C., - - - - - - 88
Stone, Barton W., Notes, - - - 373, 537, 538
St. Peter's Church at Cincinnati, Ohio, - - - 379
Study of the Bible, - - - - - 421
Style, - - - - - - - 558

T

Thoughts on Education, - - - - - 28
Tobacco, - - - - - - - 312
Transcendentalism, - - - - - 481
Truth of God, - - - - - - 70

U

Union Meeting at Lexington, Kentucky, - 237, 258, 260, 380

V

Various Notices, - - - - - - 384

W

Wesley's Views of Baptism, - - - - 140
What next?—From the Christian Herald, - - 87
Word of Life, by Elder A. Broaddus, - - - - 24

Y

Yantis, Revd. J. L., of Missouri, - - - 373

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PREFATORY REMARKS.

We now commence the nineteenth year of our editorial labors and the thirty-first of our public ministrations in the cause of religion.—Not to have committed errors in so long a time, in so many and so various efforts, and in so many conflicts with infidels and sectarians, would be an exemption from the present conditions of humanity—to which we neither can, nor will, make any pretensions. Touching these errors, whether they respect persons or things, be they few or many, we humbly ask the forgiveness of the heavenly Father, as we forgive from the heart all that have trespassed against us in word or deed.

It is difficult to engage in controversy and not to be actuated, or at least appear to be actuated, by the feeling of enmity or the spirit of rivalry. To avoid this, both in reality and in appearance, I have found it necessary never to contemplate an opponent in the light of an enemy, or of a rival; and therefore I have not in my mind the idea of a rival or an enemy in the person of any living man, friend or alien.—I feel it my solemn duty to expose and oppose the opinions, claims, and pretensions of men, in whatever attitude they may stand to me, just so far as I think them injurious to the cause of truth, piety, and humanity, without any unkind feeling to their persons, or any other desire than that of their personal holiness and happiness.

It is admitted on all hands, that we have brethren that have gone astray as preachers, as teachers, and as editors; and if they have done much good, they have also done much injury to the cause of reformation. All claim equal freedom of speech, and of writing what they please; and, perhaps, with equally good intentions and equally self-approving motives: still it follows not that all are equally competent to instruct, equally free from error and equally worthy of public confidence. Yet in reference to such persons a difficulty arises of no easy decision, viz.—Whether it is better to suffer every one to do all the good and all the injury he can, or timously indicate the evil and admonish him of it. The former is suffered at the risk of much public injury—the latter, at the hazard of the private friendship of the errorist. From a retrospect of all our publications, I have learned that some men can assume the chair of the critic and the seat of the censor with singular good grace and good fortune, who cannot endure a hint with that graceful ease and cheerful acquiescence with which they administer their own rebukes to others.

There needs a censor of the Reformation Press just as much as a church needs a bishop, a family a head, or the literature of England and Scotland the London and Edinburg Reviews. But he that would aspire to the invidious chair, besides a large annual tax of public and private censure, would have to incur the risk and hazard of losing the esteem and affection of some worthy brethren, to whom a single censure or reproof would be more intolerable than a hundred plaudits.—Long, then, as I have seen the need of this, I dared not to assume the ungrateful office. True, indeed, I experimented a little in one or two cases; but the parties soon engaged the sympathies of a few whom they beguiled to cry out, Proscription and the fear of a rival!

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It is curious and interesting to enumerate and retrospect the periodicals that have, since our commencement, arisen to plead the cause of reformation. To trace their characters and fortunes, and to compare them with one another, would, but for the ungrateful task, be profitable to all concerned. I will, however, mention their names, and leave their characters and fortunes for other times and for other hands. In the United States we have had *The Christian Messenger*, *The Christian Preacher*, *The Christian Reformer*, *The Christian Publisher*, *The Christian Panoplist*, *The Christian*, and *The Primitive Christian*. We have had *The Inquirer*, *The Evangelist*, *The Apostolic Advocate*, *The Gospel Advocate*, *The Disciple*, *The Berean*, *The Morning Watch*, *The Heretic Detector*, *The Highway of Holiness*, and *The Journal of Christianity*. In Nova Scotia we have had *The Christian Gleaner;* in Upper Canada, *The Gospel Vindicator;* and now we have in New Brunswick *The Christian*. In Old England we have had *The Millennial Harbinger*, and have now *The Christian Messenger*. These, added to *The Christian Baptist* and *The Millennial Harbinger*, make our periodicals, living and dead, equal the twelve Patriarchs and twelve Apostles in number, only that while the former arose at intervals during eighteen centuries, the latter occupied not quite as many years.

Now that there has been amongst these a very great harmony in many important points, is most true; but it must frankly be confessed that it would be very difficult from some of them to ascertain what are the clear and distinctive attributes of that reformation for which, as a party, we contend; and that far from aiding that cause, some of them have been a serious injury to it, must, in all candor, be acknowledged. Yet when we consider the facility with which, in this age of improvement, any one may appear before the public as a teacher or a writer, it is a matter of wonder and of thankfulness that so much good, with so little harm, appears to have been achieved. Two-thirds of the whole number have indeed completed their testimony, finished their labors, and gone to rest.

In the present volume some points claim our special attention: such as, the necessity of a more conciliatory spirit towards the more evangelical professors—the necesstty and practicability of the enjoyment of larger measures of spiritual influence—education in all its branches, domestic, scholastic, and ecclesiastic—and especially the coming of the Lord.

To promise little and do much, is the true philosophy of a prudent editorial course. Having much on hand, and much in purpose, we only promise our determination to be as useful and interesting as possible to all our readers. A happy new year to all our readers, happier and more prolific of good to the world than the last, is the prayer of their sincere friend the Editor. A. CAMPBELL.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. V. BETHANY, VA. *JANUARY*, 1841. No. I.

THE COMING OF THE LORD.—*No. I.*

THE BIBLE.

Book of books, book of ages, book of wonders, book of life, book of God! Thy moral wonders, like those of Nature, have never yet been told. No man has ever seen them all. The antiquities of Nature and the futurities of things, the origin of man, his sublime nature, his marvellous relations, his infinite obligations and glorious destiny, are thy favorite and delightful themes. Immeasurably thou transcendest all the metes and boundaries of human knowledge. Thou coverest the whole area that divides eternity, and penetratest far into an infinity that is past, and an infinity to come. Thy first page has inscribed upon it the generation of heaven and earth, and thy last page foretells the creation of new heavens and a new earth. The spreading out of these heavens date thy first chapter, and after folding them up the expansion of new heavens, new worlds, and new creations, date thy last. Between these the history of man, in all his incomparable fortunes, good and bad, is faithfully and infallibly written. God himself, the source of universal being—the father of eternity—the spring of all life, and the fountain of all bliss, is revealed upon thy pages in full and perfect adaptation to the capacity, conditions, and circumstances of fallen humanity. Thy first lesson to fallen man intimates a coming of the Lord in human flesh for man's redemption, and thy last assures him of his coming in divine glory, as the final arbiter of the immutable doom of angels and of men. If the universe be the work of an almighty hand, assuredly thou art the work of an Almighty Mind! O Lord, inspire our hearts with the admiration and love of thee!

PROPHECY.

History and prophecy, in a most felicitous alternation, travel hand in hand through all the leaves of the book of human destiny. No other volume presumes to foretell the future—none dares to narrate the

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things that shall be hereafter but the Book of Inspiration. This is an attribute of the Bible, to which the Korans, the Zendavestas, the mythologies of Grecian and Roman superstition dare not so much as to pretend. The Book of all Ages, fearless of all scrutiny, challenging the chronicles of all nations, attempts the disclosure of all human destiny by giving us the faithful records of the past and the certain visions of the future. The times to come are written out with the unerring certainty of an Omniscient Eye, to which the past, the present, and the future are equally evident and certain. But it is more difficult to read the future than the past; and to comprehend the things that shall be, than to understand those that have been. The believer of the Bible has, however, an immense horizon. The sceptic is but the occupant of an atom of the universe for the term of a moment compared with the Christian, that native of heaven, and pilgrim of time, whose mental peregrinations far transcend the beginnings and the endings of all that is finite, and launch into systems of nature and of grace commensurate with the perfections of God, and enduring as eternity itself.

History terminates with the grave, while prophecy animates us with the radiant hopes of a bright and boundless future. The three words, "*and he died*," complete the last sentence in the biography of the most venerable antediluvian as they do that of the infant of a day; while the life-inspiring words, "*the dead shall revive*," is the prefatory oracle of new and more magnificent creations which the last chapter of earth's history announces to the world. As the telescope not only augments and brightens the visible constellations, but introduces us to suns and their systems invisible to the naked eye, so prophecy opens to our mental vision systems and operations of wisdom and power, of justice and grace, of such transcendant brightness and glory as to eclipse the most brilliant scenes that time has spread upon its canvass. But the immense field must be surveyed piece by piece; and, at present, one prophetic object superlatively claims our attention. That prediction which, if not the signs of the times, certainly the voice of the people, calls up to our consideration, is the personal return or *coming of the Lord*.

But this "blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ," is to be contemplated in all its references to the whole chart of time, to those five great spirits that are now moving upon the face of the waters, viz.—Bibleism, Mahometanism, Papalism,* Paganism, and Atheism. The fortunes, conflicts, and

triumphs of these antagonizing spirits fill up the grand outlines of the prophetic drama. If they are not discussed and exhibited in this order, and under these titles, they are in other and various forms: for these, in fact, engross all human nature, human character, and human destiny.

Much of the prophecy of the Old Testament constitutes the history of the New; and all civil and ecclesiastic history are but the developments of Jewish and Christian predictions. One of the difficulties, and indeed a chief difficulty in the path of all interpreters, is the separation of the fulfilled from the unfulfilled portions of the prophetic intimations. We shall not in the commencement attempt to draw these lines. What is clearly and by almost universal consent unfulfilled, will first command our attention. That the *two* great impostures of the East and of the West have arisen—that Mahomet and the Pope have been born, needs not to be proved: consequently those prophecies which concern the rise of the pretended Prophet of God, and the infallible Vicar of Christ, have been fulfilled. But the fortunes of the Koran, and of the oral traditions—the downfall of the Eastern and the Western impostures, or the triumphs of the gospel over its four grand rivals, Mahometism, Papalism, Paganism, and Atheism, occupy a large space in the yet unfulfilled visions of Daniel and of John.

Public attention is, therefore, specially directed to five great events:—The downfall of Mahometanism, the demolition of the Papacy, the conversion of the Jews, the end of Paganism, the abolition of Atheism, or the Millennium, and, as connected with them, *the coming of the Lord.* Of these the last is now the first in importance; because as we contemplate *it*, so must we understand the others. For if the Lord is to destroy Mahometanism, Papacy, Judaism, Paganism, Atheism, by the brightness of his coming—by his personal and literal return—then indeed we settle the whole matter the moment we settle the question in the affirmative, *Will the Lord in person come before, or after, the Millennium?* Two points, then, almost equally press upon our attention—*the Millennium* and *the coming of the Lord.* They mutually explain each other. If the Lord come in person before the Millennium, the Millennium will be a very different state of things compared with a Millennium which precedes the personal return of the Lord. Contemplated in this point of view, it must be obvious to all that the clear and scriptural settlement of the question, *What is the Millennium;* or of the question, *Will the Lord personally return before the Millennium,* settles the chief points in the yet unaccomplished portions of Jewish and Christian prophecy. Considered in this light, we must all feel a greater interest in settling one or both of these questions: and of these two, in my view, that which ascertains the coming of the Lord,

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whether in person or in spirit, before the Millennium, is the cardinal point in the whole subject of prophecy. We shall therefore give the precedence to this question, *When will the Lord personally return—before or after the Millennium?* Still we shall pioneer the way by presenting a synopsis of the more prominent and popular theories of the Millennium.

THEORIES OF THE MILLENNIUM.

Mr. Begg's Theory.—Israel shall return to their own land. Jerusalem will be rebuilt. The Lord will descend from heaven and dwell in Jerusalem—"Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." He will continue his personal presence on earth certainly 1000, and probably 365,000 years. The nations will go to see him, and to worship in Jerusalem, and keep the annual feasts. The Man of Sin shall be destroyed by the Lord in person or by the brightness of his coming; and the race of evil doers shall generally be cut off. A resurrection of the saints and martyred witnesses of Christ precede the millennial reign. This is the first resurrection, and shall precede the second from 1000 to 365000 years. The earth and the atmosphere will be changed. A more genial climate and a more fruitful soil will reward the labors of the husbandman. Still the earth's identity and its present localities shall continue; and "although it will be a period of unprecedented holiness and happiness, neither sin nor death will be wholly excluded." "The child shall die a hundred years old; and the sinner being a hundred years old, shall be accursed." And, therefore, during the millennial dispensation this world will be the abode of men in the flesh, who will have intercourse with the immortal men who are reigning with Christ. But of the nature of the employment of the reigning saints, and of their intercourse with mortal men, he has no knowledge.*

A short apostacy will succeed the Millennium. Satan will be set free from his captivity, but will ultimately be destroyed. Then comes the general resurrection of all that died during the Millennium, and those who were not raised at its commencement, which will be followed with the general judgment and eternal rewards and punishments.

Mr. Miller's Theory.—This is bolder and more intelligible than any of the moderns. According to this view, the general conflagration, the resurrection of the dead saints, the transformation of the living, and the personal and glorious return of the Lord, must precede the Millennium. "The Millennium is a state of personal, glorious, and immortal reign on the new earth—a new dispensation, new heavens,

* Page 239.

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and new earth." The wicked, their counsels and works, will all be destroyed at the coming of the Lord. The thousand years of millennial glory and bliss will transpire "between the two resurrections"—that of the righteous and of the wicked; the latter having been slain at the commencement of the Millennium, and all the living saints changed. There will be neither birth nor death, conversion nor apostacy during one thousand years. Gog and Magog can be found only in the wicked spirits who lived and died before the Millennium, and who, when reanimated at its close, will lay siege to the New Jerusalem; but will be judged, and cast down to hell by fire from heaven falling upon them in the very act of their rebellion. The Millennium will commence, or rather this world will come to an end, in the year 1843, or 1847 at farthest. The day of judgment will then commence, and will continue for the whole thousand years; at the end of which the wicked shall be raised and sentenced to everlasting ruin.

The Protestant Theory.—The Millennium, so far as the triumphs of Christianity is concerned, will be a state of greatly enlarged and continuous prosperity, in which the Lord will be exalted and his divine spirit enjoyed in an unprecedented measure. All the conditions of society will be vastly improved; wars shall cease, and peace and good will among men will generally abound. The Jews will be converted, and the fulness of the Gentiles will be brought into the kingdom of the Messiah. Genuine Christianity will be diffused through all nations; crimes and punishments will cease; governments will recognize human rights, and will rest on just and benevolent principles. Conversions will not only be genuine, but early and general. Large measures of divine influence will be vouchsafed. One extended and protracted series of revivals will keep pace with the exigencies of society. The seasons will become more mild; climates more salubrious, health more vigorous, labor less, lands more fertile, and the animal creation more prolific: for the knowledge of the glory of God shall cover the whole earth as the waters cover the channel of the sea. The Millennium is to precede the coming of the Lord, the general conflagration, and the creation of new heavens and earth.

Such are the chief attributes of the Millennium according to the more prominent theories of the present day. There are others different in some of their accidents; but in the main we have their essential features in those three. That which at present most agitates this community is the theory of Mr. Miller. It is more definite, bold, and positive than the others; and being so nigh at hand, cannot fail to awaken considerable interest Of all theories that have come under my consideration, it promises least of blessing to the human race.—

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Its commencement is the end of conversion. The fruits of Christ's death are all gathered in 1843, so far as the number of participants is concerned. The number is never after to be increased nor diminished. It is sealed and registered for ever. During his thousand years there is not one child born, one sermon preached, nor one soul converted; the living saints are all changed, and the dead are all raised when the Lord comes; and his coming is the first day of Mr. Miller's Millennium. This does not, however, in the least affect its truth. It may be that the church has been dreaming of converting a world of Jews and Gentiles never to be converted; that Paganism, Mahometanism, Papalism, Atheism, and Bibleism are all predestined to live till the Lord comes, and they all shall die in the same day.

Again, it will be argued against his Millennium that it seems to have no object in view, except the mere occupancy of this earth for a thousand years as a mere gratification to the saints before the wicked shall be raised. It is giving them a long life on this planet by way of compensation for the bad treatment they received on it from those wicked men who are in their graves, while the saints are reigning here in great glory with their King. Still all this deducts nothing from either its possibility or its truth. This may be the Lord's will; and if so, we acquiesce in it.

Mr. Begg's theory promises more; but it has some inconveniencies also. The Lord is in Jerusalem, and his saints are dwelling in immortal bodies, while flesh and blood in sinful and mortal men are tabernacling among them. After his first resurrection they are marrying and giving in marriage; children are born, and sinners die; while the glorified Messiah and the saints in spiritual bodies are triumphing in Jerusalem. The saints are eating spiritual food in Jerusalem, while they are ploughing and sowing, reaping and threshing, grinding and eating earthly food in the country round about! A thousand such incongruities arise in my mind while speculating upon the speculations of these pious and benevolent men.

Again, the more popular theories are vague, indefinite, and in some points imaginative also; and, upon the whole, unsatisfactory. Still the subject is not to be abandoned in despair; and as "the promises still seem to travail with a glorious day of grace," and that the saints are to take and possess the kingdoms under the whole heavens, it is doubtless worthy of a more profound consideration and a more extended research than we have yet been able to bestow upon it. We shall resume the question of the coming of the Lord.

WHEN WILL THE LORD COME?

This is not, indeed, a speculative and uninteresting subject. It is highly practical. To be convinced of it we have only to observe the

conduct of those who are now looking for the immediate personal return of the Lord before the extension of his kingdom, and compare it with that of those who expect it after the Millennium. The former have almost, and they ought to have altogether, abandoned all effort and prayer for the conversion of the Jew and the Greek, for the breaking down of Mahometanism, Papalism, Paganism, and Atheism. In 1843 the day of judgment commences, and conversion ceases; and why should they who believe this engage in sending the gospel to foreign lands, or in translating the scriptures into foreign languages, or in any great enterprize that looks beyond a period so nigh—just at the door. It cannot be but that our views of the coming of the Lord must affect our action on such subjects as these. The expectants of the immediate personal return are, indeed, laboring to awaken their families and friends and neighbors to a preparation for that awfully grand and glorious event, and so far are acting both rationally and benevolently. But farther than this their theory will not suffer them to go.* On the other hand, they who expect the Jew and the Greek to be converted, and all nations to be blessed by the Messiah before the end of the world—who are looking for a new moral order of things to continue for a thousand or more years, are full of ways and means for the diffusion of knowledge, for the intellectual and moral improvement of society, for the introduction of a new and better era in all that pertains to the political and moral condition of the world. They are seeking by new modes of instruction, mental and moral, to mould human nature after a more perfect model, and thus to prepare the way for a more perfect display of the transforming efficacy of the gospel on the whole constitution of man. It is therefore a practical question.

A personal and literal coming of the Lord was both the promise and the completion of the Old Testament dispensation; and as evidently it is the chief promise, the glorious hope, and the grand cosummation of the New Testament and its dispensation. Christians, then, who love their absent Friend, and in whose presence there is fulness of joy, cannot but reflect with intense interest upon the prophecies concerning his glorious and triumphant return. Theirs is the blessing promised to them that read and understand the visions of the future as sketched by the last and the most beloved of the twelve Apostles of the Lamb.

All parties concur that the Lord will come in some sense, either

* I know it is difficult for those who believe the theory to act in a manner consistent with it. Even Mr Miller himself, of whose moral excellence I have a good report from various sources, has secured the copy-right of his book for some ten years after the end of the world, as if such a right could secure it against the general conflagration!

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personally or in the power of the Holy Spirit, and in the displays of vindictive majesty before this happy period arrives. Those emphatically called "Millennarians," contend that the Lord will come in person before there is any radical and extensive improvement of society; and as we all believe and hope for the personal coming of the Lord some time before or after the Millennium, we now institute the inquiry, *When will the Lord come?* Our method of prosecuting this inquiry shall be as follows:—

1st. What events are to be immediately attendant on the Lord's coming.

2d. Inquire what events are clearly and unequivocally to occur before he comes.

3d. What events are immediately to succeed his coming.

These points scripturally ascertained, and if we are not able to state the day or the hour, we may be able to say whether that event is immediately to be expected, or whether it is to be the antecedent or the consequent of a millennial dispensation.

Let us, then, prayerfully and diligently, and with all mental impartiality, set ourselves to the examination of this great subject. If the Lord is to come personally in 1843 or 1847, we ought to know it as well as others, and from the same documents, and we ought to arrange our business and make our calculations accordingly. May the Lord give us understanding in all things necessary to our holiness and happiness! A. C.

ATONEMENT—*No. IV.*

Brother Campbell—I WILL preface the following remarks with an extract from my "Address," 2d edition, 1821.

"In God's dealing thus with Israel, he is to be viewed as their temporal king, or political head. 1 Sam. viii. 6, 7, and xii. 17, 19. In this relation, although he granted no pardon to presumptuous sinners according to law; yet as a spiritual Saviour and Redeemer, he did show mercy, and grant pardon to those offenders who repented, believed in, and plead his gracious promise or covenant. In other words, they were justified by faith in the gospel preached to Abraham four hundred and thirty years before the law, and which was continued to be preached to the Israelites, and by which, without the deeds of the law, all the children of Abraham, whether Jew or Gentile, have been in every age justified. Lev. xxvi. 42. Deut. xxx. 31. Num. xiv. 19, 20. Gal. iii. 8. Heb. iv. 1." page 38.

I am glad to find that we agree in the leading principle of legal

sacrifices, that their virtue only extended to temporal blessings, and to the averting of temporal curses—that they could not purify the conscience nor justify the sinner in the sight of God, so as to free him from the future judgment of God, and from future punishment in another world, and to give him a place among the sanctified in heaven. For this doctrine I have been an advocate for many years. Though we agree in this, yet we differ in two points. You contend that the benefit of sacrifice was granted to transgressors of every class, but one—"This is the man who presumptuously despised Moses and renounced his dispensation." I contend that there are many unpardonable transgressors of the law, to whom the benefit of sacrifice was not granted, nor pardon obtained by them. They must die without mercy. These characters are the idolators, the blasphemers, the Sabbath-breakers, the disobedient children to parents, the murderers, adulterers, and many similar characters named in the law—all of these are worthy of death, and must surely be put to death. Let us have the general law, Deut. xvii. 6. "At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death." What can be more explicit than Numbers xxxv. 31. "Moreover, ye shall take no satisfaction (*kaphar*, *atonement*) for the life of a murderer, who is guilty of death." So of the other characters mentioned above. See and read attentively the following texts:—Gen. ix. 6. Deut. xvii. 2, 13; vi. 13; xii. 18. Exod. xxi. 14, 17. Lev. xxiv. 16; Exod. xxxi. 15. xxxv. 2. Lev. xx. 10, 11. Deut ix. 16. Exod. xxii. 20. Num. xv. 30, &c. Are any of these characters directed in the law to take a lamb, or any other victim, and offer it for their sins in order to forgiveness? Not a hint do we find in the law.

You admit that "one of us may be mistaken in this case." Yes, my brother, one of us is certainly mistaken, unless you in the class of presumptuous despisers of Moses, include idolators, blasphemers, murderers, and all those characters mentioned above. But you confine the presumptuous despisers of Moses to those "who renounce his dispensation." Such are apostates from his laws and government.—These we acknowledge are presumptuous despisers of Moses; but are not idolators, murderers, and all those classes named above, also presumptuous despisers of Moses? To the law we appeal—Num. xv. 30. "But the soul that doeth aught *presumptuously* the same reproacheth the Lord, and that soul shall be *cut off* from among his people, because he hath *despised* the word of the Lord and hath broken his commandment, that soul shall be utterly cut off." 2 Sam. xii. 9, 10, the Lord says, "Wherefore hast thou *despised* the commandment of the Lord to do evil in his sight? Thou hast killed Uriah the Hittite, and hast

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taken his wife to be thy wife. Now, therefore, the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife." Here we are plainly taught that the Lord and Moses are despised, presumptuously despised, when their commandments are presumptuously broken to do evil

Moses in the chapter just quoted, Num. xv., very plainly arranges sins into two classes—sins of *errors* or ignorance, and *presumptuous* sins, ver. 22. "If ye have *erred*, and not observed all these commandments, then it shall be, if aught be committed by *ignorance*, without the knowledge of the congregation, that all the congregation shall offer a young bullock—and the priest shall make an atonement for all the congregation—and it shall be forgiven; for it is *ignorance*."—Verse 27. "And if any soul sin through *ignorance*, then he shall bring a sin-offering, and the priest shall make an atonement for that soul that sinneth ignorantly, and it shall be forgiven him." Verse 30. "But that soul that doeth aught *presumptuously* shall be cut off." Is this soul directed as those are who erred or sinned ignorantly, to bring a sin-offering and obtain pardon? No: they must be cut off—utterly cut off. The reason why those who erred and sinned ignorantly had the privilege of sacrifice and pardon, is plainly stated—because it was ignorance; evidently showing that none but such transgressors had this privilege granted them. Verse 31. But who are those that sin presumptuously? Those that despise the word of the Lord, and hath willingly broken his commandments. Compare Deut. i. 43. Exod. xxii. 14. Deut. xvii. 12, 13.

One, or both of us, may have been mistaken, because of inattention to the proper import of errors, sins of *ignorance*, *presumptuous* or wilful sins. Moses has explained errors, sins of ignorance; to be the same thing, and contrasts or sets them in opposition to presumptuous or wilful sins. Num. xv, 22–29. Now a sin of ignorance is, according to the Septuagint translation, a sin committed unwillingly or reluctantly. As far as I have examined, they invariably use the word *okousioos* when expressing what we call a sin of ignorance. Now the learned well know that this word signifies unwillingly, not with full consent of the mind. See Lev. iv. 2.; v. 15.; Num. xv. 22–29. In this sense Paul uses the same word without the privative *a*, Heb. x. 26. "For if we sin wilfully [*ekousioos*, *willingly*,] after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." The same word is used also, Phile. 14. and I Pet. v. 2. In these verses the word is translated *willingly*. It is no where else found in the New Testament. Presumptuous or wilful sin is that which is committed knowingly and willingly, with the full consent of the mind.

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That many saints lived from Adam to Christ is evident—that their sins were pardoned, and pardoned through faith, and not by the deeds of the law, is true as far as we are informed; but that they were justified by the blood of law sacrifices, looking through them by faith to the blood of the great antitype to be shed in future, I must reject for reasons stated in my first number on Atonement. If they were pardoned and purified from sin by the blood of Christ, it could not have been by faith in the blood, or from any knowledge they had of it. It could therefore have no direct influence or effect on them to reconcile them to God, or lead them to repentance—that whole virtue, influence, and effect of his blood, must have been directly on, or in God himself; who by it was so affected that he was pacified, propitiated, or reconciled, and the honor of his law and government so well sustained that he granted pardon and favor to sinners. Of all this we have no account in the scriptures.

My dear brother, are you not inconsistent when you state that "the legal institution of sacrifice is but a national dispensation of a previously existing sacrificial system;" that this institution extended no farther than to temporal life and blessings; and yet that the old saints in the patriarchal age, as Abel, Shem, Noah, &c. received spiritual pardon and spiritual blessings through their sacrifices? The reason you assign is because they *may have had* views superior to the legal economy. *May have had* is no argument that they really had superior views, so that they through their sacrifices saw the blood of Christ to be shed in future, when the Israelites under the law could not see it. How do you know whether Abel's offering was a sin-offering, or a thank-offering? Why was Abel's offering accepted and Cain's rejected? Not because Abel's was a sacrifice of blood, and Cain's was not; but because Abel offered in faith. Faith in what? In the blood of Christ to be shed 4000 years after! Of this you, my dear brother, are as ignorant as myself. Do read the 11th chapter of the Hebrews, and understand the faith by which the elders obtained a good report. In all the instances of faith there recorded, do you find one that had the blood of Christ as its object? Do read again the last chapter of Job, and see whether the sin pardoned there was not wholly an error, or sin of ignorance; and this pardon not by faith in the blood of Christ. You think David, in the case of Uriah, was pardoned by sacrifice. Once more read this case in Psalm li., and you will see your mistake. David says, "For thou desirest not sacrifice, else would I give it." This shows that he had not given it, because his sin admitted not of sacrifice. As to God smelling r sweet savor from the sacrifice of Noah and others, nothing more is intended than that God was pleased with his obedience and piety. But of this more fully hereafter.

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Your broad assertion that no sin of any description was ever pardoned but by shedding of blood, is very doubtful. Was it by blood of any description that pardon was granted to those, Num. xiv. 19, 20? How were the Israelites pardoned in Babylon for seventy years? Not by blood of victims; for their temple, altar, and all were in ruins, and sacrifices must be slain at the temple. How were those pardoned who were not cleansed according to the purification of the sanctuary? 2 Chron. xxx. 18, 19. How were those pardoned who were led captive into foreign lands? Read 2 Chron. vi. 34, 20. Is there one instance on record, from Adam to Moses, of one person being justified by faith in the blood of Christ? Not one. Is there one case of such justification from Moses to Christ? Not one. It is easier to assert than prove.

Paul's simplified plan of sacrifice I have accepted. He adduces them to a few poinis. 1st. By them a remembrance of sin was made every year, and we may say correctly, every day. No ravenous unclean beast or fowl was admitted for sacrifice; the sight of such dying could excite in the mind of the worshipper no pity nor compassion. But the innocent and clean beasts and fowls were only required.—When the offerer saw these innocent animals writhing in agony and death, he then was made to remember sin, and saw its effects—misery and death. Had not sin entered into the world, death had been unknown. These dead works, or works of death, were considered by Israel as the foundation of repentance. Heb. vi. 2.

2d. "Almost all things by the law were purged with blood"—men as well as things; for all things include persons as well as things. John i. "All things were made by him:" surely persons are here included. *To make an atonement for*, means to cleanse or purge, as I have proved in my second number. None can say that God was ever cleansed by any sacrifice under the law or gospel. This needs no proof. I know not any better reason why God ordained sacrifice for purification, than his own will; thus in type pointing to the death of his Son, "who is exalted to give repentance and remission of sins."

3d. *By law*, without shedding of blood there is no remission. Heb. ix. 22. This is evidently Paul's meaning. Now remission of sin is granted to the penitent only—the blood of the victim cleansed the offerer, who by it was made to remember sin; which is essential to repentance in every age.

4th. These sacrifices were typical of the blood of Christ. Did the innocent lamb suffer death for sin—sin not its own? And in this, is not sin in its evil nature bringing misery and death, seen and remembered? So in the innocent Lamb of God is sin in all its horrors seen,

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remembered, and condemned. Sin instigated the powers of earth and hell to hate, to persecute, and kill him." "Away with him—crucify him, crucify him," was the voice of sin in the mouths of wicked men, his servants. Satan put it into the heart of Judas to betray him. The wicked slew him, and to them is the crime charged. God did not kill him, nor instigate others to the horrid act, nor did he league with hell and the wicked world in the wicked deed. Now a question arises, How is the justice of God displayed and glorified in this wicked deed? How are the honors of his law secured by this death so contrary to all just laws, human and divine? How can the authority and dignity of divine government be glorified by such a wicked deed? I confess I cannot see as is generally stated. The death and sufferings of Christ, according to the first prophecy, were to be inflicted by the old serpent the devil. Gen. iii. 15. "He had the power of death." Heb. ii. 14. God in his predeterminate counsel delivered up his Son into the hands of wicked men, foreknowing their treatment of him—that they would crucify him. Yet he determined through this very death of his Son to condemn sin, and to save sinners. This was his will, that the Son came to do. The Father was well pleased with the offering the Son made—it was to him a sweet savor—hence "it pleased the Father to bruise him"—i. e. to suffer him to be bruised. He was not pleased with the pains and dying groans of his Son, only as they were suffered in obedience to his will, and were the means through which he would "destroy him that had the power of death"—i. e. the devil, and deliver them "who through fear of death were all their lifetime subject to bondage"—and through which means he would condemn sin and save the sinner.

Who took vengeance on the Son? The orthodox say God did it—himself poured out the vials of his wrath on the head of his Son. If Jesus was the substitute in the law, room, and stead of sinners, then the Lord must take vengeance; for he it is who takes vengeance or inflicts punishment on the wicked; therefore he must on the substitute of the wicked. This is indispensable in the system of orthodox atonement; and yet we have just seen that God did not crucify or slay his Son, but the wicked did it. What, then, becomes of the system? It must be sheer speculation, infinitely foreign from truth, though long sanctioned by human authority from the Catholic Archbishop Anselm in the eleventh or twelfth century, down to the present day. Before his day, according to Professor Murdock, we cannot find this doctrine of substitute punishment taught by any.

Brother Campbell, I shall after this attend to my original plan. In my next two numbers I shall publish the 3d and 4th numbers on

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Atonement, which have been sent you some months ago; the 3d you inform me is mislaid and cannot be found. After I have published these numbers I will then take a general and particular review of your objections against my views of this doctrine, and consider particularly your own.

As ever yours in love,

B. W. STONE.

October 1st, 1840.

LETTER IV.—*To. B. W. STONE.*

BROTHER STONE:

My dear Sir—MAY the new year be to us both the most useful and happy year of our lives! On entering a new year it is good to reconsider the past and to amend our ways. "Lord, teach us to number our days, that we may apply our hearts to wisdom."

It becomes necessary for the sake of new readers and to refresh the memory of the old, to glance at the points in which we have concurred, and at the points in which we differ so far in this investigation. And first at the points in which we have concurred:—

1. That to "expiate," and "pacify," and "atone for," are scriptural ideas and expressions.

2. That sacrifice is as old as the fall of man, 2500 years older than the law, and that the legal institution of sacrifice is but a national dispensation of a previously existing sacrificial system.

3. That the legal sacrifices were for the exclusive benefit of those who were under that dispensation, and intefered not with the nature, design, or use of sacrifice as practised by all the saints from Abel to Moses.

4. That the life and death, the blessing and the curse of the law were merely fleshly and temporal, and that therefore the virtue of its sacrifices could extend no farther than temporal life and temporal blessings. These forfeited, the law had no other blessings in store for them.

5. But until a man had forfeited these, the legal sacrifices accompanied with repentance and the previous qualifications, had power to remit all the penalties of that institution, to sanctify its subjects, and to save them from the consequences of transgression, so far as the law caused the offence to abound.

6. Salvation, then, under the law, spiritual and eternal, was through faith, repentance, and sacrifice, as it was from Adam to Moses.

7. All sacrifice, altars, victims, and priests were typical, whether

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before or under the law: the antitype of them all is Jesus the Messiah, our sacrifice, altar, victim, and priest.

8. There never was on earth a divine system of religion without blood in it. Sacrifice, altar, and priest, are the skeleton of every dispensation.

9. That without faith and repentance sacrifice never did, never can, avail any thing. That it was in consequence of faith that Abel's sacrifice excelled that of Cain.

So far as I can understand your communication, we agree in these nine propositions. But you seem to differ from me in the following, which I shall call the *tenth*:—

10. *That neither divine mercy nor human repentance, without sacrifice, is adequate to the remission of sins.*

I may misunderstand you on this point; and if I do, it is from such affirmations as the following:—

1st. You intimate that errors, or, as you define errors, viz., sins of ignorance, require blood; but that greater transgressions, or what are, in contrast with simple errors, called *sins*, are forgiven without blood or sacrifice. In one sentence, that in order to remission errors required blood, and that sins did not!

2d. You intimate that there was a gospel preached to Abraham by which Jews and Greeks were justified, and that it had neither blood nor sacrifice in it. This you quote in the letter before me from an Address published by you the second time in 1821, which I never had, as far as I recollect, the good fortune to read.

3d. In your interpretation of this gospel, as you quote your Address, it would seem that the Jews under the law, and the Gentiles without law, were justified by Abraham's gospel without any sacrifice or deeds of the law, regarding (as you seem to me) that when Paul said, "You are justified by faith without the deeds of the law," he meant justified by faith without blood or sacrifice. Do you make sacrifice one of the deeds of the law!!

4th. You object to my strongly affirming with Paul that without shedding of blood there is now, and there never was, remission of sin to one of Adam's race. Your objecting to this would seem to indicate that you teach that without shedding of blood there is remission in some cases—nay, in all, before and since the law.

5th. And finally, that there was no sacrifice or sin-offering under law but for mere errors, or sins of ignorance and ceremonial defilement. As there is some confusion in your style, some misprinting too in the copy before me on this point, as well as in some of the preceding, I hope I misunderstand you, and that when you fully explain yourself we will fully agree on these five as we agree on the nine.

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I say, as we agree on the nine; for with a single exception to my proof of one of these, and I requested your objections in a former epistle on any of the points involved in them, I conclude there is a concurrence in them all. You object to my views of the faith by which Abel obtained testimony that he was righteous, rather than to the fact that God testified of his *gifts* at the altar. You ask me how I know that Abel's offering was a sin-offering, &c. Because of the matter of it, and because of the state of mind in which it was offered. It was a *bleeding lamb*, and it was offered in *faith*. These are both facts. Now Cain's was neither. In matter and form they differed. Abel *believed* the promise in its two branches—1st. That the seed of the woman was a Son of Man; and that he would avenge the quarrel by bruising the serpent's head; that *he would redeem man from sin and Satan, and that at the expense of suffering himself.* The circumstances gave to Adam's family their interpretation of the matter, and that the bruising of the serpent's head meant the bruising of Satan's power over man, is farther evident from Paul's use of the terms, Rom. xvi. 20. Enoch, the seventh from Adam, by his prophecies, as intimated by Jude, shows how greatly we moderns underrate both the knowledge and faith of the antediluvians. If you demand *a priori* proof, it cannot be given for this and many other such matters farther than I have given it; but the *a posteriori* proof is obvious; for God always required faith in the Messiah and sacrifice, and never asked less from one than ano her. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Melchisedec, &c., lived under the same dispensation. Abel was only the prototype, as he was the protomartyr of that economy. The seed of the woman was therefore Christ; the *bruising his heel* indicated Messiah's sufferings; the *bruising of the Serpent's head* intimated Satan's ruin. Abel believed, built an altar, and sacrificed a lamb, the antitype of which is *the Lamb slain from the foundation of the world.* I am sorry to see my brother Stone intimate a doubt on this subject.

There are some indistinct affirmations and negations between us on the sins of ignorance and presumptuous sins. You seem to conceive of nothing between these. I do not, my venerable brother, wonder at it, inasmuch as the whole subject of the Jewish sacrifices and offerings are but little understood and very imperfectly examined by our scribes and elders. Presumptuous sins cut a person off from any institution under which man was ever placed. If a man "sin wilfully," i. e. presumptuously—"there remains no more sacrifice," &c. is as true of Christ's administration as of that of Moses. Some, with you, imagine that as *sin-offerings* refer so often to sins of ignorance, there is no institution for any other kind of sins. Now, sir, should I grant

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that sin-offerings, as defined by Moses, refer to sins of ignorance alone, and to all sins of ignorance, (which by the way I do not concede,) still it by no means follows that there were no sacrifices under the law for any other sins or errors than those of ignorance. This is evident for two reasons:—

1st. Because the sins of ignorance for which sin-offerings are specially designed in the law, are defined to be but *one class* of said sins—namely, *sins of ignorance against negative precepts;* or, to use the words of Moses, "If a soul shall sin through ignorance against *any of the commandments of the Lord* CONCERNING THINGS WHICH OUGHT NOT TO BE DONE—and shall act against any of these." This specification shows the peculiar province of that species of sin-offerings as referring to those absolute prohibitory precepts which, if violated wittingly, constituted presumptuous sins. Of this class of precepts concerning things which ought not to be done, the Jews counted three hundred and sixty-five, of which only some forty would subject a wilful transgressor to excision. Now only for transgressions of these through ignorance was that class of sin-offerings ordained.

2d. But besides those emphatically styled "SIN-OFFERINGS," there were other sin-offerings—such as the burnt-offerings, the trespass-offerings, and the peace-offerings; all of which were sin-offerings; some of them, too, for sins of ignorance against *positive precepts;* of which, according to some Rabbis, they had two hundred and forty-eight. But other sins besides sins of ignorance against positive precepts, are enumerated by Moses, as I before demonstrated to your satisfaction, I hope, from Leviticus, 5th and 6th chapters, 1–7. There are sins of knowledge, of doubt, and of ignorance, specified under the law of trespass-offerings—as any one may see who will impartially read the passage referred to.

With regard to the occasion of this discussion of sin-offerings, permit me to offer a few remarks. Your opposition to it seems to arise from a conviction that if we establish that sins in general were expiated by the legal, or by the patriarchal sacrifices, (*for they are different institutions*)—and especially on the principle that the victim died for, or instead of the offerer, the whole doctrine of old orthodoxy naturally follows; and to this you would make it appear you have a peculiar dislike. Well, now, I have no predilection for, nor antipathy against, either old or new orthodoxy or heterodoxy: I care not a fig how my reasonings will affect either system. The question with me is, *Is it true?* Do the Prophets and Apostles teach it? If so, I teach it. If not, I teach it not. You have been so vexed with old orthodoxy, that, like the burned child, you dread the fire. You have been

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scorched, and burned, and bruised by men calling themselves orthodox. Well, be it so. Still old Orthodoxy is, as I before said, more learned, more devout, more intelligent, and more practically useful than old or new heterodoxy. Both have been professedly men whose hearts never felt the love of God, and therefore both are stained with blood of human sacrifice. When in power both are intolerant, proud, proscriptive, and persecuting. This you will see fully sustained in my last number, under the caption of "A Sin against Orthodoxy." It has used me very ill; but that is no reason why I should detract aught from its well founded pretensions.

I cannot now write a dissertation on burnt-offerings, sin-offerings, trespass-offerings, peace-offerings, meat-offerings, drink-offerings, thank-offerings, &c. &c. Four of these, suffice it to say, the *four first*, were sin-offerings for sins of different attributes; and by these offerings once a year *all the sins of the people in or under the covenant* were expiated and remitted, so far as the penalties of the Jewish institute required.

Before the Jewish institution began, the saints, one and all, through faith in the promised seed, offered up sacrifice to God; and God, as in the case of Abel, Noah, Abraham, Job, testified of their gifts and justified them. They were pardoned in anticipation of "*the redemption of the transgressions*" to be brought in under the new, or at the close of the legal institute—of which I have something to say in its own place.

When Enoch prophesied of the last days of the Christian age, when Jesus affirmed that Abraham saw his day and was glad, and when Job before Moses said, "I know that my kinsman (redeemer.) my *Goel* liveth, and that he shall stand upon the earth in the latter day, and that in the resurrection I shall see him;" who can limit the boundaries of faith or knowledge possessed and displayed by the patriarchal people and the Jews! May we not then conclude that when the gospel was preached to Abraham sacrifice and blood were in it as well as in our gospel, whose first fact is, THE MESSIAH DIED FOR OUR SINS *according to the scriptures.*" Isai. liii. Dan. ix. &c. &c. of which more fully when you develope your views of Christ's death. May you not then, my dear sir, notwithstanding all the truth which you utter concerning presumptuous sins and sins of ignorance, in which I presume, as now explained by both of us, we agree; I say, may you not be too rash in affirming that "if the saints from Adam to Christ were pardoned, and purified from sins by faith in his blood, it could not have been from any knowledge they had of it"? True, indeed, they may have looked for redemption in Israel, and by the

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Messiah too—the son of Eve and the son of Abraham, without fully, or at all, understanding him; or by what means, or to what extent, this redemption was to be effected.

I am sorry to hear you say that one of my most prominent assertions is with you doubtful. Your words are, "Your broad assertion that no sin of any description was ever pardoned but by shedding of blood." Am I not backed by Paul? "Without shedding of blood there is no remission." You ask with confidence of a negation, "Is there one instance on record, from Adam to Christ, of one person being justified by the blood of Christ"? You must mean, in so many words, I presume. I would also ask you how was it that Moses, when near the throne of Egypt, "esteemed the reproach of Christ above all the wealth of Egypt, and endured as seeing him that was invisible"? How was it that Isaiah said, "By the knowledge of him my righteous servant shall justify many whose iniquities he shall have borne." And Daniel, After so long a time, "shall Messiah be cut off, but not for himself," &c.—"He was wounded for our transgressions," &c.—"He brought in an everlasting righteousness," &c. Do you think no one believed those things! All your questions in this section suppose that unless daily offering up sacrifice the Jews could not be pardoned by blood. Cannot our sins be pardoned through faith in a blood shed two thousand years ago!

You say you have accepted "Paul's simplified plan of sacrifice." I suppose, then, you have left me Paul's complex plan! He reduces them, you say, to a few points. The points of his simplified plan are—

1st. An annual and daily remembrance of sin.

2d. The purgation of all things, including persons; for as "all things were made by him" includes all persons, so almost all things being purged by blood, means almost all persons.

3d. "By law without shedding of blood there is no remission;" but by the gospel there is. Yet Christ has not shed his blood in vain; for those sacrifices were typical of his blood. Sin is seen, remembered, and condemned by it. The death of Christ does three things in Paul's plan, as simplified:—Condemn sin, exhibit sin, and remember sin. This is the whole matter? Then come your remarks upon honoring the law, taking vengeance on the Son, and the substitution indispensable to orthodox atonement, first invented by the Catholic Archbishop Anselm in the 11th or 12th century, according to Professor Murdock. In giving the simplified plan it is presumed you intended to give not a part of it, but all. I think you have forgotten some of it, and will not regard this as your view of the whole matter till I hear from you distinctly again on the subject.

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In prosecuting the development of this simplified plan you make passing comment on the words "*to make an atonement for*," which you say, in your second number, you have proved to mean "*to cleanse, to purge*"—in a figure I presume; as when the tailor says, 'I have made a coat for A. B.,' he might mean '*I have warmed him.*' But, in Reason's name, is making a coat and warming a person identical expressions! As much as atonement and cleansing.

By the way, Professor Murdock's reading and mine are very different. He certainly has forgotten the history of the first four centuries, else his guides and mine are very different. But, my dear sir, what have you or I to do with any professor or with "the system of orthodox atonement?" We are in pursuit of Paul's view of atonement. I care as little for what is "indispensable to orthodox atonement" as for what is indispensable to heterodox atonement. But I can excuse my aged and venerable correspondent when I reflect on the wars he has waged against orthodoxy in the days of his youth. Like an old acquaintance of mine, long engaged in the border wars with the Indians, if in his old days he unexpectenly heard a rifle, he would involuntarily exclaim, "The Indians are there!" So father Stone, when he thinks of honoring the law by the wicked crucifixion of the only begotten Son of God, "who suffered the just for the unjust," he thinks of Archbishop Anselm and his orthodox atonement. All these allusions we can excuse in our aged and amiable friend, believing that as the discussion advances he will dissipate all theories, orthodox and heterodox, and come out as large as life in the language and ideas of Prophets and Apostles.

Sincerely and affectionately yours, &c.

A. CAMPBELL.

THE WORD OF LIFE—By Elder A. Broaddus.

We make the following extract from a Sermon delivered before the Virginia Baptist Education Society, Richmond, June 6, 1840—by A. Broaddus, The sermon is one that may be read with advantage by any one. If it fail in any thing, it is because it is too neat, too eloquent, too short, too modest, and has too much poetry in it.—There would not be too much poetry in it for the oration of a young man, but there is too much in it for an Elder in Israel. The example is contagious. We have a growing taste amongst young preachers for dashing into the British poets, and giving us more texts from Shakspear or Byron, than from Paul or Peter. There are but five

quotations in the sermon—one from Adrian, one from Homer, and three from hymn-books.

I request the attention of our readers to the preacher's remarks on the word as *life-conveying*. It happily and fully expresses all that for which we have always contended on the subject of spiritual influence in conversion. If the Baptists all believe with their intelligent, amiable, and gifted brother Broaddus, why have they repudiated us because we believe and teach the same things!! We print the third section in *italics* that every word of it may be read with attention. One sentence of it, as containing the very essence of our heresy, we have put into CAPITALS, because it is of CAPITAL importance. Oh! that all preachers and teachers would be governed by the views there expressed in their addresses to sinners! A. C.

"I take it for granted that this expression, 'the word of life,' is intended to designate the gospel of Christ. Let us enter into the subject, and consider,

The character of the gospel as 'the word of life'—

How, or in what manner it may be 'held forth'—and then

Offer some considerations pressing on us this duty.

1. In what respects may the gospel of Christ be considered as 'the word of life?'

This, it must be owned, is a high character; and deservedly will the gospel be found to sustain that character, if we consider the following things:—

1. The gospel is *life-revealing*.

That the soul of man is destined to a future state of existence, was conjectured indeed by the wiser among the heathen: but *conjecture* was all. The flickerings of the lamp of reason, and some internal presentiment, seemed to indicate it; but no decisive evidence—no clear proof of this great point, appeared. And if the soul *should* outlive the stroke of death—in what *state*, who could tell?! And if there *should* be a state of happiness for departed spirits—*how to attain* to that state, who could tell? Dim conjecture all! And hence the fanciful theories of even the more refined among the brethren, with respect to the future state, —their dreamy views of *elysium* and *tartarus;* and hence, in their mythology, the melancholy shade that stretched over all the regions of *hades*—over the whole state of the dead! The language ascribed to the Emperor Adrian, in his dying address to his soul, beautifully pictures forth the dim and dubious view of futurity, to the eye of heathen philosophy. Classic scholars have probably read this little piece in its original Latin; but as most of us understand English much better, we shall have it in that dress:—

'Poor, little, pretty, fluttering thing,
Must we no longer live together?
And dost thou prune thy trembling wing,
To take thy flight, thou know'st not whither?
Thy jocund strain, thy pleasing folly,
Is all neglected, all forgot;
And, pensive, wavering, melancholy,
Thou hope'st and fear'st, thou know'st not what!'

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But if the future existence of the soul, or its destination after death, formed a problem which heathens could not clearly solve—the *resurrection of the dead* was a point of doctrine which they 'laughed to scorn!' For advancing this doctrine, some of the wise, philosophical Athenians named Paul a 'babbler.' They 'knew not the scriptures nor the power of God;' and the resurrection of one on whom death had set his seal, was a matter which, to their view, lay beyond the field of possibilities! Much less did they dream of a resurrection of all who have mingled with the earth, and of immortal vestments for putrefaction and dust! No: the spirits of the dead are gone to the melancholy, unsubstantial region of shadows, and their bodies resolved into their kindred dust, and covered with an impervious, a hopeless night!

'Thy Hector, wrapt in everlasting sleep,
Shall neither hear thee sigh, nor see thee weep.'

Pope's Homer.

Such are the views which heathenism takes—such the prospect which unenlightened nature presents, of the future destination of man. But open now the sacred volume, and listen to the oracles of Heaven. 'Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel.' The state of the *departed* is presented to us. Hark! 'I heard a voice from heaven, saying unto me, write—Blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' The resurrection of the *dead* is declared: 'The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth.' The happy dwelling place of the faithful is pointed out: 'In my Father's house are many mansions: I go to prepare a place for you.' We are, at present, taking a view of the bright side of man's destination—the 'life and immortality' which the gospel brings to light: and I add one more passage, as presenting to us a glimpse of the closing scene: 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' And now the pledge of all this blissful destination, and the confirmation of it to the people of God, has been given in the resurrection of Jesus Christ himself from the dead.—Surely, brethren, we may say the gospel is *life-revealing*. In throws on our sin-benighted world the beams of a living hope; it points to the bosom of God as the resting place for the departing spirit; it paints on the dark cloud of death the rainbow of immortality—bestriding, with its mighty arch, all the graves of the redeemed, and giving promise of a cloudless day of eternal glory in the regions beyond the tomb.

2. The gospel is *life-directing*. It not only points to that immortality of which we have been speaking, but it points out the *way* which leads to that state.

In vain had mere reason lighted up her lamp: in vain had philosophy explored the paths of science, and traced the operations of mind, and recommended the way of virtue: still 'darkness covered the earth,

and gross darkness the people;' and still they wandered on in their own way, and 'stumbled on the dark mountains,' and sunk into the yawning abyss of an unknown eternity. Four thousand years had been allowed for the experiments of human wisdom and human virtue; but 'the world by wisdom knew not God,' and all its boasted virtue fell short of the way of righteousness, and man remained in the thraldom of guilt and sin. A little district of the earth—the land of Judea, presented indeed a brighter spot. There, where the chosen people of God were planted, the moon-light of the Mosaic revelation had shed its influence, and directed many a pilgrim from the earthly to the heavenly Canaan. But all around was darkness still: and even that favored people had gradually gathered around them the clouds of human tradition, and had almost blotted out from their own view the light of God's revelation.

Such was the state of the world:—the heathen nations wrapt in thick darkness, with here and there a *jack-o'-lantern* philosophy, flickering and dancing in the gloom;—the Jews beclouded with their own vain traditions, till scarcely a glimmering of moon and stars appeared; such was the state of the world with respect to the *way* of life, when 'the fulness of time was come'—the time when the *life-directing* word was published from heaven—when the *way* which leads to immortality was opened up to view.

And what is that way?—Turn to the gospel and see it. Learn of the great Teacher who declares, 'I am the way, and the truth, and the life.'

Would you know how your load of guilt may be discharged, and your persons may find acceptance? His atoning sacrifice has made the way whereby God can consistently pardon the guilty; the way in which the righteous God may 'be just, and the justifier of him who believeth in Jesus.' O take hold of him by faith, and plead his prevailing merits and his peace-speaking blood!

Would you know the way whereby your sin-polluted soul may be prepared for the enjoyment of heavenly blessedness? His Spirit's influence is the source of holiness; and his word is pledged that the Father will give the Holy Spirit to them that ask him.

In a word, would you know the way which will lead you safely to eternal felicity? Take Him for your Prophet, Priest, and King; and take his word as your guide-book through the journey of life. Surely, brethren and friends, the gospel is *life-directing*.

> 'May this blest volume ever lie
> Close to my heart, and near my eye;
> Till life's last hour my soul engage,
> And be my chosen heritage.'

May I not add—

3 That the gospel is *life-conveying*.

I will not here enter into the metaphysical question—whether, in regeneration, the Holy Spirit, by a naked, abstract influence, going beforehand, prepares the soul for the reception of the word; it is sufficient to my purpose to say, that the gospel is the great instrument *of conversion and sanctification.*—'*Born again, (saith the Apostle Peter,) of incorruptible seed, by the word of God, which liveth and abideth forever.*' '*Sanctify them through thy truth, (saith our Lord;) thy word is truth.*' THE GOSPEL IS GOD'S GREAT INSTRUMENT FOR EFFECTING THE ACTUAL SALVATION

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OF MANKIND; NOR HAVE WE ANY GROUNDS FOR A THEORY WHICH SEPARATES THE SAVING INFLUENCE OF THE HOLY SPIRIT FROM THE REVEALED WILL OR WORD OF GOD, AND FORMS A SCHEME OF SALVATION FOR PAGANS AND MAHOMETANS, WHO ARE 'WALKING IN THE IMAGINATION OF THEIR OWN HEARTS.' *The gospel is Heaven's plan. It is the grand aqueduct for conveying to our thirsty earth the water of life. All human systems and contrivances are empty and vain. They are pipes which do not reach the fountain, and therefore fail to refresh the soul with the living water which springs from the throne of God.*

I am loath to leave this part of my subject, without just hinting—

4. That the gospel is *life-sustaining*.

How many, in seasons of trial and affliction, have witnessed the efficacy of its heavenly influence! In the conflict of temptation they have been strengthened unto victory. Under the pressure of life's ills—the loss of property, of friends, of health, they have been borne up with resignation. And in the final struggle—in the last lingerings of life, they have been sustained and cheered—aye, and enabled, sometimes, to rejoice and to triumph in the arms of death. These things, dear friends, are not fictions.

Well, we have taken a scanty and an imperfect view of the character of the gospel, as 'the word of life.' It is *life-revealing—life-directing—life-conveying—life-sustaining*."

From an exchange paper.

THOUGHTS ON EDUCATION.

"The schools became a scene of solemn farce," &c.

FEELING and emotion is the characteristic of early life. Then, if ever, the mind yields to impressions and is susceptible of moral culture. And it is seldom possible to make amends for the omission of this important duty. Those lineaments of the character which are formed in the season of childhood, however restrained in after life, remain either as latent or active qualities to mark its identity. Many proofs might be adduced to evince the almost utter hopelessness of any future attempts to subdue the waywardness and ungovernableness of youth, which have been permitted to grow with the growth until it has become matured into habit. But we forbear, and hasten to our design, which is to notice some of the errors connected with the usual mode of education in relation to intellectual discipline.

This is a duty, as already intimated, which is made to devolve on a particular class of individuals, with but very little inducement to secure its faithful performance. Unlimited confidence is a dangerous test of the tutor's fidelity. If he finds the work of education in his own hands, with permission to do as he pleases, he will no doubt consult his own convenience, and become anxious only to save appearances Hence the reason why our learning has grown so superficial. In the acquirements at school the object seems to be to hurry the pupil's attention in the least possible space of time over a multiplicity of pursuits, with about as much benefit to the mind as is afforded by the tuition of the alphabet. To recite with fluency, and perhaps a total

want of reflection, usually constitutes the perfection of scholarship. 'Tis thus our youth, *docti vel indocti*, are advanced with wonderful facility through their elementary course of grammar, logic, astronomy and all kinds of philosophy, in less time than used to be required on the orthography of their language. Facilities and improvements in the art of teaching are abundantly supplied to promote this ruinous innovation.

The higher branches of philosophy which constitute so essential a part of infant school instruction, affords sufficient indication that education is thought to admit of an early completion. Though the outer man proves refractory, and is unwilling to depart from the rules of dame Nature, yet it seems to be the determination to force the inner man to yield to the influence of a wiser plan. It is, however, an unfortunate circumstance for these theorists that Nature has likewise subjected the mental powers to quite as slow a process of development. Pains and labor is still the fixed price of all valuable attainments. It is by laborious effort, as well as by slow and almost imperceptible advances, that those powers at first so feeble as to be hardly able to associate the letters of the alphabet, have at length acquired a masterly strength and skill, so as to combine and arrange agreeable to certain rules and principles, not only the letters, but the various syllables, words and thoughts which constitute a complete oration.—However extraordinary the endowments which Nature may have bestowed upon some, it is evident she does not sanction those royal methods which set at naught her intentions.

The proper effect of education is the formation of useful habits, and these habits are the result of long-repeated efforts. For instance, the power of attention, one of the most important of our mental faculties, depends for its improvement upon a judicious cultivation. But how utterly at variance with such a cultivation is that complexity of engagements which constitute the daily round of duty in the ordinary mode of instruction. One might suppose that this practice was intended in the most direct manner possible to thwart the laws of our nature.—The mind being kept in a state of perpetual vascillation, can make no attainment in its stock of knowledge, nor acquire any habits but such as will inevitably preclude its future improvement. By this scheme of discipline the whole circle of the sciences, which, in rapid succession, are forced upon the attention of the young observer, proves only a chaos for wonder—"a mighty maze, and all without a plan."

Having been thus led through the rough and rugged path of duty, his learning will amount only to a knowledge of its difficulties, and end in disgust and disappointment. Can it be presumed that those who have passed through such a noviciate will become the Bacons and Lockes of their age? Alas! we already find them crowding upon the heels of their predecessors, and filling up the ranks of society a pigmy race distinguished for nothing but a morbid sensibility which finds its full gratification in the trifles and follies of the times. H.

FROM A STUDENT'S SCRAP-BOOK.

CONSCIENCE.——There are three things remarkable about it. First, it is variable; active at one time and insensible at another. For this we cannot account. Secondly, it sometimes wakes up suddenly, as

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arter a long sleep, and contends for its lost authority. Instance, any sudden reformation. This is not after the analogy of other things, and is unaccountable upon natural principles. Finally, it is clothed with a mysterious and dreadful authority. Though oftentimes it yields to our prejudices and passions, yet frequently it drives us to our duty with a despotic power, or scourges us for our neglect of it, as with scorpion stings. And in the future world, methinks, the sinner will need no sulphurious burnings to constitute a *hell*. Conscience once let loose upon him, will riot on more than fiery fangs.

Shenstone very justly observes, that genteel abruption in composition sometimes has a prodigious effect upon a reader. Example, "Not this man, but Barabbas. *Now Barabbas was a robber.*"

Dugald Stuart observes, Some writers who almost disgrace themselves when following their own taste and genius, gain great applause by a successful imitation of the style and sentiments of others. But this is a dangerous idea for this generation of plagiarizing authors.

Sectarianism is nothing more than self-love.

"He who resolves to amend hath God on his side."

"Of all compliments, deference is the most elegant and effective."

"Nothing so begets love as giving." From the moment we give to any person or object, we feel as if we had some *personal* interest in them.

"Satan hath desired to have thee." Perhaps the devil often fixes a longing eye upon an individual without any particular reason; and lays plans for his undermining, which require years for their unfolding.

It takes all my learning, observed a Scotch Divine, to make my sermons plain.

Logical.—Crambe supposes that a man's brain is like a forest where his ideas range like animals. The major and minor propositions of a syllogism are males and females, which unite and produce the conclusion. When those of different species unite, the result is a moral monster—i. e. an absurdity!

Language should be like a mirror—unseen itself, but clearly reflecting our ideas.

Happiness depends much less on our possessions than on our prospects.

"Providence has set up racks and gibbets in the bosom of every transgressor."

"I have often reflected that it is a pity there is not something that would exhibit to our view the moral character as faithfully as the mirror reflects our personal appearance."—Does not the Bible do this?

If there are any subjects in the Bible that ought to be spoken of with more simplicity of style and manner, than others, these are the judgment day and the crucifixion scene. They are in themselves so august and so interesting that every attempt at hyperbole reminds one of the shining spray that is thrown over the solid rock of the ocean.

Colloquial language spurns the rules of grammatical construction. Men have right, in one sense, to talk as they please.

"Society teaches us what we are; solitude teaches us what we ought to be."

Cecil says a minister and a worldling should meet "like two men in a rain."

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Pectus facit theologus.—It is the heart that makes the theologian. When Julian took from the early Christians their earthly possessions, he told them scoffingly a great truth, that these privations would make them more fit for heaven. G.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XIII.

Olympas. My dear children, hitherto has the Lord helped us. He has brought us to see the early dawn of a new year. Its first sun already gilds the gates of day and spreads its golden radiance over the joyful chambers of the morning. We welcome its rising glory and praise the name of the Lord whose mercy endureth forever. To Him we owe life, and health, and all that we have that is worth possessing, with all that we hope that is worth enjoying. Praised be his name! We live and we enjoy life, while many as young, as cheerful, and as fond of life as you, whose eyes on last new year's morning sparkled with life, and whose rosey cheeks bloomed with health and beauty, have "left the warm precincts of the cheerful day," and gone down into the cold, dark, and dreary mansions of the dead. Let us sing a song of thanksgiving, and consecrate this first fruits of the new year to the Father of our mercies, whose days are the days of eternity, and whose years know neither beginning nor end. Song 99, p. 175.

"I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers;
My days of praise shall ne'er be past
While life, and thought, and being last,
And immortality endures," &c. &c. &c.

We read this morning the 11th chapter of Genesis, which is itself the commencement of a memorable epoch in the history of the human race. You will read audibly and slowly five verses each in rotation.

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.' And the Lord came down to see the city and the tower, which the children of men builded. And

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the Lord said, Behold the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth," &c.

[The chapter being read, the question was, Who were confederate in this bold and heaven-defying project of raising a fortification against heaven; whereupon the conversation commenced.]

Thomas. It would seem as the whole human race were confederate, inasmuch as it is said, "the whole earth was of one language and of one speech; and immediately after it is said, "they journeyed from the East."

Olympas. The *whole earth* is not the antecedent to *they*. The construction intimates no more than as men journeyed from the East. Besides it would be much more incredible, because without any evidence or reason that the whole human race then existing should rise up and leave all their improvements, and the labors of a century or more behind them, and go in quest of a new location, than to make the pronoun *they* represent a part of mankind, as we are wont to use that word every day; as when we say, "They say so," "The people love to have it so," and "They will have it so;" intimating not the whole human race, but those of a certain district or country. True, there is little or nothing of any importance depending on the latitude we give to the pronoun *they* in this passage. I am more concerned to determine the legitimate use of the sacred language, than to establish any point of doctrine involved in this passage.

Edward. Were we to suppose that Noah, Shem, and all their immediate descendants were a part of their colony, we should then have to encounter other and greater difficulties, as it appears to me, than merely to find cause for their abandonment of their early plantations and local attachments.

Olympas. Of these difficulties of which you speak, will you state the chief?

Edward. We should have Noah who was perfect in his generation, and Shem, and the holy seed all in one daring conspiracy against Heaven—all engaged in an attempt to prostrate the designs of God in allotting to each family its own country and clime; or, if not in this, in something worse—the erection of an idolatrous temple devoted to some of my late readings would clearly intimate.

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Olympas. True, my dear Edward, this would be a strange case, that Noah, in one hundred and twenty years after the flood, who had faithfully served the Lord so many centuries before the flood, should now abandon his worship for idolatry, or for any scheme, to subvert his decrees and appointments. We think, therefore, that in journeying from the East they left in the East the faithful portion of the human race, who were determined to cleave to the patriarchal altar in the families of Noah and Shem. This new colony, this swarm from the East, as all ancient records seem to indicate, were, for the major part at least, composed of the families of Ham and Japhet.

With regard to language, James, how many were spoken before the flood?

James. Only one.

Olympas. And till this time of which we now speak, how many were spoken, Susan?

Susan. Only one. "The whole earth was of one language and of one speech.

Olympas. Can any of you tell the difference between being "all of one language and of one speech.? Are not language and speech the same thing?

Edward. The margin says they were of one *lip* and of one *word.* But this may mean the same thing.

Olympas. Unity of design and unity of language appear to express the original full as well as any other terms we have. Now that this is the meaning is farther evident from the 6th verse. "And the Lord said, Behold the people is one, and they all have one language; and this they begin to do, and nothing will be restrained from them which they have imagined to do." And hence we learn the power of unity of language and unity of design. If the whole world still spoke one language, and were of one opinion, who could calculate to what extent they could carry any project of good or evil intent! The strength of Satan's realm consists much in this fact, that he and his angels are of one language and of one design. What, William, constituted the region called "the East," in the Old Testament style?

William. Mesopotamia, Assyria, and the lands east of the Euphrates.

Olympas. The tide of emigration has, it seems, from ancient days, rolled westwardly. From Mount Ararat Noah and his sons descended the valleys that marked the course of the Euphrates. Tell me, William, what notable persons came from the East?

William. Abraham came from the East. From the mountains of the East Balaam came to curse Israel; and from the East came the

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Magi to pay their honors to the new-born King of the Jews. And "still the star of empire westward wends its way."

Olympas. Where, Susan, did this migrating colony first settle?

Susan. They found a plain in the land of Shinar, and they dwelt there.

Olympas. Tell me, Edward, where Shinar lay?

Edward. It lay along the Tigris, or was a part of that rich valley that bordered on, or lay between the Tigris and the Euphrates, once the richest valley in the world.

Olympas. And there they projected the tower of Babel, that immense pile, designed as a monument of their skill and as a means of consolidation and concentration to prevent their dispersion over the earth. Of what, James, was this tower composed?

James. Of brick and bitumen.

Olympas. How high was it, William?

William. According to Strabo and other ancient historians, such as Herodotus and Diodorus Siculus, it was one stadium, or five hundred feet in height, having a statue of Belus of forty feet.

Olympas. And what was its square at the base, Henry?

Henry. You said it was one thousand feet.

Edward. It was almost as high as the steeple of St. Paul's Church in London, which formerly measured five hundred and twenty feet.—But since the fire of London it has been reduced, and it was twenty feet higher than the loftiest pyramid of Egypt.

Olympas. Whence, Edward, had it the name *Babel?*

Edward. It was called *Babel* because there human language was confounded, and because from that place the Lord dispersed them over the earth.

Olympas. It was, indeed, a marvellous confusion; because it was instantaneous, because it seems to have run in families according to consanguinity, and because it was both a bond of union and a cause of schism. Many languages made many parties, and one language made one party, For the Lord, it is said, divided them according to their languages—"every one after his tongue, after their families in their nations."

Henry. Did the Lord come down himself to see this city and tower which they builded?

Olympas. This is rather a form of expressing that the Lord took notice of it, and considered the meaning and design of it, than that he literally descended from heaven and came to Shinar to survey this work of rebellion, or of idolatry.

Thomas. Into how many languages were the Babel-builders divided?

I have read somewhere that they were divided into seventy-two, according to the number of the Sanhedrim.

Olympas. This is more imaginative than real. It is obvious to those who have closely examined the structure of the languages of the world, that they have sprung from a common origin, and that three branches corresponding to the three sons of Noah, may be demonstrated to be the remote parents of all the modern languages of the whole earth. True, indeed, their languages are greatly mixed up with innovations and amalgamations which greatly obscure their common origin, and justify the hypothesis that the languages introduced at Babel were as numerous as the nations and colonies into which these arch-masons formed themselves.

Many linguists have been at pains to trace the origin of the languages of Asia, Africa, Europe, and America, to one common fountain. Take, for example, the very word *origin:* it is plainly sprung from the Latin *origo;* from *orior*, I raise; whence *oriens*, the East; and the *orient;* and thus *orior* from the Greek *oro*, to raise; and that again from the Hebrew *or*, to lift up oneself, to raise. How evident the descent! Hebrew *or*, Greek *oro*, Latin *orior*, *orient*, *origo*, English *origin*. Take another example: The word *air* comes from the Latin *aura*, from the Greek *aer*, from the Hebrew *aur*. But we may trace its kindred branches still farther: in many of the Eastern languages are evidences of its passing through them. Thus in the Chaldee *ur* denotes *fire;* in the Egyptian *or* represents the *Sun;* in the Gentoo, or Sanscrit, *our* expresses *day;* and in many Eastern languages the same word denotes light, fire, and air. Of all the dialects, the Hebrew spoken by Noah, Shem, Abraham, and Moses, seems to have escaped the wreck of tongues, and to have been the dialect of Adam. Some foreign words are found in it, but that they have crept in from junior rather than from senior dialects, is more probable than any other supposition. Thus we find Latin words in Greek authors, and Welsh terms in Roman.

Among the sister dialects of Europe, the French, Spanish, German, Italian, &c. we have many proofs of a Roman parentage; and among the sister dialects of Asia, the Chaldee, Arabic, Sanscrit, Chinese, &c. &c. we find equal vouchers for a Hebrew ancestry. But the Lord inflicted these diversities of tongues in indignation for past abuses, and as merciful preventions of greater misfortunes to the human race.

Thomas. And may not the neighborhood, positions, and localities of certain nations—their frequent intercourse, commerce, and conflicts, greatly contribute to the introduction of many foreign words into all their languages, and have had an influence in assimilating them to one another in some respects?

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Olympas. True, it had, as in the case of France and England, whose dialects, terms, and phrases are now more incorporated with each other, than they were even some fifty years ago. Tell me, Thomas, in what positions did the elder nations after the flood radiate from the dwellings of the first plantation?

Thomas. As I have learned, the three families of Noah first located themselves bordering on each other in the very central regions of Armenia, Assyria, and Mesopotamia. From these, time after time, new colonies were formed, and new and even far distant communities erected. To every point of the compass they directed their way from the central settlements. The Chinese, Persians, Ethiopians, and Indians directed their journeys in an eastern direction; the Arabians, Egyptians, Phenicians, Lybians, and some of the Ethiopians, went southward; while the Goths, Greeks, and Latins, Peruvians, Mexicans, and Americans migrate westwardly, leaving the North for the Scythians, Celts, and Tartars.

Olympas. The affinities in the dialects of these people and nations are in the ratio of their proximity to each other, and the frequency and familiarity of their intercourse, and satisfactorily demonstrate the force of circumstances that sometimes combine in the amalgamation of dialects and the transformation of language. But enough of this for the present. What moral lessons are we taught in this affair? Will you all in rotation tell me your reflections, and what moral instruction you have derived from this marvellous event? We shall begin at the youngest and ascend.

Susan. How happy it would have been for us had Ham and Japhet accepted of their lot and not presumed to unite in opposing God! We would then have had to learn but one grammar!

James. And we could have travelled all over the earth and needed no interpreter! How many good lessons we might have learned from those nations whose speech we cannot now understand!

Henry. And then, too, we would have needed no translations of the Scriptures, and could have sent them all over the earth as soon as we can send them all over America!

William. There would have been no controversy about the meaning of foreign words, and in a few years we might have got from school and been employed in business which would be better for ourselves than others!

Mary. We would also have loved mankind better; for those who speak the same language always like one another better than those who speak foreign languages. Now had we all spoken one language, still there would have been more love and less hatred in the world. I do not think there would have been half so many wars.

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Edward. I have read that language was at first a divine revelation, and now I believe it; for as many new languages began to be spoken on the same day, they could not have been acquired by art, but must have been communicated by God.

Eliza. On the day of Pentecost God gave the gift of tongues to the Apostles, that they might gather the nations into one fold that had been scattered by the confusion of speech at the building of Babel. God can therefore make many languages a blessing after they have been a curse, and therefore I think the more languages we now learn the better, that we may converse and commune with more of the family of man.

Thomas. I have found a new argument for the truth and authenticity of the Bible in the 11th chapter of Genesis. It is this: It gives a proper reason for what no infidel can explain. All animals on earth have a language of their own. Every species has its own dialect, and they understand one another. Birds and beasts of the same species, brought together from Asia, Africa, America, and Europe, understand one another. But "lands intersected by a narrow frith" understand not each other. Dialects interposed make enemies of nations, who else "like kindred drops had mingled into one." The true definition of a Barbarian is one that speaks an unknown tongue. Now why is it that man, the master spirit too of language is so babelized and confounded that he and his dog can parley with each other more fluently and intelligibly than he and his neighbor that lives across the river? This is a mystery—an anomaly which no infidel can explain without the fact that Moses records.

Olympas. The fact of the confusion of language is undeniable, and the cause, as you say, is inexplicable from all the lights of philosophy. It is therefore of the order of miracles, and a miracle must be assumed or believed in the case. The sceptic, you mean, assumes one, and the Christian believes on good testimony. Proceed.

Reuben. So far as the first eleven chapters of Genesis develope the ways of God and the grand scheme of moral government, it appears to me that sin, even under a remedial system, requires severe and frequent interpositions of vengeance in the way of checks and restraints upon its progress. Already in a space of 1775 years four tremendous checks have been laid upon its progress—the deluge, the contraction of the period of human life from hundreds to tens, the confusion of human speech, and the wide dispersion of mankind all over the earth. But for these, human guilt would have transcended even the bounds of God's forbearance.

John. And yet what misfortunes have resulted to mankind! what

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impediments to salutary, benevolent, and grand enterprize have followed these prolific calamities so necessary to the endurance of the world! But my principal moral reflection remains to be stated. It is this: If the confusion of speech was a necessary means to the dispersion of the human race—to the formation of distinct and rival nations; does it not seem, then, that the restoration of one language to the world is as indispensable to union, as dialects are to sects and parties? I do not assume that diversities of tongues are the only cause of division; but certainly they are a cause—a chief cause; and while they exist a strong, if not an insuperable barrier to union, harmony, and co-operation. The friends of union among nations and religious parties, it would seem, then, have a lesson of the most practical and influential character in this chapter, the philosophy of which seems to me to suggest the only rational and practical course of uniting the jarring and discordant sects of Christendom and the world.

Olympas. True, very true. The restoration of a pure speech, and of one speech, is essential to the raising up of the tabernacle of David that is fallen down, the rebuilding of the city and the temple of the living God on earth, as the skilful architects of Galilee laid the foundation in Jerusalem of old. The creeds, then, are the dialects of Babylon: the Bible, the pure and the only divine speech. To call Bible things by Bible names is, as I have often told you, the only way to obtain a true, permanent, and blissful union among the people of God. But we have some other questions and suggestions to offer on this chapter at our next lesson. A. C.

DIFFICULTIES IN CHURCHES—*No. V.*

APPEALS.

My remarks on appeals (page 513, vol. 4, new series,) have elicited some inquiries and strictures from the opposite points of the compass. Brother Williams, of Bourbon, Ky., in a very kind and courteous manner suggested the possibility of construing them into a warrant for conventions, associations, &c.; while our vigilant brother of the "Journal of Christianity," with his characteristic promptitude, informs us that until some better authority for appeals than the Antiochan case is adduced, he "must regard the recommendation of brother Campbell as unscriptural," and very faithfully reminds his readers that "it is better for our church to err through prejudice or ignorance, than for the whole to go astray."* This is very true, and ought to be

* No. XII. 1840.

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duly considered. But the church in North street, Baltimore, has gone more seriously and resolutely to work, and gives us an octavo of 23 pages on the subject; a specimen of which, and all that we have room for at present, we shall now quote in regular order from the beginning:

"THE CHURCH OF THE LORD JESUS CHRIST, WORSHIPPING IN NORTH STREET, BALTIMORE—TO THE EDITOR OF THE MILLENNIAL HARBINGER.

'Doth our law judge any man before it hear him, and know what he doeth?'—John vii 51.

'He that answereth a matter before he heareth it, it is folly and a shame unto him.'—Proverbs xviii. 13

'He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.'—*ibid.* xviii. 17.

'He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.'—*ibid* xvii. 15.

'To have respect of persons is not good; for, for a piece of bread that man will transgress.'—*ibid* xxviii. 21.

1. "*Brother Campbell*—We have read with no little surprise and regret in your Harbinger of the current month, the unceremonious notice which you have taken of us: surprise, that you should have placed us in a false position before your readers on the representations of four individuals who had been confessedly excluded from our communion, without one word of communication with us; regret that these circumstances compel us to obtrude upon the brethren an account of our own sufferings for the sake of truth, in order that we may not forfeit their kind consideration; for the divine word commands us to shun even the appearance of evil. But before we attend to the misrepresentations of the individuals alluded to, permit us to examine, with all kindness and respect, the position which you have assumed and the manner in which you have endeavored to fortify it. However high your standing, and however great your services to the cause of our common Master, and none acknowledge them with more kindness and gratitude than we do,—you are still but an individual, and as such come under the prophetic and apostolic description, 'All flesh is as grass, and all the glory of man as the flower of grass,' and are to be regarded with reference to the warning of Jeremiah, xvii. 5. 'Cursed be the man that trusteth in man and maketh flesh his arm.'

2. "Whilst in the same word we are represented as the house of God, 'which is the church of the living God, the pillar and ground of the truth,' 1 Tim. iii. 15. We say *the* church, for we are not a community called *a* church, nor do we read of such a community in the New Testament; if it has escaped our attention, please point us to the passage.

3. "We have thus stated our relative positions in the light of God's word, that our relative duties may be the more manifest.

4. "It is under these circumstances that you, on your own individual responsibility, without one word of inquiry made of us, that you might learn, not whether we are innocent or guilty, (the possibility of the former never seeming to enter into your mind,) but whether we are 'in any sense justifiable, or in every sense unjustifiable,' you call upon our neighboring churches to assume a rule and authority over us, for which, as we shall show, God's word gives no warrant whatever, and which you have repudiated and condemned in terms as strong as any we shall desire to use.

5. "Before, however, we produce our authorities we will remark, that if the principle of appeal which you contend for be carried out, then in no case is a church positively able, without the help of a neighbor, to

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separate from her communion a single transgressor. For in almost all, if not in all cases, when the transgressor acquiesces in the justice of the church's censure, his acquiescence is accompanied by penitence, and he is restored to the church as a matter of course; but if he continues obdurate, he has a right to appeal to a neighboring church, and if she affords him the ready credence of which you in the case before us have given the example, she may thrust him back upon the church that has excluded him; or, at least, her affirmation will be necessary to consummate the sentence of the sister church. We presume all the churches, as well as ourselves, will require strong authority to prove that our great Head has left us in so unhappy a position. But, sir, the logic which you use to establish your theory appears marvellous to us: you say in order to prove that there ought to be an appeal, that 'no single community professes infallibility.' Please, then, let us know how many of these fallible communities will make one infallible community? Your logic proves too much for your own views, and if carried out will take away from every church the power of preserving its own purity: for by no law of scripture or common sense can any number of fallibles constitute an infallible, and without infallibility you say there should be no final supreme sentence.

6. "But you plead authority: and the conduct of the church at Antioch you say sustains the ground which you have taken. Let us examine this authority, and in doing so it may be that we shall light upon the arbiter on earth that is at once supreme and infallible. We notice, first, that the dissensions in the Antiochan church did not arise from a case of discipline. 2d. That the dispute was not, and could not, be referred to neighboring churches. 3d. That no church but that of Jerusalem could have decided the question. 4th. That every church on earth was equally interested with that of Antioch in the decision of the question, and equally bound by the law which was to go forth from Jerusalem. All these facts are fully verified by the apostolic letter in answer to the inquiries of the Antiochan church, as it is recorded in Acts xv. 23. The answer is addressed 'to the brethren which are of the Gentiles in Antioch and Syria and Cilicia.' The dispute was not about discipline, but a matter of fact; and that the church at Jerusalem alone could decide, it is all evident in the first sentence of the apostolic letter—'Forasmuch as we have heard that certain which went out from us, have troubled you with words subverting your souls, saying ye must be circumcised, and keep the law: to whom *we gave no such commandment*,' &c. From this sentence it is apparent to us, that the heretical teachers were tolerated by the church at Antioch only because they declared themselves authorized by the church at Jerusalem: the latter church disowned their doctrine, and thus stamped it with the seal of heresy. Now, sir, if those teachers had persisted after this in teaching the same, do you think the Antiochan church would have sent to Jerusalem to ask what they must do with such false teachers? We presume not: Paul, at least, seems to have entertained no such view; for when writing to the churches of Galatia he says about such teachers at the 5th chapter, 12th verse, 'I would they were even cut off that trouble you.'

7. "And now, sir, permit us to call your attention to the infallible and supreme arbiter on earth, the only one which we acknowledge—the church at Jerusalem. True, she does not exist in the flesh, in the city of bondage. If she did, she would smell too much of mortality to be trusted with such power; but her spirit, her vitality, her infallibility, and her supremacy are all with us in their primitive purity and truth, as she received them fresh from our great Head: even within the lids of the

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sacred volume; and there we went and appealed as she of Antioch did, to the Jerusalem church, even to her that is above, who is the mother of us all: but though she showed us the law and made plain before our face the path of duty, our accusers would not regard her counsel nor listen to her admonition and reproof, and we were therefore compelled, however reluctantly, to enforce the penalties which she denounced against such offenders. We mean to show, sir, before we are done, that we have been as literally and truly directed in this case by the Jerusalem church as was the church at Antioch.

8. "But we have another authority to set before you from the C.Baptist, Burnet's edition, page 531:—'I cannot give my voice in favor of appeals to any tribunal, but to the congregation of which the offended is a member; neither to a council of churches specially called, nor to an association. The old Book written by the Apostles has compelled me to hold this dogma fast; and I can, I know, show that it is superior to every other course. I will grant, however, that this plan will not suit a denomination or a sect, but it will suit the kingdom over which Immanuel reigns.'

9. "And now, brother Campbell, here is the Baptist *versus* the Harbinger. Which is right? Our mind has been long made up on this point without assistance from either; but we agree entirely with the former. We leave this discrepancy with two remarks—1st. That it illustrates what we mean by intimating that it is better for us that the Jerusalem church exists in the volume and not in the flesh. 2d. It evinces the wisdom that speaks through the Prophet, saying, 'Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of'"

This certainly is a reasonable castigation for my temerity in presuming to adduce the case of that unfortunate community as affording a good example of the need of some restraint upon the arbitrary and oppressive proceedings of a successful majority, who might, after the example of a very distinguished personage in one of John's epistles, desire to lord it over the faith and conscience of a weak minority.

The reader who desires to form a correct judgment of the occasion of these strictures, will please read what I have written on this affair in the October number; and if he thinks that what I have written either justified or called for such an address, I will only say that I am sorry to differ from him in opinion. I may err in the judgment that I have given; but certain it is I can give better reasons for it than any I have yet seen against it; and as it is freely tendered, he that does not thank me for it is neither obliged to approve nor adopt it.

How easy to impute to pride and passion the pamphlet before me, and to place one text from John and four from Solomon at the head of my remarks, in imitation of the good example set me by the elders whose names sanction this anomalous procedure! But, however apposite the maxims, and however just their application, what conviction would they bring to the brethren! We shall try:—"Diotrephes, who loveth to have the pre-eminence among them, receiveth us not, and forbiddeth them that would, and casteth them out of the church."

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3 John, 9, 10. "Before honor is humility." "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." Prov. xvii. 19. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Prov. xvii. 32. "Go not forth hastily to strive, lest thou know not what to do in the end thereof when thy neighbor hath put thee to shame." Prov. xxv. 2. I ask, What conviction will such quotations make in the mind of the reader, and what kind feelings in the party to which they are applied? As much certainly as the five aphorisms at the head of the pamphlet addressed to me.

These brethren have as much mistaken me as they have the right of appeal, when they construe my remarks into an *ex-parte* reprobation of their course. I am not apt to do such deeds. I have long disapproved the course pursued by some that meet in North street, both from what I saw and what I heard, not merely of late, nor from these four brethren whom they excluded contrary to the first of their own five proof-texts. John vii. 51. Not only in proof of this fact, but also of my entire impartiality, I will state that in 1838 I passed through the city of Baltimore without entering the house of a single disciple in the city; preferring the hotel to the hospitality which I knew many of them would gladly have extended to me. The reason was, their unhallowed partyism. I would not associate with either party, and I could not speak to the world over the voices of those who were crucifying my Master's cause by their unchristian bickerings and strifes.—Again, in the month of July last I sojourned one night nine miles out of the city, rather than to enter it—for the same reasons; and that, too, before they had laid violent hands upon these brethren. I stood aloof because I *knew*, and learned from numerous sources—from residents of Baltimore, and from strange brethren that occasionally attended their meetings, that the humility, condescension, and love of Christ's family did not appear among them. And finally, when I was constrained to allude to them in the October number, I did not pass any sentence or give any opinion condemnatory of one party, nor exculpatory of another. I simply stated the fact, which they themselves allow in the pamphlet before me, that they had, in the absence, and without the defence of four brethren of good standing with the Christian public, as persons of intelligence and moral worth, as good as themselves, excluded them from the family of God, and given them over to Satan as factionists. I did not then, nor do I now, say, that these excluded brethren were wholly right in all their views and proceedings; nor that those who excluded them were altogether wrong in the whole procedure: but I regarded it as a proper example of the

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necessity and propriety of some provision in Messiah's kingdom by which a case of that sort could be reconsidered by a more competent and more impartial tribunal. So stands the case and my relations to it first and last.

I may concede a great deal of what is said in this pamphlet, both as to the indiscretions and even improprieties of some of those named in it, though I know little or nothing about the precise verity of the matter; but I will take the testimony of the elders whose names sanction it, and from their own showing I must declare my fears that those in North street have sinned against the constitution of Christ's kingdom in excluding those brethren, and in retaining persons in office as incompetent to the exigence of the church, as they are evidently destitute of some essential qualifications, and inacceptable to those whom they have at sundry times and in divers manners driven from their communion.

Brother Sweeney may be that rash and precipitate man of which they speak, and some of the other brethren may not always have spoken, written, or acted with infallible correctness; but who has!! Still they have been most cavalierly treated, and those who have so unceremoniously excluded them cannot be justified by all that they have alleged in their own justification. But of this I may say something when next I take up the subject. Meantime, I am called upon to be more explicit upon the subject of appeals.

That an appeal is necessary and a tribunal, I need not prove to those brethren in North street. They have made an appeal themselves. The pamphlet before me is palpable proof of it. They say, "It remains only for us to state in conclusion, that we are aware that the length of this communication and the arrangements of the Harbinger will necessarily prevent its appearance there for some time: we intend to have a number of copies printed and sent to our brethren: *for we cannot consent to remain deprived of their love and confidence so long as the tardy movements of a periodical would subject us to. We look, however, to you, sir, to do us the earliest justice in your power by placing our defence on your pages, that the antidote may have a circulation coextensive with the poison.*" The words which we have *italicised*, are unquestionably an appeal. They appeal through the pamphlet, and through the pages of the Harbinger, to *sister churches!* Their words in another section are, "Let our sister churches *also* understand that we publish this *defence* not through fear, but love." p. 23. The love of their approval is a very good reason. An appeal is clearly made; but is it made scripturally? I allege that it is not. My reasons are two: First, it is without any scriptural authority; and, second, it asks

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for justification on *ex-parte* testimony. It asks for the approval of the churches on the testimony of one of the parties. "Doth our law condemn any person before hearing him?" And would the brethren in orth street ask the churches to condemn those brethren and justify themselves without hearing those brethren? Certainly they do this, by making an appeal to an improper tribunal, in the manner of making that appeal, and by asking that tribunal for a decision *on the testimony of one of the parties.*

They not only make an appeal, and to an unauthorized tribunal, but they agree to abide by its decision. But they are too acquiescent when they say as they do in another paragraph: "If any of our sister churches should desire to admit to their communion these factionists, we shall find no fault," This is too liberal for the New Testament. They are, however, obliged to this course when they refuse a rational and scriptural appeal. Any other course would be a full refutation of their views of discipline. The case is this: In the name of the Lord they have expelled certain brethren from their communion. Now should any other church receive these expelled brethren in the name of the Lord, they would commune with that church; for they find no fault with it. It is blameless. But this reminds me of a judgment which the Lord once pronounced. It is equivalent to this: If Christ cast out Christ, how then shall his kingdom stand? This he alleges would destroy Satan's kingdom. And have we not in the reasonings of these brethren a case of Christ casting out, and again receiving Christ? In the name of the Lord certain brethren are excluded, and when another church receives them in the name of the Lord, they will recognize that church as blameless, and commune with her!! If such be the issue of the views of discipline preached and practised by these brethren, is it not most evident that there is a radical mistake on the whole subject of the communion of churches?

In arraying the Christian Baptist against the Harbinger, they again demonstrate a want of correct conceptions of our views of an appeal. In the Christian Baptist, in the passage copied, certain questions from the Religious Herald were discussed. I then objected, and still object, to Baptist Associations and Councils as proper tribunals to decide matters of belief, matters of opinion, and cases of discipline. We hope to show a more scriptural and a more rational way of ascertaining truth and exercising Christian discipline.

Their *critique* upon how many fallibles would make an infallible, evinces a similar mistake. We do not say that we ought to have an infallible tribunal on earth. But we said that a church that refuses an appeal from her decisions ought to possess, as she certainly does pro-

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fess, infallibility. Our friends in North street speak as if, indeed, they claimed for their decision some peculiar authority. They disavow that they are *a* church, and claim to be *the* church—"the pillar and support of the truth;" and that, too, as if their opposing an *individual* must necessarily put him down. There must be a mistake in their minds, or in that of the Printer, who made two paragraphs of one. See sections 2d and 3d. I will not take any advantage of this error of the Elders or of the Printer. One of them is certainly at fault. They are not *the* church of Christ—not even of the United States, Maryland, or the city of Baltimore—much less of the world. They are only *a* church, a congregation, a community—and fallible at that.* But I hasten to greater matters.

As preparatory to a full examination, I submit the following five propositions:—

I. The kingdom of Christ, sometimes called his church, is one great community composed of all the particular communities and individual persons that have acknowledged and received Jesus of Nazareth as the Son and Messiah of God—as the only Head, King, Lawgiver, and Arbiter of angels and men.

II. All the particular congregations that compose this great congregation, this general assembly, called "the kingdom of God," "the holy nation," are responsible to one another and to the Lord, as much as the individual members of any one of them are to one another and to the Lord.

III. Congregations therefore are under certain obligations and owe certain duties to one another, the faithful discharge of which is indispensable to that free and cordial communion and co-operation essential to the holiness of the church and the triumph of the gospel in the world.

IV. Among these obligations and duties are, the maintenance of the doctrine and discipline of Christ's kingdom, and a due regard for all the acts and decisions of one another; because a neglect of the former, and a disparagement of the latter, would necessarily destroy that union, communion, and co-operation essential to the designs of Christ's kingdom.

V. When, then, any particular congregation offends against the constitution of Messiah's kingdom by denying the doctrine, by neglecting the discipline, or by mal-administration of the affairs of Christ's church, essentially affecting the well-being of individual members or other congregations, then said church is to be judged by the eldership of other churches, or by some other tribunal than her own, as an accused or delinquent member of a particular congregation is to be tried by the constituted eldership of his own congregation.

This last proposition being the only one in doubt amongst us, we shall proceed to its examination. The first four are regarded by our

* The article *the* and *the place* attached to a community, makes it particular, and not general. *The* state of *Ohio* and *the* church of *Corinth*, are neither *the state* nor *the church*—as they of North street seem to imagine.

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communities as indisputably plain and settled. Should any one, however, have reflected so little upon the subject as to deny any of them, let him place them in the negative form, and by a single glance of his mind he will detect his error—as, for example, the third:—*Congregations are under no obligations and owe no duties to one another; therefore nothing can mar their free and cordial communion*, &c.

The reader will please here pause and read again the fifth proposition. Let him then place it in the negative form, and read it as follows:—*When any congregation offends against the constitution of Messiah's kingdom by denying the doctrine, by neglecting the discipline, or by mal-administering the affairs of Christ's church, essentially affecting the well-being of individual members or other congregations, then said church is not to be judged by any tribunal on earth, but to be held in as high esteem as before.*

No one so ignorant as to assert this proposition. But, says another, there is no tribunal before which she can appear; therefore let her alone, but fellowship not her acts. And what is that but to judge and condemn her without even the form of a trial! Tried she must be. I repeat it again, *tried she must be.* No man of reflection can doubt it. The only question then is, By what tribunal shall she be tried? By every man's own opinion, or by a properly constituted tribunal? There is no other alternative: there is no third way. An invincible necessity has so decreed.

Every church that departs from the faith or from the discipline of Christ's kingdom, or that unrighteously and unwisely administers its affairs to the great detriment of individual members, a particular congregation, or the whole church of Christ, must be tried by some tribunal. Any one that pushes his notions of independency so far as to deny this, is deluded by a word which he does not understand; as much as he who makes his little borough, city, or county, so independent as to deny the supervision and jurisdiction of the nation, kingdom, or state to which it belongs.

The tribes of Israel were independent tribes, as Moses and Aaron were independent persons; but yet these independent tribes were all under one another as members of the commonwealth of Israel. They were, indeed, equal to one another in rank while under one another as constituent members of the nation.

But in illustrating what I mean by independence and subordination through the well-known figures of a borough, a city, a county, or a tribe, I do not intend to institute a comparison in every point between any one of these and a particular church, as standing in connexion with the whole elect nation of Christ. Churches are all

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equal and independent in some respects, but not in all. They are also all equally subordinate to one another in the Lord. There is now no Mother Church, no Metropolitan, no Sanhedrim, no standing Council, no Vicar of Christ, no successors of the Apostles. But the churches in any given district—Judea, Macedonia, Achaia, Galatia, Pennsylvania, Virginia, or Ohio, for instance, are always supposed to be in more intimate acquaintance, union, and communion with one another, and to act in a more special co-operation than with the churches in any other kingdom, state, or district on earth.

If, then, any one or more of these churches err from the faith, or from the discipline, or from a just, impartial, and Christian administration, they are amenable to the rest; and will be judged some way or other, and disallowed. The question, then, is, How shall this be done scripturally? for then it will be done right. But in propounding this question we do not expect to find either a broad precept or a stereotyed precedent of a case just as large as life. We expect to find principles and practices alleged that involve and commend this practice.

Some who have never thoroughly examined this point are alarmed and become alarmists on the threshold because of some anticipated troubles that such course might open to the great disturbance of the whole Christian community. Like our friends in North street, they imagine the discontented would forever appeal. A more intimate acquaintance with the subject would have suggested a very different conclusion. We ask time, patience, and candor. We demand for these five propositions a calm and full consideration. We may in our next enter more fully into the illustration and proof of the course we commend.

Meantime, this pamphlet, by whomsoever written, certainly not by the Elders whose names are attached to it, assumes too much for 23 pages—the trial of the question of the right of appeal, and the vindication of the brethren in North street, any one of which is too much for such an effort. The confounding these two in a tract so hastily and inconsiderately got up, may have transferred to our remarks a similar confusion. In our next we shall attend to one subject at a time.

A. C.

SUMMARY OF NEWS FROM THE CHURCHES AND EVANGELISTS.

The unusual length of some articles of pressing importance in the present number, has very reluctantly excluded many letters and some articles fully intended for it. In lieu of some of those letters we publish the following summary of good news:—

The new church in Baltimore has obtained a commodious house in St. Paul's street. Brother G. W. Elly held a meeting there of a few days, which resulted in the addition of 18 persons—13 by immersion.——Brother Hall says, "Our church in Louisville is in peace and prospering. I have lately received the confession of 9 persons in the neigh

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borhood of our city."——We have almost weekly accessions: but for removals our church would now at Mount Healthy amount to more than 100 members. *D. S. Burnet.* ——To the 120 recent accessions to our church in Lexington, Ky., amongst whom were several Methodists and Presbyterians, were 10 or 12 added by letter. *J. J. Chinn.*——In our recent tour through some counties in New York 27 confessed the Lord. *W. Haden.* ——In unpropitious circumstances I visited Paris recently. We had but 11 additions. The church is firm and the prospects are promising. *J. T. Johnsen* Some 15 or 20 accessions here, (Perry, O) this season. *John Gault.*——Brother Bartlett, of New York, has recently visited us here, (Canton, Pa.) Eighteen were added by immersion—present number 170. Will some of the brethren from the West visit us? *Elias Rockwell.*—— The good cause triumphs in this region: 14 additions last month, (September.) In Johnson county, in this state, (Arkansas,) at a meeting I attended, my fellow-laborers being prevented, 21 were added: the congregation now numbers between 80 and 100. Brethren R. Harper and W. Harper have greatly contributed to the state of things here. Brethren Hazleton, Haden, and Potter have assisted at Springfield, Mo. Sectarianism wanes *J. Strickland.* Twelve or fifteen were lately immersed here, (Luzerne county, Pa.. *J. J. Harvey.* Two were lately immersed and added to the little flock of 25 on Duck creek, Monroe county, Ohio. *J. R. Frame.* We have now a little church of 20 disciples in Troy, New York. *J W. Ager* Church organized here 26th April, of 46 members, 33 of whom were immersed the previous week: since, we have received 15—present number 61. *C. R. Morehead*, Richmond, Mo. Brother Bullard is with us. Three were recently immersed in Scottsville, Va.. Nov. 30. *R. L. Coleman* Brethren Whitacre and Harrison Jones lately visited us at Bethany. We had a good meeting. Thirteen were immersed. At the meetings attended by these brethren since May last some 420 were immersed! A. C.

☞ Queries and correspondence from brother Elley, of Pennsylvania; brethren Turner and Jackson, of Virginia; Kendrick, of Kentucky; and Winans, of Ohio, in our next.

☞ It is proposed by brethren Coleman and Goss to change the *Christian Publisher* from a monthly to a two-weekly. These brethren certainly deserve the patronage of the whole brotherhood of Virginia in the undertaking. We wish them success in the enterprize.

PROPOSAL.

The subscriber, by the request of various friends and advocates of primitive Christianity, proposes to publish in this city, (Salem, Mass) a semi-monthly religious newspaper, to be called THE GENIUS OF CHRISTIANITY; to be devoted to the Christian religion in its primitive order, purity, and unity, without respect or deference to the will of existing religious parties or sects.

The Genius of Christianity will maintain that in the authority of the teachings of Jesus and his Apostles, and by their example, is laid the true and only foundation of Christian union, church order, or Christian assurance: that the existence of party strife among religionists is proof that the elements of the striving parties are not of Christ: that the spirit of free but humble investigation is indispensable to the knowledge of Christianity, distinct from the customs and traditions of men, which have made the word of God of no effect; and that the Christian religion in its primitive order, unity, and purity, is indispensably necessary to make men what God designed they should be. It will be open to all respectable persons for the free discussion of religious differences.

It will pay particular attention to the evidences of the divine authenticity of the Christian religion—contend for the supremacy of the Word of God over all traditions, speculations, or customs of men, as a rule of faith and practice—plead for *'the perfecting* of the saints, and endeavor to show that every plan or theory of union, perfection, sanctification non-resistance, anti-sectarianism, universal reformation, religious liberality &c. other than Christianity as it came from its founder and was demonstrated in the lives, practices, and precepts of Jesus and his Apostles is a spirit of enmity to God and worthy of perpetual opposition.

Terms.—Twenty four numbers to constitute a volume, at one dollar in advance. If not paid within three months, one dollar and twenty-five cents per volume.

Any person who will forward five dollars in advance, shall be entitled to six copies to subscribers; and in the same ratio for $10, 15, 20, &c.

No money to be sent till the first number is issued. To commence ds soon as sufficient encouragement is received.

All letters, communications, &c. relative to *The Genius of Christianity*, to be addressed (post paid) to A. G. Comings, Salem, Massachusetts.

October 22, 1840.

☞ Brother Comings is a gifted brother, and deserves patronage. The cause in New England will be much benefited, I judge, by the success of the project. A. C.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. V. BETHANY, VA. *FEBRUARY*, 1841. No. II

THE COMING OF THE LORD.—*No. II.*

OF all future events that of *the coming of the Lord* in power and glory, is the most soul-subduing, enrapturing, and transcendant. In one sentence, it is "*the blessed hope.*" The church has been praying for it, and the whole creation groaning and travailing in pain for it for almost two thousand years. "Behold he cometh in the clouds of heaven, and every eye shall see him. They also that pierced him, and all kindreds of the earth shall wail because of him." Then will "heaven's eternal arches ring" with shoutings of glory, and honor, and blessing, and praise, while his enemies will be confounded with terror and clothed with shame.

But when shall this most joyful hope be consummated in vision! When shall the Lord come! Whether shall it be before the triumphs of Christianity over Paganism, Mahometanism, Papalism, and Atheism, usually called the Millennium, or after this moral victory? This is the great question now in debate. My method of deciding it embraces in its philosophy as a primary evidence the events that are clearly and incontrovertibly declared to be concomitant with, or attendent upon his coming. These decided, and the question is, in my opinion, settled on the clearest and safest foundation. To discover and substantiate these, is the burthen of the present essay. Of necessity, therefore, this essay must consist mainly of testimony from which we may argue again.

The points to which I solicit attention are four:—

1st. The *probability* of the personal return of the Lord to this earth.

2d. The *certainty* of it.

3d. The *manner* of it.

4th. The *events* then to be expected.

The probability of his return is argued from two facts;—1st. *It* is

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the place of his nativity. "And thou Bethlehem of Judah art not the least of the cantons of Israel; for out of thee shall he come—or *in thee shall he be born*, who shall become Governor of my people Israel." "The *Word* that was in the beginning with God, that was God," "by whom all things were made," became human flesh in the city of David, and was born of a daughter of Eve, in Asia, 1836 years ago. It is human to love the place of one's nativity. And especially is it pleasant for one who has been raised to great honor and authority, and who has been long unknown to the place where first he saw the light of heaven, to revisit the scenes of his childhood, and re-survey the humble horizon which once bounded his views of the universe, and in which he first learned to know himself. No wonder, then, should our Lord delight to stand at "the latter day upon this earth," not far from the Mount of Olives, whence to heaven his earthly friends and relatives saw him triumphantly ascend.

But there is a second fact that adds much to the probability of his return: *He has much property in this earth.* All things in it, on it, and connected with it, are his. "The earth is the Lord's and the fulness thereof"—"All things were made *by* him and *for* him, and he is *before all things*;" and by him all things are preserved, for he upholds all things by his all-powerful word. "The Lord has created all things for himself"—"For thy pleasure they are and were created." Where the treasure is the heart is. Where one has much property he has much thought and much attachment. Our Lord has much property here. The earth, the sea, the air—the kingdoms, animal, vegetable, mineral, are his. The Devil will not for ever usurp the territory of Christ's present kingdom; nor retain the field, the theatre of war, on which he and our Messiah in single combat fought the first battle, when first Satan felt the sharp two-edged sword that proceeded out of his mouth. He will take the field and drive the usurper down to eternal ruin. The earth is, moreover, dear to the Lord; because the ashes of all his saints, a few only excepted, are in it. Abraham, Isaac, Jacob, Joseph, David, &c. have their sepulchres with us to this day. From such considerations and facts we infer the probability of his return. But to the 2d point, the *certainty* of his return:—

1st. The types under the law indicate his return. The Jewish High Priest entered the most holy place once a year. He presented his sacrifice there before Him that dwells between the cherubim. Meantime, the people anxiously expected his return after he had for them made an offering and prepared a place. He ultimately returned to the door of the tabernacle and blessed them that looked for his return. So says Paul; Christ was once offered to bear the sin of

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many, and to them that look for him (as the Jews looked for the return of the High Priest) shall he appear the second time, without a sin-offering, to salvation, having made his offering within the vail.

2d. He promised to return. Matth. xvi. 27. "The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." So also speaks the parable of the Sheep and the Goats, Matth. xxv. 31.; so also the parable of the Nobleman going into a far country to receive a kingdom and return, Luke xix. 11–23. And, without a figure, in his valedictory he says, "I go to prepare a place for you, and will come again and receive you to myself, that where I am there you may also be." John xiv. 3. This is excelled only by Acts i. 11. "Men of Galilee, why stand you gazing up to heaven? This same Jesus who is taken up from you into heaven, shall come in like manner as you have seen him go into heaven." The certainty of his return being now as definite and plain as our language can make it, we shall now hear something of

3d. The *manner* of his returning. In one word, we are informed, Luke ix. 26., that he will come in his own glory, his father's glory, and in that of the holy angels. Well did Paul say, "Looking for that blessed hope, the *glorious* appearing of the great God and our Saviour Jesus Christ." In awful majesty God as lawgiver descended on Mount Sinai. Ex. xix. "On the morning of the third day there were thunders and lightnings and a thick cloud upon the mount, and the voice of a trumpet exceeding loud, so that all the people that was in the camp trembled." "And all the people saw the thunders and lightnings and the noise of the trumpet, and the mountain smoking, and the fire blazing up into the midst of heaven; and they removed and stood afar off." Such was the glory of the Lawgiver. But when he appears as a Judge, "a fiery stream issues and goes before him, thousand thousands of angels minister to him, ten thousand times ten thousand stand before him, and the books are opened. Earth and heaven shall flee away, and there is found no place for them. Our God shall come, and shall no more be silent, but speak out. A fire shall go before him, and it shall be very tempestuous round about him. He shall summon earth and heaven. The Lord shall descend with a *shout*, the voice of the archangel, and with the trump of God. His voice shall be heard by every ear, dead and alive, in the whole universe—all that are in their graves shall hear it and come forth." But we hasten to the four great events attendant on his coming:—

1. He will raise *all* the saints.

Some Millennarians say only *some* of the saints, and quote Daniel

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and John in proof of it. Daniel, alluding, as they think, to the second or pre-millennial coming of the Lord, says, "And many of them that sleep in the dust of the earth shall awake—some to everlasting life, and some to everlasting shame and contempt." And John says, "I saw the souls of them that were beheaded for the testimony of Jesus and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they *lived* and *reigned* with Christ a thousand years. The rest of the dead lived not again till the thousand years were finished. This is the first resurrection." From these two Prophets some infer that there will be only a portion of the saints, as described by John, who shall share in the first resurrection, and that the remainder will sleep a thousand years to the second resurrection. In opposition to this view we assert that *all* the saints will be raised whenever the Lord appears in person. Some of our proof will be found in the following scriptures:—1 Thess. iv. 16. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first"—not a part of the dead, but *the dead in Christ*, shall rise first. We are here definitely assured that when the Lord himself (or in person) descends, *the dead in Christ* shall rise. The import of the term *first*, in its proper place, shall appear. A second proof we have from the same source. 1 Cor. xv. 23. "All shall be made alive—they that are Christ's, at his coming." Not some of them, but "*they that are Christ's*," shall be made alive—not before nor after, but *at* his coming. This does not look like a part, a thousand years before another part. A third proof we have in the 52d verse of the same chapter: "In a moment, in the twinkling of an eye, at the last trump the dead [saints] shall be raised incorruptible." If these which are but a sample, will not demonstrate that all the saints shal be raised not before, nor after, but *at the coming* of the Lord, a thousand repetitions of them in various forms would not. But in the second place,

The living saints shall be changed immediately upon the raising of the dead saints.

Our proofs are found in the passages already quoted, 1 Thess. iv. 15. "We which are alive and remain unto the coming of the Lord, shall not anticipate them that are asleep. The dead in Christ shall rise *first:* then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." From this statement we learn that the dead in Christ shall rise at the sound

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of the trumpet; and while it yet sounds, the living saints shall be changed in a twinkling, and shall with them ascend to meet the Lord.

From the 15th of Corinthians we learn this mystery: "We shall not all sleep, but *we shall all be changed* in a moment—the dead shall be raised, and the living shall be changed." Again, to the Philippians he says, "Our citizenship is in heaven, whence also we look for the Saviour the Lord Jesus, who shall change our humbled body into a form like to his own glorious body, according to the working by which he is able to subdue all things to himself." The transformation of the living saints is, then, as evident and certain as the resurrection of the dead, at the coming of the Lord.

A third event that shall accompany the coming of the Lord, will be, *the judgment and final separation of the righteous and the wicked.*

Hitherto we have spoken only of the *resurrection* and *transformation* of the saints at the coming of the Lord. But we might have also connected with these two grand events the resurrection of all the wicked. Our Lord himself is first witness here. He says, John v. 39., "Marvel not at this—for the *hour* cometh in the which *all* that are in their graves shall come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of condemnation." Then cometh the general judgment; for this is connected with the second coming, Matth. xvi. 27. "For the Son of Man shall come in the glory of his Father, with his holy angels, and *then* he shall reward *every man* according to his actions." The rewarding of all mankind is here connected with the coming of the Lord in glory. Again, Matth. xxv. 31. "When the Son of Man shall come in the glory of his Father, with all his holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered *all nations*, and he shall separate them as a shepherd separateth the sheep from the goats," &c. Rev. xxi. 12. "Behold I come quickly and my reward is with me, to give to *every man* as his works shall be." Indeed, the general and final judgment of the human race is almost universally spoken of in conjunction with the coming of the Lord in person. There yet remains a fourth grand event:—

The structure of the material universe shall be changed, and new heavens and a new earth created.

In the 102d Psalm we have this promise: "The heavens shall perish—they all shall wax old as doth a garment, and as a vesture *thou shalt change them.*" Therefore, according to the promise, we look for new heavens and a new earth: for, says Peter, quoting from an old Prophet, "The heavens and the earth that are now are reserved unto fire, against the day of judgment and destruction of ungodly men."

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In the day of the Lord "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." But He that sits upon the throne says, "Behold I create all things new," Rev. xxi. 5.; and accordingly John saw new heavens and a new earth. And from that point in the heavens where the saints of the Lord assembled around their Master during the general conflagration, John saw the New Jerusalem, the holy city, coming down from God out of heaven, prepared as a bride for her husband, to locate in the new earth, the everlasting home of man; for the tabernacle of God is to be there forever.

On this point I do not now amplify. My object is simply to produce scriptural evidence that when the Lord appears a second time these *four* events will certainly follow in quick succession:—1st. All the dead saints shall be raised. 2d. All the living saints shall be changed. 3d. All nations shall be judged and a final separation between the good and the bad shall take place. 4th. New heavens and a new earth shall be created, and the earth shall then be the dwelling place of Jehovah, the centre of the universe, the throne of the Eternal, and all things shall be subdued to him. These points being established, not by reason or argument, but by clear and unequivocal testimony, we shall in the sequel argue from them as established points.—Meanwhile, we offer the following question to the consideration of our brethren:—If our Lord personally appear before the Millennium, what will the Millennium be, and where shall it be found? And if, according to Mr. Miller and some others, more imaginative than learned in propheey, this event shall be within a few years; how shall all the promises and prophecies concerning Jew and Gentile be fulfilled? Do they all simply mean the resurrection and the glorification of the saints at the coming of the Lord!! A hint is enough at present. We have many such to offer in their proper season. A. C.

DIFFICULTIES IN CHURCHES—*No. VI.*

RIGHT OF APPEAL.

The right of prayer is not more natural, nor necessary, nor expedient, than the right of appeal. There is no government, or state, or family, that can subsist without it. It was a part of every religious institution before the Christian; and if it be no part of it, it is a perfect anomaly in all social institutions.

The first great difficulty in the Christian church was settled in this

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way, and that too while the Apostles yet lived. And as this single point, well established, settles the whole question in discussion, we shall now take it up and analyze it. The case is found faithfully reported by Luke, Acts xv. We shall copy from the common text the first six verses:—

"And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the Apostles and Elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the Apostles and Elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses. And the Apostles and Elders came together to consider this matter."

It is admitted that this portion of scripture has been as much misquoted, misapplied, and abused as any other passage in the sacred writings. Councils œcumenical, Synods, Conferences, Associations, and Conventions of all sorts ecclesiastic, have leaned upon it for warrant and protection. That it has been tortured, times and ways without number, to countenance and support proceedings hostile to the genius of Christianity and subversive of its designs, is freely and cordially admitted. Still it is a portion of canonical scripture, and designed to develope the Christian institution both in its matter and form, and is not to be dispensed with as necessary to the perfection of Christian records. It has a true and fixed meaning, and is as necessary to the exigencies of Christianity as is the second chapter of the Acts to the development of what the apostolic gospel and mode of preaching it were. My object is, therefore, to ascertain not only its literal meaning, but its abiding utility and proper application.

The case is as follows:—Certain believing Pharisees of Judea had gone down to Antioch in Syria, the first Gentile church in the world, and had endeavored to corrupt the simplicity of the gospel by introducing certain dogmata of their own. These attempts having been resisted, a *discussion* and controversy arose. Meantime, Paul and Barnabas returned from their tour; and finding these difficulties in the church, undertook their correction, but failed in giving full satisfaction to the whole community. Whereupon the church, no doubt by and with the consent of the Apostles Paul and Barnabas, agreed to refer the matter to some other tribunal. They chose Jerusalem pro-

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bably for two reasons: First, because the Judaizers pretended to have authority from that place; and secondly, because that church had a very intelligent presbytery, and the Apostles might be expected to take part in the adjustment of the matter. They appealed then to the officers of that community.

The reference or appeal being agreed upon, the church at Antioch elected a deputation, determining to send certain other delegates besides Paul and Barnabas. They went to Jerusalem and were cordially received by the whole estate of the Elders, Apostles, and church. A meeting was appointed—"and the Apostles and Elders came togetner for to consider this matter." The Apostles and Elders were the judges. We are not told that the Apostles, Elders, and the whole church came together to consider and decide this matter. But we are told that "the Apostles and Elders came together to consider the matter." The discussion was continued for some time probably by and between the Elders and those Judaizers. Finally, "after there had been much disputing, Peter rose—then Paul—then Barnabas—then James. These four of the Apostles only are named as speakers. But be it observed that Paul and Barnabas being delegates, did not judge in the case. Their speeches were not argumentative: they only narrated simply what God had wrought by their means among the Gentiles. Peter and James argued the case. The latter, indeed, offered his judgment or sentence to the whole tribunal, which was unanimously adopted.

A number of questions here crowd upon us—as, Who decided this question? Was it decided by Apostles in their apostolic or presidential character? Why associate Elders with them? Had they not power to judge infallibly without Elders? And why is the whole church represented as concurring in the decision? Is it as a sanction of the proceeding, or simply an intimation of acquiescence in it? &c. &c.

Nothing can be plainer than that "*the Apostles and Elders came together to consider this matter.*" They asked no helps. They certainly were competent to the task themselves. The church could add no authority to the Apostles and Elders; but as the question of communing with uncircumcised Gentiles affected their feelings as Jews, they demonstrated their submission to the Apostles and Elders by concurring in the decision and in the mission of certain persons to Antioch.

But the cardinal question yet remains to be answered, viz.—In what character and capacity did the Apostles participate in this meeting—as Apostles, or simply as judges. Not as Apostles; for in that character they could receive no help from the elders or brethren. Besides, as Apostles they were under a plenary inspiration, and needed no

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reasoning, no debating on the subject. They gave judgment just as the Elders did—without any special revelation or supernatural light upon the subject—ss Paul did on another occasion, 1 Cor. vii. 25, 40.

These able ministers of the New Testament were sometimes left without any special revelation, that their private and personal advice and example might be useful to the whole church. Their decision in Acts xv. was, it is said, acceptable to the Holy Spirit—i. e. concurred with the scriptures quoted and explained; as in a case referred to Paul by the Corinthians, to whom when he responded he said, "I think" [in the judgment given] "I have the Spirit of God."

In one word, then, the Apostles and Elders acted upon the appeal made from certain brethren in Antioch; as we would act in a similar case—by the exercise of our own judgment upon the points referred, and upon the sacred scriptures supposed to bear upon them. Their decision was sanctioned by the Holy Spirit as sound and judicious, insomuch that in the letters moved by James to be written to the Gentile brethren they say, "It seemed good to the Holy Spirit and to us."

But the peculiarity of this sentence—"It seemed good to the Holy Spirit and to us," demands a little attention. What means "*and to us*," unless they were two and not one! The Holy Spirit, therefore, approved and they approved the measure. Hence the sentence goes forth as emanating from both, as we would say, 'It seemed good to the King and his Ministers,' meaning that each had thought upon the subject individually, and on comparing their sentences they agreed. This seems to authorize me in concluding that having compared their own judgment of the case with the scriptures of truth as quoted and applied by James, they felt that their mind and that of the Holy Spirit agreed. They did not, then, say "*and to us*" to sanction the Spirit's decision, but to inform their brethren that the case was to them so obvious that the sentence to which they came exactly corresponded with the oracles of the Spirit of God. No other view can be taken of this passage, in my judgment, that will justify the style of the Apostles.

The legitimate inferences, therefore, are—that the case was referred to the Apostles and Elders in the character of bishops or overseers of the flock of Christ; that they came together to deliberate upon the subject, and came to a conclusion so rational and consistent, that it exactly tallied with words spoken by the Holy Spirit seven hundred years before that time. Such is the case; and its utility is, that it shows us how we ought to refer and judge all matters likely to disturb the peace and harmony of the kingdom of Messiah.

But some man will say, 'The case is not exactly parallel to ours.'

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On that view of parallelism scarcely a case of discipline in the New Testament could instruct us, unless it be almost identical with that on hand. We have but two or three cases of discipline in the whole book, and we have very few rules on the subject: but we have in the cases occurring and in the precepts, given certain principles which are to us as much rules of action as the broadest precepts in the decalogue. How much is left to human judgment on some occasions by the words "*and such like*"? This is the apostolic custom: after specifying certain characters he concludes with "and such like."* Are we not, then, to judge in all such cases? Are not cards, dice, wheels of fortune, games of chance, theatres, balls, cabals, horse-races, bull-fights, cock-fights, &c. &c. to be condemned by the church, and they who practise them to be excommunicated, by the potency of the words "*and such like*," as well as "envyings, murders, drunkenness, revellings, and they who practise such things." If they are not by inference and implication, they are not at all to be condemned.

The 15th of the Acts then establishes a principle of reference or appeal in all difficult cases, to the presbytery of a different church or churches; and authorizes such elders to come together to consider and decide the matter. It does not institute stated, annual, biennial, or triennial synods, councils, or conventions; but it institutes a special conference or convention when exigencies may require. And it makes such decisions final and ultimate on the parties.

If I am asked how it makes such decision final and imperative, I answer that this is the very spirit or intent of the appeal. If the parties agree to refer it to certain Elders and Apostles, then by the very fact of agreement they pledge themselves to be ruled by the decision. And, indeed, if one party refuse reference altogether, it is proof of conscious injustice on its side, and will justify the other party in referring it at its own option. These are such common sense views and principles, that methinks a moment's reflection will demonstrate their necessity and utility to every intelligent and candid man. There is, then, no danger of interminable references and endless appeals—of disturbing the peace of the whole Christian community, by admitting this rational and scriptural mode of preventing unenlightened, partial, and arbitrary decisions, and of guarantying the enjoyment of personal independence, character, and Christian liberty to every member of Christ's kingdom. Who would commit his moral destiny to any particular community, to whose decision, however partial, self-willed, unjust, and informal, he must forever submit! I, for one, most certainly would not. My guarantee is, that there are other elderships in

* Galatians v. 21.

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Christ's kingdom, to whom on any painful exigency I can appeal, as ultimate and final in the case.

I may be asked, Why say that I will appeal to "the Elders and Apostles" of another church, or churches? I answer, Because the Elders to whom I appeal acknowledge the supremacy of the Apostles —(not of the Pope, nor of any superior ecclesiastic tribunal)—and will, after judging the case as faithfully as they can, do, as they did in Jerusalem, finally hear the Apostles, and accept their decision of the matter.

The multiplication of appeals, in the very nature of things, seldom, if ever, proves more satisfactory than one. When the parties have liberty to choose—indeed, to constitute the tribunal that shall decide the question, they are more likely to be reconciled to its award than they would be to that of an itinerant, local, or stated court, with whose creation they had nothing to do. The method taught us in this chapter of settling debated questions, whether of doctrine or discipline about to affect our spiritual relations, is, therefore, as evidently wise and judicious as it is plain and practicable, and I trust does or will commend itself to the understanding and good sense of the whole Christian brotherhood. Should any one, however, worthy of being heard, object to the views offered, it will afford us pleasure to consider objections and still farther to expatiate on this interesting and important subject. A. C.

ATONEMENT—*No. V.*

Brother Campbell—In my No. II. I was endeavoring to prove that sin-offerings under the law were the means appointed by God of purging, cleansing, and forgiving pardonable sins and ceremonial uncleanness, and thus reconciling or *at-ton-ing* the person to God. In this No. I. I will show that these types were all fulfilled in the great Antitype, "the Lamb of God that taketh away the sin of the world." The blood of the offered Lamb under the law, purged (*kathairo*) or took away the sin of him who offered it; it was the means appointed by which the purifying was effected. So the blood of the Lamb of God is the means appointed of God, by which he purges, cleanses, and forgives the patient obedient believer. This I will now endeavor to make appear.

We will begin with the Prophet Isaiah, liii. 4. "Surely he hath borne our griefs and carried our sorrows." This is explained by Matthew viii. 16, 17. "When the evening was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled which was spoken by Isaiah the Prophet, saying, "Himself took our infirmities and bare our sicknesses." By this it is understood

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that he took, or carried them away, or removed them. I have introduced this text in order that we may understand the true meaning of the Hebrew word *nasa*, translated in this 4th verse, "he hath borne our griefs"—that is, has borne them away. Thus have you rendered the Greek word in your version of the New Testament, [Matth. viii. 17.] "He hath carried off our infirmities," In the same sense it is said in Isaiah liii. 12. "He bore [*nasa, bore away*] the sins of many." This the Septuagint translates by the Greek word *anaphero*, which same word you in your version rightly translate *bear away;* as in Heb. ix. 28. "Even so Christ, being once offered to *bear away* the sins of many;" and 1 Peter ii. 24. "Himself *bore away* our sins in his own body on the tree."

You then agree with me that the word *nasa*, connected with sin, means *to bear away, to carry off*, or to take away sin—to remove it, or to forgive. This will farther appear from the following arguments:—

1st. God is frequently said to bear sin in the sense stated above, and this is so expressed by the same Hebrew word *nasa*. This cannot mean that he bore the punishment due to sin, as many explain the phrase "to bear sin;" therefore the Septuagint and king James' translators have given the word *nasa* a different rendering, translating it "to forgive, to pardon, to take away" sin; as in the following examples:—

Exodus xxxii. 32. "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive" [*nasa*; Sept. *aphiemi*.] This translation of the Septuagint, *aphiemi*, all Greek scholars know, when connected with sin, signifies to forgive.

Exodus xxxiv. 7. "The Lord God—keeping mercy for thousands, [*nasa;* Sept *aphairo*] iniquity, transgression, and sin." The Septuagint translation, *aphairo*, is rendered by our translators *to take away*. See Luke i. 25.; x. 42.; xvi. 3.; Rom. xi. 22.; Heb. v. 4, 11.; Rev. xxii. 20, &c.

Num. xiv. 8. "The Lord is long suffering—forgiving [*nasa;* Sept. *aphairo*] iniquity and transgression."

Psalm xxv. 18. "Forgive [*nasa;* Sept. *aphiemi*] all my sins."

Psalm xxxii. 1. "Blessed is he whose transgression is forgiven," [*nasa, aphiemi.*]

Psalm xxxii. 5. "Thou forgivest [*nasa;* Sept. *aphiemi*] the iniquity of my sin"

Psalm lxxxv. 2. "Thou hast forgiven the iniquity of thy people," [*nasa;* Sept. *aphiemi.*]

Isaiah xxxiii. 24. "The people shall be forgiven [*nasa;* Sept. *aphiemi*] their iniquity."

Hosea xiv. 2. "Take away [*nasa*] all iniquity."

Micah vii. 18. "Who is a God like unto thee, that pardoneth [*nasa*] all iniquity?"

Joshua xxiv. 19. "He is a jealous God: he will not forgive [*nasa*] your transgressions, nor your sins."

Job vii. 21. "And why dost thou not pardon [*nasa*] my transgressions?" See also Numbers xiv. 9.; Ps. xcix. 8.; Isaiah ii. 9, &c.

2d. That *nasa*, connected with sin, means to pardon, to remove, or take away sins, is farther evident from Exodus xxiii. 21. "Behold I send an angel before thee—provoke him not, for he will not pardon [*nasa*] your transgressions."

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3d. The priesthood are said to bear iniquity, which is expressed by the same word *nasa*. Exod. xxviii. 38. "And it shall be upon Aaron's forehead, that Aaron may bear [*nasa*] the iniquity of the holy things." The Septuagint renders the word *exhairo*, which commonly means to bear away, to put away, to remove. So have you translated the word in your version, Matth. v. 29.; 1 Cor. v. 2, 13, &c.

Lev. x. 17. "Wherefore have you not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it to bear [*nasa*] the iniquity of the congregation, to make atonement for them before the Lord." The Septuagint translation of the word is *aphairo*, which, as shown before, signifies *to bear away, to take away, to pardon*. So king James' translators, and your version, commonly render the word: Luke i. 25.; Rom. xi. 27.; Heb. x. 4.; Rev. xxii. 19, &c.

Num. xviii. 1. "And the Lord said unto Aaron, "Thou and thy sons, and thy father's house with thee, shall bear [*nasa*] the iniquity of the sanctuary, and shall bear [*nasa*] the iniquity of your priesthood." Paul's comment on the word *nasa*, or bearing the iniquity of the tabernacle and congregation, is decisive; Heb. ix. 22. Here he explains it by *purging*—as, "Almost all things by the law are *purged* with blood, the tabernacle, the congregation," &c. Indeed, Moses, in the verse quoted above, explains it *to make atonement for them;* and this, as I have proved before in No, II., signifies to purge or cleanse from sin or uncleanness. See also Num. xviii. 23.

4th. That *nasa*, connected with sin, signifies *to bear away, to pardon, to forgive*, is farther evident from the following texts:—

Gen. i. 17. "So shall ye say unto Joseph, Forgive [*nasa*] the trespass of your brethren, and their sin; and forgive [*nasa*] the trespass of the servants of the God of thy father."

Exod. x. 17. "Pharaoh said unto Moses, Forgive [*nasa*] my sin only this once."

1 Samuel xv. 35. "Saul said unto Samuel, Pardon [*nasa*] my sin."

1 Samuel xxv. 28. "Abigail said unto David, Forgive [*nasa*] the trespass of thy handmaid." In these two last verses the Septuagint translation is *hairo*, which, connected with sin, is, I think, always by our version, and yours, translated *to take away*. John i. 29.; 1 John iii. 5., &c.

5th. That the word *nasa*, in connexion with sin, signifies to bear away, appears plain from Lev. xvi 22. "And the *scape*-goat shall bear [*nasa*] upon him all their iniquities unto a land not inhabited." None will dispute that it bore away their iniquity.

6th. How frequently is it said of the transgressors of the law, 'They shall bear [*nasa*] their iniquity.' If their iniquity was pardonable by law, then they must offer a sin-offering; by which means their iniquity was borne away, or pardoned through the priesthood. "Wherefore have you [the priests] not eaten the sin-offering in the holy place? God hath given it to you to bear [*nasa;* Sept. *aphairo*] away the iniquity of the congregation." But if their sin was unpardonable by law, the transgressor must bear his own sin, or bear it away by suffering death himself, as in the case of a murderer. Num. xxxv. 31–32. "Mereover, ye shall take no satisfaction [*kaphar, atonewent,*] for the life of a murderer, who is guilty of death; but he shall be surely put to death—so shall ye not pollute the land wherein ye

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are; for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." And Lev. xxiv. 15.

Yet because these murderers, blasphemers, idolators, adulterers, &c. could not have the privilege of sin-offerings or sacrifice, by which their sins might be purged, borne away, or pardoned by law, or that they might be freed from the suffering of temporal death; yet we are not to suppose that all these persons were doomed to suffer eternal death in the future world, without mercy or forgiveness; for such of them as truly repented were forgiven by the great God of the universe, not by the law of Moses, but by the law or covenant of Abraham. Ezek. xviii.; John viii. 3–11, &c.

7th. That the common meaning of the word *nasa* is to take away, to carry away, to bear away, I refer to the following texts, in which the word is so translated in our English Bibles:—

Gen. xlvii. 30.; Exod. x. 19.; Lev. x. 4.; Num. xvi. 15.; 1 Sam. xvii. 34.; 1 Kings xv. 22., and xviii. 12.; 2 Kings xxiii. 4.; 1 Chron. x. 12.; 2 Chron. xiv. 13., and xvi. 16.; Job xxiv. 10., and xxvii. 20.; and xxxii. 32; Eccles. v. 15.; Isai. viii. 4., and xv. 1., and xi. 24., and xli. 16., and lvii. 13., and lxiv. 6.; Ezek. xxix. 10., and xxxviii. 13.; Daniel i. 16., and xi. 12.; Hosea i. 5., and v. 14.; Amos iv. 2.; Micah ii. 2.; Malachi ii. 3., and many others.

I have been thus particular on the word *nasa, to bear sin*, to show how weak, how inconclusive, and unfounded is the argument drawn from Isaiah liii. iv. 12. "He bore the sins of many." It cannot mean that he bore the punishment due to the sins of many. The arguments above forbid the idea. Can we think that God himself bore the punishment due to sin? or that the angel in the wilderness bore the punishment due the sins of the congregation? or that the priesthood bore the punishment due the sins of Israel? or one man bore the punishment due the sins of another? or that the scape-goat bore the punishment of all the sins of Israel, when it was neither slain nor suffered any thing? The pardonable sinner must bear away his own sin by the blood of the offering. So is the will of God.

No one will affirm that either God, the angel, the priesthood, ever bore the punishment due to the sins of Israel. Why, then, will they affirm that Christ bore the punishment due to the sins of many, when the very same word and expressions are also applied to God, to the angel, to the priesthood, and others? Besides, this same expression of Isaiah respecting Christ, is fully explained in the New Testament, to mean *to take away, to bear away;* and so have you translated the word in your version, as seen above; and so has Thompson, and Taylor, the Hebrew critic, and Dr. Doddridge, and a host of others. I have wondered why divines, leaving the plain explanation of the word in Isaiah liii., as given by Christ and his Apostles, should yet be continually pressing that chapter in support of the imputation of sin, and vicarious punishment in the sense of the Westminster Divines. Is it safe to build a system on an exposition of one text, which is unsupported by another passage in the entire Bible? And which text is explained by divine authority to have a different meaning from that they attach to it?

The doctrine of vicarious, or substituted punishment, is the funda-

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mental of orthodox divinity. Where, brother Campbell, shall we find the term *substitute* with application to Christ? Did he, as such, satisfy the demands of law and justice against the sinner, and reconcile or propitiate God to a sinful world? Does law or justice admit of such substituted punishment? Where is it required, or found in the Bible? The contrary appears to be plainly taught in Deuteronomy xxiv. 16.; 2 Kings xiv. 6.; 2 Chron. xxv. 4.; Jeremiah xxxi. 30.; Ezekiel xviii. Could a holy and righteous law be satisfied and pleased with the wicked—the most wicked and lawless act ever commited—the death of the innocent Saviour by the hands of wicked men? If the claims of law and justice against the sinner be death temporal and eternal, and if Jesus suffered the penalty against us, is he not yet suffering eternal death? Or has an endless thing come to an end? If the penalty be temporal death, why have the world yet to suffer it? If the debt of suffering be fully paid by the substitute, where is grace seen in the pardon of the debtor? Many such inquiries will pass in the mind of the diligent inquirer, who will not be satisfied with the *ipse dixit* of uninspired man.

How the death of Christ *bears away* our sins, or takes them away, I will endeavor to illustrate by a figure. In the early settlement of Kentucky a colony resided on the border of that country, continually exposed to the bloody incursions of the Indians. In this colony was a man of marked benevolence and goodness: he was wealthy, and had a care over all, that none should want the necessaries of life. He had a son, the very image of himself. Among them also lived a man of opposite character—of marked malevolence and wickedness. He hated this good man and his son, and endeavored to injure them in their persons, property, and character, though of their beneficence he shared in common with others. A banditti of Indians passed by, and apprehended this wicked man, and hurried him off to the wilderness. The good man with pain and sorrow heard the news: he called his son and told the distressing situation of his neighbor. My son, will you at the exposure or sacrifice of your own life, rescue him? I go, father; and instantly started—found the trace—rapidly pursued, and overtook them. He saw the trembling wretch bound to a tree, and the pile of wood around him ready to burn him, and the Indians preparing to dance to his shrieks and cries. The son rushes to the tree, cuts with his tomahawk the cord that bound him: in an instant the man flees and evades the torture. But the son is apprehended and burnt.

The wicked man now sees the great love and goodness of the father and of the son. He is convinced of his sins against them, and repents; he hates his sins, and his hatred to the good man and his son is slain, taken away—he is reconciled. He feels constrained to go to the father, confess his sins, and plead forgiveness. He goes weeping, humbly confessing his sins, and asks forgiveness. I forgive you, said the father joyfully, well knowing when he gave his son that nothing else could save the poor man, destroy his enmity, and reconcile him. Surely it was the love and goodness of the father and his son, and this love seen in the death of the son, that effected this great change in the man—that brought him to repentance, and consequently to forgiveness.

Now what effects did the death of the son produce in the father?

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Did it produce in him love, favor, or good will to the wicked man? No: these were in him before. Did it dispose, or make him more willing to pardon him? No: he was always willing to pardon him whenever he repented or came within the sphere of forgiveness. It had no direct effect on the father; it *directly* effected the wicked man to a change and repentance; it *indirectly* effected pleasure and joy in the father at the change and repentance *directly* effected in the man by the death of his son.

The application to our heavenly Father and to his Son is easy, and shows how repentance, forgiveness, redemption, sanctification, and the bearing away of sin, are effected by love to the believing obedient soul. This figure is introduced only to show what principle leads to repentance and forgiveness—the goodness of God.

I will further remark, that forgiveness, and grace, or favor, are eternal attributes of God; they are therefore not effected in him by any thing in the universe. They, like every other perfection in him, flow to the proper object. Now the proper object of forgiveness is a penitent soul. As you say, the favor of God is like water dammed up—a way must be made for it to flow, or it must remain dammed up. Now I say that the impenitence of the sinner is the dam that prevents the forgiveness of God to flow to him. As soon as he repents the dam is removed, and God's forgiveness flows to him. An impenitent sinner is never pardoned. The grace of God flowed in the gift of Christ to the world; and the great work of Christ is to bring mankind to repentance or reconciliation. "Whom God has exalted to give repentance and remission of sins"—and "God was by Christ reconciling the world to himself." This was the ministration of the Apostles, and this the great design of the life, death, resurrection, and ascension of Jesus, which they every where preached. Faith in the gospel begets repentance, and forgiveness flows. Christ therefore has removed the dam which prevented the forgiveness of God flowing. The dam, the obstruction, was in the breast of the sinner, not in God. The death of Christ influences the sinner alone, but produced no *direct* effect on God.

We are directed to forgive even as God forgives. But whom are we to forgive? "If thy brother repent, forgive him." "Forgive us our trespasses as we forgive them that trespass against us." Now if God will not forgive us till the claims of law and justice are fully satisfied by a substitute—then, as we are to forgive even as God forgives, we must not forgive till all legal and just claims are satisfied by our debtor, or his substitute or surety. Is this forgiveness at all? But as our surety has paid our debts, are we not indebted to him? How, then, can he forgive us, even as God forgives, till the debt is paid to him? We or another substitute must pay it. And yet we remain in debt to the second substitute, and so on forever. In fact, on this plan there can be no forgiveness forever. How unlike to this is the forgiveness of God! See Matth. xviii. 21.; Luke xv., *et passim*.

The government of God is the true model of all good civil governments among men. Mercy is always vested in the Executive by the supreme law of the land. Though a man be condemned to death by law, yet it is in the power of the Executive to forgive him, or remit the penalty. This is done when the Governor is assured by respectable

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petitioners for his pardon, that they believe he is penitent. Is this pardoning act against law? No: it is done according to the supreme law of the land. And is the law of God against his promises? Is not mercy in him from eternity? What shall hinder him from pardoning the penitent? Man by feigned repentance may deceive man; but God, who knows the heart, cannot be deceived.

In my next I will notice your objections to my views from the beginning.

B. W. STONE.

LETTER V.—*To. B. W. STONE.*

BROTHER STONE:

My dear Sir—PERMIT me, with all respect for your superior years, to make a few suggestions on some points of order:—

1st. The numeration and titles of our letters are out of order. For example, the first article in your November *Christian Messenger*, is a letter to me, titled "*Atonement*—No. IV." The next article is my letter to you, titled "*Letter* III.—*To B. W. Stone.*" The next is your letter to me, titled "*Atonement*—No III." In this way receding, a few more essays and you will get back to No. I.! This, in my optics, is all confusion. Neither we ourselves nor our readers can refer to any of these essays with accuracy or intelligibility. I may be to blame for so much of this as arose from the loss of your third article. But I move an amendment. I have therefore placed at the head of these articles their proper caption, and intend to do so hereafter.

2d. It also appears to me that there is a series of letters on hand without any connecting thread of argument: for example, instead of replying to my Letter IV., printed in your last, you print a new letter on a new subject. In this way we might print each a score of letters and develope no point, except how far we agreed or disagreed upon one of the most vital points in the Bible. True, you inform us at the close of your last, that you intend in your next to notice my objections to your views "from the beginning." I suggest to your experience whether a detailed and regular reply to each letter would not be better than a wholesale replication once in a long time.

3d. With all deference I would add a third suggestion. You sometimes seem to be fighting over the battles which some thirty years ago you waged against Kentucky orthodoxy, instead of endeavoring to come to an understanding among ourselves on what the scriptures teach on atonement. For example, at the close of the first paragraph of your last letter you say, "So the blood of the Lamb of God is the means appointed of God, by which he cleanses and forgives the penitent obedient believer." "This," you add, "I will now endeavor to make appear." But who of us doubts or denies this!! Then come six pages of your Messenger filled with references to the Hebrew *nasa*, and the Greek *anaphero*, in proof that *nasa* signifies not to bear punishment of sin, but to bear sin away, to *forgive* it. This affects the questions debated by you thirty years ago, but is not called for in the present discussion. I have not introduced either *nasa* or *anaphero* into this investigation. But all this seems to me irrelevant to any thing yet between us; for whether correct or incorrect, it demonstrates

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not *in what way* the blood of Christ is the means of pardon. That it is the means of pardon we both agree, and you need not prove it. But *in what way* is it the means of pardon? This you have not yet shown, and your six pages of criticisms and references reach not this point at all.

4th. Hear me once more upon your illustration, as also partaking somewhat of the same ambiguity and irrelevance. You introduced it for one purpose, and then command us to apply it to another. The first sentence is, "How the *death* of Christ *bears away* our sins, or takes them away, I will endeavor to illustrate by a figure;" and at the end of the figure you tell us, "This figure is introduced only to show *what principle* leads to repentance and forgiveness—the goodness of God." Unless you mean the death of Christ bears away our sins by bearing repentance to us, I can see no relevancy between the introduction and application of your figure. May I be permitted to add, that in the six pages of Hebrew and Greek references, as well as in the *illustration* which follows them, the grand point is strangely forgotten or overlooked. The difficulty is not about the *necessity of his death in order to reconciling us to God;* but it is about the *necessity of his death in order to God's pardoning us.* Would you have one to believe that you make our repentance or reconciliation to God the only reason why he should forgive us! One might suppose that the drift of your letter before indicated the following to be the philosophy of your atonement:—The death of Christ is to be contemplated merely as a proof of God's goodness—that his goodness perceived in the death of his son, induces repentance; and that this repentance superinduces the pardon of sin. Hence the only necessity for the death of Christ to have occurred, is its superior fitness to produce repentance, which of itself alone when called into being constrains forgiveness. And would you have any one to think that Christ's death occurred simply to demonstrate God's goodness; and that this demonstration occurred simply to induce repentance, and that repentance alone superinduces forgiveness? Brother Stone, you must be explicit in this point, else we shall be greatly misunderstood, if not traduced by our opponents. For my part, I will stand up before the universe of God, not only in affirming, but in attempting to prove, that *the death of Jesus Christ our blessed and only Lord, was, and is, and evermore shall be,* AS NECESSARY TO DEMONSTRATING THE JUSTICE AS THE GOODNESS OF GOD IN FORGIVING SIN. To unite mercy and justice in forgiving the sinner, was, in my view, the supreme end of God's *sparing not* his own son; and I trust on this vital point there will be no difference between us. Come up to it frankly and explicitly, brother Stone; the brethren and the community desire to understand us clearly on this great subject.

After the pains you have taken in this long epistle to enlighten the community upon *nasa* and *anaphero*, it will be expected that I should write something less than six or sixty pages indicative of my views. Allow me, then, to make a few remarks on the inductions you have laid before us. Time was when such array did intimidate your old antagonists, and awe into acquiescence the uneducated and speculative community. But in this more sceptical and inquisitive age we may concede all, at least much, of what you have advanced, (and con-

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tainly I, for one, do,) and yet contend that it positively and actually avails nothing at all as respects the great point at issue.

That *nasa* is often rendered as you say, is unquestionably true; but just as true it is that if there be any word in Hebrew or Greek that imports or could import bearing sin as a burthen, a load, and suffering under it and for it, or as a punishment; these are the words that can and do express it.

I need not inform one of your learning that *nasa* is found hundreds of times in the Hebrew Bible; and that, in the judgment of our most learned biblical critics and lexicographers, it is found in more than *twenty-five* different acceptations. Nay, you know that it is one of the most extensive roots in the Hebrew language. If I were to go into the detail, I shall engage to produce numerous and clear instances of its denoting *to impose heavy burdens, to load beasts, to impose grievances, taxes, and usury, to bear sin in a vicarious manner, to bear punishment*, &c. &c.; and from these facts, which can be fully substantiated from the Hebrew Bible, of what value is the induction which you have been at pains to collect? *Anaphero*, too, is only found ten times in the Greek Testament, and in half of these, at least, it is incapable of the translation you give it. Please consider Heb. vii. 27., where it occurs twice, and cannot signify *to bear away;* and also xiii. 21.; as well as 1 Peter ii. 5. and 25. Consult also James ii. 21. I will not, unless compelled by the high regard I have for your learning and your virtues, go into these inductions; for surely our numerous readers would not thank us for our pains.

I will only add, after requesting you to brush the dust off your Parkhurst Hebrew Lexicon, and if you choose to refresh your memory, you may look into Roys, (not a work of high authority, except as a concordance,) and you may find from one to two hundred occurrences of this interesting word, diverse from those you have given I say, I will only add that your reasonings and inductions on *nasa* leave Isaiah lii. 4, 14, 12, as it was. If, indeed, this whole chapter do not teach that the Messiah did suffer *for* us, the just *for the unjust*—that he both bore our sins, and bore them away—that he was wounded for our transgressions, bruised for our iniquities, stricken of God, and afflicted for our offendings—that it pleased Jehovah to bruise him, to put him to grief, and to make his soul an offering for sin—it can prove, it does prove, nothing at all.

Speculators and system-mongers, unable to make these scriptures tally with their notions of justice and expediency, have contended against the language of Apostles and Prophets as figurative and far-fetched, and sought to substitute for the doctrine of the Spirit a vocabulory of their own, more agreeable to their respective theories. I fear some may imagine a squinting of this sort in some remarks of yours, as the following:—"Does law or justice admit of such substituted punishment?" What law, or what justice? In return I ask, *Does law or justice admit of the punishment by death of an innocent person?* My dear sir, we have many very imperfect logicians among system-makers as well as in other classes of society. They dash on Scylla while steering from Charybdis. We see the divine law impinged when something impinges our theory of God's justice; but we do not see that while we are protecting the *law* we are dishonoring

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the *character* of God by imputing to him the sacrifice of his Son most unjustly and cruelly. For, mark what I say, *if the Messiah, God's Son, did not die under the imputation of sin, as a sin-offering, and for us sinners, all the logicians in America will not convince me that it was just to suffer him to die at all.* And who allowed his death! Was he not delivered by the determinate counsel and foreknowledge of God! He asked to be *spared;* but God *could not spare him and save man;* and therefore he submitted, saying, "*Not as I will, but as thou wilt.*" "He spared not his own Son, but delivered him up for us all."—"Awake," said Jehovah, "O sword, against my Shepherd—against the man that is my fellow—smite the Shepherd, and let the sheep be scattered." We know who has applied this to the Father and the Son.

I have weighed the above italicised proposition, and am sorry to discover that it does not seem to have impressed its momentous weight upon your mind. Why, my dear sir, if God's only and well beloved Son could be murdered according to prophecy, by his counsel and foreknowledge, by his own immutable will, without any sin done by him or imputed to him, who could feel safe in the universe of God, though innocent as Jesus, and pure as the throne of Jehovah? When, then, you ask, "*Does law or justice admit of such substituted punishment!*" remember what the denial of it implies and involves. I ask, Do law and justice admit of the punishment by death of an innocent person? Nay, what moral law justifies the suffering of an innocent person? Every demurrer against the imputation of sin with whom I have debated, is stricken dumb just at this point. Any one that can show me the justice and the law of reason that sanctions the death of those dear innocents whom Herod slew, whom God has slain in the deluge, in Sodom, Egypt, and Jerusalem, that he slays every day by the scythe of death, I will in return show to him the justice of substitution and imputation—I will justify the death of the Messiah as a sin-offering by all the facts, documents, and reasons by which he justifies events innumerable, occurring still in the fortunes of every family in the observation of every man of sense and reflection.

As I have not now room for a full exposition of my views on this subject, I must defer till another moon. Meantime, my dear sir, I will send you this, *in proof*, a month before the number appears, that you may have time to explain yourself before the next number be due. Come up to the points now elicited, and leave the Westminster Divines and your orthodox opponents to themselves. We have the Bible, and that is enough. Our brethren are anxious for the full examination of this whole subject.

As ever, yours, A. C.

CHARITY—TRUE AND FALSE.

JAMESTOWN, *Ohio*, December 16, 1840.

Dear brother Campbell—FAULT-FINDERS are, of all visiters, the most unwelcome: nevertheless, among this class are found true philanthropists: true charity is often met with in the person of a fault-finder;

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but it is rarely met with in the person of a flatterer. But, by a strange misnomer, the flatterer is said to be the charitable man, and the fault-finder the uncharitable one; at least this obtains in religion. The man that speaks well of all religions is said to be a very charitable man; but he that finds fault with them, or any of them, is said to be uncharitable in proportion to the number of faults he finds out; and the man's Christianity is measured by his charity, with this sense attached to the word. Perhaps no word has been perverted to a greater extent than the word *charity*, when figuratively used. Literally it means the giving of alms, and figuratively it means the enlightening of minds or understandings; but it never did mean praise or flattery; or, at least, that is not the scriptural meaning of the word. The conferring of benefits on others is what I understand by the word charity; and the pointing out of faults for the purpose of amending them, is certainly within the range of the true meaning of that word. But if the approbation of error or bad actions be the meaning of that word in any degree, I have always been ignorant of its meaning. It does seem to me that charity requires the pointing out of faults, where amendments may be made; but where no amendment can be made, as in the case of bodily deformity, and shall I add mental deformity—yes, I will; for I believe there are deformed minds as well as bodies—it would be of no use to point out the deformities.

But some man will say, 'If you find fault with all religions but your own, you will certainly be very uncharitable. You ought to allow other people's religion to be as good as your own.'

To such a man I would say, If you can point out faults in my religion, and will not do it, you are no friend of mine, for error may lead me to destruction; and if you make no effort to save me, you have no charity, or love, for me. If I am in ignorance, and you see me there, and make no effort to extricate me, what better are you than the Priest and Levite were, who found a man among thieves, and took no care of him?

Never mind my faults in husbandry, or economy, or in my fortunes, or in my dress, while you see a fault in my religion; for, above all things, I desire to be right in religion. But that you may really mend my faults, I desire that you will not caricature my religion, and then go to finding fault with the ugly picture you have made. Do not make a hump where there is none, and then point your finger at it; but, above all, I beg of you not to give my religion some unpopular name, and then find fault with it because of the name. Look at it as it really exists, and then find all the fault you can; but be sure that you measure by the rule made by the Apostles, for that is the only rule that is of the right length—all others have been sprung or warped by hard straining.

These thoughts are not very well clothed; but they will do for a friend to look at by the fireside, if not to go among strangers.

Affectionately yours, M. WINANS.

GREAT LIBRARY.—The largest library in the world is said to be the one in the British Museum. It contains more than half a million of printed books, and a hundred and twenty thousand manuscripts. The next largest is the Royal Library of Paris, in which there are over four hundred thousand books, and eighty thousand manuscripts. *Equator.*

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From the Equator.

THE TRUTH OF GOD.

Truth is either logical or moral. The opposite of logical truth is error; of moral, a lie. Or, to explain the distinction more familiarly, when a person makes a declaration not according to the real state of the case; at the same time honestly believing it himself, he declares what is logically false, yet morally true. On the other hand, were a person to make a statement which is really in conformity with the nature of things; at the same time not believing it himself, his statement would be logically true, yet morally false.

God, who is a being infinitely wise, cannot make a statement logically false; and, as he is infinitely good, he *will not* make one that is morally so. Neither error nor duplicity can be imputed to an infinitely perfect being, Where futurity is concerned, as in the case of promises and predictions, a species of falsehood, somewhat different from both these already mentioned, may arise from fickleness or a want of power. A person may very sincerely declare his purpose to do a thing to-morrow, and before the time arrives he may change his purpose, either because some obstacle to its execution may arise which he did not foresee; or, upon further deliberation, he may view the matter in a different light. He may also declare his purpose, and attempt to execute it, and yet fail for want of power. Neither of these things are attributable to God. No event can arise that he did not foresee. He gains no new views of things by deliberation; for his knowledge is intuitive. No obstacle can lie in the way of his omnipotence. In the beautiful language of scripture, "He is not a man, that he should lie; nor the son of man, that he should repent. Hath he said it, and shall he not do it? Hath he spoken, and shall he not make it good?"

The truth of God, according to the foregoing analysis, is based upon his holiness, his omnipotence, and his omniscience. The last of these Dr. Adam Clarke has denied. The amount of what he says on the subject is, that because the omnipotence of God signifies not that he actually does all things, but only that he *can* do all things; therefore his omniscience must mean that he *can* know all things, not that he *actually does* know all things. This is the greatest piece of nonsense that I recollect ever to have met with in the writings of any great author, and scarcely deserves a refutation. According to this doctrine knowledge means not what a man actually knows, but only what a man can know if he will; making his actual knowledge dependent, like his actions, upon the state of his will. This is to introduce a strange confusion into our thoughts. Knowledge, in its very nature, is independent of power and will. What I know it is impossible for me, by a mere act of will, to not know. I cannot command my knowledge away from my mind. I cannot command myself to know. Between knowledge and ignorance there is no medium. If there is any thing which God does not actually know, he is ignorant of it; and if he is ignorant of any thing, his declarations are not to be depended on. For, wherever there is ignorance there is liability to error; and wherever there is liability to error, there error may sometimes actually exist. All this is self-evident. "Known unto God are all his works: he seeth the end from the beginning." T.

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LITERARY INSTITUTIONS.

Under the head of "Review of Addresses delivered by Governor Wallace and President Simpson, at the Indiana Asburry University, September 26, 1840," the following valuable extracts from President Simpson's address are taken from the "Equator," Bloomington, Ind., of the 28th ultimo:—

"Colleges, or high institutions of learning, have always been the precursers of great improvements, whether in government or in the arts of civilized life. In every land remarkable for intellect we find them in existence. Even in the captivity of Babylon the Jews sustained high institutions for that age of the world. Shortly after Constantine a University was established at Constantinople which served as the depository of eastern literature; but colleges resembling those at present in existence were not established until a much later period. In the 9th century Europe produced two distinguished individuals—Charlemagne in France, and Alfred in England. Each used every means to encourage education, and seminaries were founded where were the swelling buds that afterwards unfolded into the Universities of Paris and Oxford. And is it not remarkable that the land of *Alfred* and *Charlemagne*, after a lapse of 1000 years, still retains a proud pre-eminence over th e rest of Europe. At what period college honors were devised and degrees conferred it is now difficult to determine; but their origination is by many ascribed to Irnerius, a distinguished jurist of the 12th century, and a Professor of Bologna. Mention of them was made by Robert de Courcon in 1215, and the term Bachelor of Arts occurs in the bull of Pope Gregory XII. in 1281. At this period a new impetus was given to collegiate instruction, and in the same century in addition to the Universities of Paris and Oxford, we find those of Toulouse, Bologna, Naples, Padua, Salamanca, and Cambridge; and in the next two centuries between twenty and thirty additional ones were established. Shall we ask, Was their establishment followed by any remarkable events? History points to those centuries as the time of the awaking of mind and the formation of those very systems now completely developed. That age was a dark one in political relations. Tyranny was absolute and unrelenting. The common people were in a state of abject slavery, attached to the soil, and responsible as goods and chattels, by the power of the nobility. The code of jurisprudence was lamentably defective: but in it the first great change was produced. The Roman law was revived and introduced into the Universities. The youth crowded to the lectures, and by their means correct notions were generally diffused. Trials by single combat, by signs and charms, by the 'judgments of God,' as they were termed, were gradually abandoned, and order and regularity were established in the courts of judicature. As ideas of justice prevailed, the condition of the peasantry was ameliorated. Princes enfranchised their serfs and exhorted their nobility to do the same.

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Cities and villages acquired freedom and a spirit of enterprize and industry became widely diffused. Notions of individual rights were soon extended to national, and the claims of the monarch were regarded with jealousy by his subjects. Even Louis X., as early as 1315, declared publicly when manumitting his serfs, that 'all men by birth should be free and equal.' Such sentiments exercised a powerful influence, and republics sprang up throughout Italy, Spain, and other parts of the south of Europe. But principles were not sufficiently settled, and morals were grossly defective. These infant republics were soon torn with factions, and gradually immerged into monarchies. In the 14th century the cantons of Switzerland founded their government, and have since been independent of regal power. The same sentiment spread rapidly in England, and early in the 13th the memorable *Magna Charta* was signed as an acknowledgment of popular rights. Since that period liberty has been progressive, and has but developed the same principles in greater maturity and beauty in the formation of the American constitution, that noblest work of man. Yet some there are, even in this favored land, so ignorant of history and so grovelling in their conceptions, that they publicly declaim against colleges as fostering aristocracy. Such men, had they lived in other days, would have been the first to strangle Liberty in her cradle; and, bowing their own neck to the foot of the despot, to swear allegiance to his throne.

Colleges are not only thus useful in furnishing such individuals to act their part in community, but they also elevate the standard of professional attainments. How many men rush unqualified into all our responsible professions! Scarcely has a young man completed the acquisition of the simplest elements of an ordinary education, when he assumes a title, and the lives or property of his fellow-creatures are entrusted to his care; and, when once entered upon the profession, so far from developing his powers, he looks around and finds associates as ignorant as himself. They 'measure themselves by themselves,' and aspire to no higher excellence. While they are yet grovelling in the basement they fancy they have attained to the summit of the temple; because, from the obscurity of their vision, they can see nothing above them. There is scarcely a more pernicious influence operating against our learned professions. The young man fancies he can gather laurels to decorate his brow, and that unless he hastes they will all be won by others. He counts the days as years until he engages in active life. And even sometimes, by a strange mixture of self-esteem and benevolence, he imagines the world will plunge into ruin unless *he* springs to the rescue. The ancient Athletæ could spend years in preparation; every muscle was developed, every expedient tried, a long course of training endured; and when admitted to the lists, instead of entering hastily, they deliberately commenced the contest. All this was for a fading laurel. But when property and life—when the dearest interests of men are at stake, our youth rush unprepared upon the course; and, as might be expected, fall exhausted ere they reach the goal. If young men but knew the advantages of a full preparation, they would count themselves happy if at 25 or 30 they were prepared to commence a public career."

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XIV.

The 11th chapter of Genesis being slowly, audibly, and emphatically read, Olympas thus began:—

Tell me, Thomas, why became it necessary that human language should be shattered into so many dialects?

Thomas. To break in pieces the power of the people—as it reads, "They have all one language, and this they begin to do; and now nothing will be restrained from them which they have imagined to do."

Olympas. Unity of language is, then, a mighty power, not easily to be subdued. The strength of the heavenly city will in part consist in the unity of language of all its inhabitants. In the Millennium there will be but one language spoken in all the earth, according to some of the ancients; and that will be a portion of the social strength of the people of that day.

Reuben. Is that the meaning of the Greek verse at the bottom of the title of the Polumicrian Testament?

Olympas. You allude to "*Pollai men thneetois, gloottai, mia d'Athanatoisin.*"

Reuben. Yes.

Olympas. That refers to the celestial state, and simply means, *Mortals speak many tongues—the immortals but one.* The times indicate a return to one language. Protestant England will send her language and her religion to every land and nation under heaven, wheresoever her merchants seek for wealth or her soldiers fight for glory. The cupidity of her merchants traverses all the ends of the earth, and pioneers the way for her armies and her navies to subdue the idolators that oppose her interests or her honor; while her missionaries, with the Sword of the Spirit, follow in their train and assail the idolatries of her colonies, and prepare the way for their submission to the King of the world. This honor seems to await England and her language because of the prayers and devotion of a larger remnant of the faithful in her realms than is found in any country in the four quarters of the globe. But this is rather prophetic than didactic, and we shall proceed to the sequel of the chapter. Let us have, Eliza, the names of the antediluvian progenitors of the Messiah.

Eliza. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah.

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Olympas. How old was Noah, James, the year of the flood?

James. Six hundred years.

Olympas. Sarah, how long from Adam to the flood?

Sarah. Sixteen hundred and fifty-six years.

Olympas. Name the patriarchs from Noah to Abraham.

Sarah. Shem, Arphaxad, Salah, Heber, Peleg, Reu, Serug, Nahor, Terah, Abraham.

Olympas. How many years from the flood to Abraham?

William. The flood occupied one year. Arphaxad was born two years *after the flood;* Salah, thirty-five; Heber, in thirty more; Peleg, in thirty-four; Reuben, in thirty; and Serug, in thirty-two more; Nahor, in thirty more; and Terah, the father of Abraham, in twenty-nine years more. Hence Abraham's father was born just two hundred and twenty-two years after the flood; which, added to the one year the flood continued, and the sixteen hundred and fifty-six years before the flood, makes Terah's birth eighteen hundred and seventy-nine years from the creation. But I cannot tell how long after this it was before Abraham was born, because it is said Terah lived seventy years, and begat Abraham, Nahor, and Haran. But which of them was the first born I know not.

Olympas. Is not Abraham placed first, and does not that prove he was born first, according to a theory which proves that the *fellowship* should precede the *breaking of the loaf*, and the breaking of the loaf the prayers, because narrated in that order, Acts ii. 42?

William. That theory is exploded from facts already stated in the narrative of Shem, Ham, and Japhet; for the sacred historians often place the most renowned persons first. And it is farther disproved from the fact now before us; for if Abraham was born seventy years after Terah his father, he was born in the year of the world 1949, *fifty-nine years* before the established chronology of the world!! Hence if that theory be true, the world is counted almost three score years older than it is; and Jesus, instead of being born in the year of the world 4004, was born in 3944!

Olympas. You have certainly proved that Abraham was not the first born of Terah, or that the world is sixty-six years younger than it is. We are then to choose between the theory in question and the popular chronology. How do you explain this matter, Thomas?

Thomas. I confess I do not understand it. It will not help the matter to suppose that Abraham, Nahor, and Haran were all born at the same time, and therefore I am unable to expound it.

Olympas. Can any of you explain it?—What! all silent! It is, indeed, a difficult passage. We usually expound it thus: Haran, the

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oldest son of Terah, died before his father; Terah then, and Abraham, with Lot, Haran's son, migrated towards Canaan and stopped in Haran, where Terah died at the age of 295 years. After Terah died Abraham left Haran, at which time we are positively informed he was 75 years old. This settles the point, demonstrating that Abraham was 75 years old when his father died, consequently he was born in the year of his father 130, and in that of the world 2009.

William. But, father, you differ from the popular age of the world one year; for all our Bibles make Abraham to have been born in the year of the world 2008.

Olympas. True; for they do not count the year of the flood. I do, when I compute with accuracy. We agree that the world was 1656 years old at the deluge; and we are positively told that Arphaxad was born two years *after* the flood. Well, the flood counted one year; and certainly Abraham was born in 2009, and not in 2008. This is something, indeed, in chronology, but it is not much as respects the meaning of scripture.

William. Allow me, father, to ask, How do you show for certain that Abraham left Haran just when his father died? Might he not, for all that Moses says, have lived some years in Haran before his migration?

Olympas. Whatever might be imagined from the narrative of Moses, we are freed from all dubiety by the declaration of Stephen, Acts vii. 4. His words are, "When his father was dead he removed from Haran into the land of Canaan." This places the matter on a clear foundation. So much for Bible chronology, a subject which I hope to make you understand as we proceed—a subject, too, of much importance, though much neglected by students of the Bible. Having got the history correctly drawn from Adam to Abraham, we shall dismiss it for the present. Why did Abraham, Thomas, migrate from Haran after the death of his father?

Thomas. Because he was called by God to forsake his kindred and to become a pilgrim in a foreign land.

Olympas How old was Abraham at this time, Sarah?

Sarah. He was 75 years old.

Olympas. In what year of the world was this, James?

James. 2084.

Olympas. What, and how many promises were tendered to Abraham at this time, as inducements to obedience, Eliza?

Eliza. There were *two* at least—Abraham should become a great, mighty, and renowned nation; and that by a descendant of his all the families of the earth should be blessed. Besides the special care and blessing of God was promised to himself.

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Olympas. To what principle, Reuben, does Paul attribute this obedence of Abraham?

Reuben. To faith. His words are, Hebrews xi., "By faith Abraham when he was called obeyed, and went out not knowing whither he was going."

Olympas. Faith, then, is a strong principle of action when it can, on the strength of God's promise, induce a person to forego friends, country, relations, and all natural endearments. Who were his companions in the undertaking, Edward?

Edward. Sarah his wife, Lot his nephew, and their servants and cattle.

Olympas. Was there any remarkable incident on this journey?

Edward. Yes; at Moreh, on his way, the Lord actually appeared to him, and added a new promise, saying, "*Unto thy seed will I give this land.*"

Olympas. And what did Abraham then?

Edward. He builded an altar to the Lord who appeared to him.

Olympas. Was this the only altar Abraham reared, Thomas?

Thomas. No: journeying thence to a mountain between Bethel and Hai, the place of the first altar, he pitched his tent, reared an altar, and prayed to the Lord.

Olympas. In what course did Abraham travel from this mountain, Mary?

Mary. He went on to the South; but finding a grievous famine in Canaan, he went into Egypt for bread.

Olympas. A famine in the land of Canaan, the most fertile of all lands! Alas for those who confide in a rich soil, when so early as the year 2084, four centuries from the flood, the iniquities of Canaan had brought a famine on the land! What, Mary, is the most remarkable incident in this tour of Abraham and Sarah to Egypt?

Mary. The trouble that Abraham had to save his life and his wife.

Olympas. Narrate the circumstances, Edward, as you have learned them.

Edward. The Egyptians being swarthy, and Sarah being fair, it occurred to Abraham that his wife, always beautiful, but more so in contrast with the women of Egypt, would become an object of attraction among the princes of Egypt. It seems also that the Egyptians were very licentious, and consequently human life was very insecure when it came in the way of their passions. Abraham knowing all this, was alarmed for his personal safety; and thinking that his life would be more secure in company with Sarah as a sister than as a wife, persuaded her to pass herself off as his sister only, preferring the risk of losing his wife to that of losing his life.

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Olympas. Think you, Edward, that was all just what it ought to have been?

Edward. He told the truth, or at least would have her to do it; for she was the daughter of the same father, though not of the same mother. She was what we usually call a *step*-sister. The fault was that of suppressing a part of the truth, not that of falsification. On another occasion he did the same, and justified himself by saying, "She is, indeed, the daughter of my father, but not the daughter of my mother." Gen xx. 12.

Olympas. Did this expedient greatly benefit the Patriarch?

Edward. She was, as expected, much admired by the Egyptians, and commended to Pharaoh, who took her to his house. But the Lord having plagued the king and his house because of Abraham's wife, the king restored her to her husband.

Olympas. Thomas, how old was Sarah at this time?

Thomas. I conclude she was about 65 years old.

Olympas. How do you prove this?

Thomas. I learn she was 90 when Abraham was 100. This makes her ten years younger than Abraham, who was certainly 75 years old at this time.

Olympas. Would not a lady of 65 appear somewhat faded, think you, William?

William. Yes; but when ladies lived to 127, as did Sarah, they were just in the prime of life and beauty at 65.

Olympas. True, very true, William. She was as young and beautiful at 65 as the American ladies are at 25 or 30.

The Lord saved Abraham's life and wife according to his promise, and Abraham was put to shame for his want of confidence in his Lord: he was, like many of his children, who can trust the general covenants and promises of God, but cannot commit their present business, protection, and property into his hands. This was a great weakness in Father Abraham, and demonstrates that the best of men are only men at the best. It is the grace of God that makes and keeps a man holy, good, and greatly noble. Without this, they are frail as other men. Truly, it is hard to learn the lesson which our blessed Saviour taught his disciples, saying, "Without me you can do nothing." You will observe, my dear children, that the knowledge of God and the primeval institutions of religion and morality were not yet forgotten in Egypt, else the plagues laid upon Pharaoh would not so soon have convicted him of sinning against those sacred ordinances of God.

William. Did the same family of Pharaoh continue on the throne of Egypt from Abraham to Moses?

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Olympas. All the kings of Egypt were called *Pharaoh*, from the days of the Cushite shepherd kings till the Grecian monarchy.—Afterwards they were called *Ptolemies.*

William. When did they commence?

Olympas. About the time of Abraham's birth. The earliest origin that tradition gives these shepherd kings is about 72 years before Abraham went down into Egypt. The meaning of the word *Pharaoh* in Hebrew is radically a *free-booter*—a pilgrim plunderer; but its Egyptian signification is most probably *sovereign*, or king. Josephus in his Jewish Antiquities says, "The title of *Pharaoh* was applied to the kings of Egypt from Menas to Solomon's time, but not afterwards, and that it is an Egyptian word signifying *king.* But it is found later than Solomon's time in other records; and it is also affirmed by some historians that there were not less than three hundred and forty-one kings who wore the name of *Pharaoh* during a period of fourteen hundred years. The Egyptian mythologists say that Egypt was under three different dynasties of kings. The first was the *immortal gods*, of the highest class; the second, the demigods, or heroes; and the third, mortal kings—the Pharaohs.

William. Why so much more said in Genesis about Abraham than Adam?

Olympas. Six chapters record creation and the antediluvian age, while nineteen are chiefly employed in the history of Abraham. The reason I presume is, that with Abraham commences the history of the Jews, and the special history of the ancestry of the Messiah. Abraham was a person of the highest renown, a prince, the *progenitor of the Israelites*, the *father of the faithful*, the *friend of God*, and the benefactor of the world. We must then, my dear children, study with great care the history of Abraham. Its details include both law and gospel; faith and works; circumcision and baptism; a temporal and an eternal inheritance.

As the land of Canaan was the grand theatre of Abraham's renown, and as its position is most conspicuous in the Bible, I will require of the senior class that they repeat the description of it at our next lesson so far as its geographical position is concerned, as you will find it in Stackhouse's Introduction. A. C.

THE PAST AND THE PRESENT.

When we look around us, and to the history of events which have transpired since our boyhood, how rapid and astonishing the changes! It was but yesterday that a travel across the Allegany, whether East

or West, was considered the labor of weeks; and then only in the company of one or more in order to make it safe and agreeable; but now a trip to London or Paris is considered a journey of far less hazard and undertaken with less precaution. The march of civilization and science with the religion of Jesus, and all that can improve the moral and intellectual condition of mankind during the last three centuries, is more like magic than reality. And to what are we to attribute all this wonderful and astonishing improvement? There must be some cause or causes most active in this mighty revolution; and what are they but the art of printing and the manufacture of paper, which, like the hands and feet, are dependent on one another? Before their discovery knowledge of any kind was in the possession of the few, and the intercourse which is now so great between nations far distant from each other, was but comparatively a mere name.——But notwithstanding ancient difficulties, it is astonishing that so much learning and genius was displayed for more than three thousand years before the discovery of either art. Without dwelling upon this subject, we wish to trace the history of writing and the means of imparting knowledge before the origin of either paper or type.

That God was the author of language as originally given to man, I presume none will deny; but who was the inventor of letters and writing we know not. Some attribute it to God; and Josephus speaks of certain columns erected before the deluge by the sons of Seth, upon which they had written astronomical observations and inventions; but he could only speak of it as a tradition, and not from the existence of any certain information we presume. But amidst the diversity of opinion upon this subject, it is, I believe, the more generally received opinion that the credit should be given to the Phenicians: while others, says Calmet, more rationally divide the honor among several, and acknowledge that they had their origin among the people of the East.

The writing of the Egyptians is well known to have been originally that of hieroglyphics, or figures of animals and other things engraven upon stone or painted on wood. It is more than probable that this way of writing was most ancient because more natural.

Marsham is of opinion that this way of writing was invented by the second king of Memphis, Thauth, whom the Greeks call their first Mercury; and that another, or second Mercury, put into common characters what the first had written in hieroglyphics. If this be true, and Menes, the first king of Memphis, was Ham the son of Noah, we must date its origin immediately after the flood. Lucan affirms that the Phenicians invented the common letters before the Egyptians were acquainted with the use of paper or the art of writing in hieroglyphical characters. Lib. iii.

It was probable, says Calmet, that it was in imitation of the Phenicians, therefore, that the Egyptians used letters in their writing. Of this we cannot be certain; but two things we know—First, that there were great resemblances of the ancient character of the two people; and, second, that Moses, who was instructed in all the learning of the Egyptians, wrote in the Phenician characters.

The Phenicians spread the use of their letters throughout all their colonies. Cadmus carried them into Greece. They perfected them,

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and added others; and the Pentateuch of Moses, which was written in the old Canaanite or Hebrew characters, by the help of which medals and the small remains of Phenician monuments have been deciphered, but for which this language would now be entirely forgotten.

But having said this much of the origin of language and letters, we come now to inquire into the means they had of communicating their information to others before the invention of paper; and as we shall gather the principle facts upon this subject from Calmet, we direct the reader who may be furnished with his Dictionary of the Bible, to the subject under the heads, Book, Bible, &c. Several sorts of materials were used anciently in making books: Plates of lead or copper, the bark of trees, brick, stone, and wood were originally employed to engrave such things and documents upon as men desired to commit to posterity. Porphyry mentions pillars preserved in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifices. Hesiod's works were at first written on tablets of lead in the Temple of the Muses in Bœtia.

Tablets of wood, box, and ivory were also common among the ancients. We learn that Solon's laws were written upon wooden planks: when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed upon them with the point of a style or iron pen, and what was written might be effaced by the broad end of the same. Afterwards the leaves of the palm-tree were used instead of planks; also, the finest and thinnest bark of trees—such as the lime, the ash, the maple, the elm. Hence the word *liber*, which denotes the inner bark of trees;—also, signifies a book.

As these barks were rolled up to be more easily carried about, the rolls were called *volumen* or *volume*. Linen was also sometimes used to write upon; but the oldest material which was commonly employed for writing upon, was a reed very common in Egypt and other places.

A considerable number of manuscripts (1800) have been discovered and taken from the overwhelmed ruins of the city of Herculaneum in a chamber of an excavated house, where they remained since the destruction of the city, (August 24, A. D. 79,) written upon the reed or papyrus. Great efforts were made through the munificence of George IV. while Prince Regent, to restore them. They are thus described by the Hon. Grey Bennet: "The papyri are jointed together, and form one roll on each sheet of which the characters are printed, standing out in a species of *bas relief*, and singly to be read with the greatest ease. As there are no stops, a difficulty, however, is found in joining the letters, in making out the words, and discovering the sense of the phrase."

The papyrus reed is still known in Sicily, and a small factory is established at Syracuse for the manufacture of it to gratify the curious. It has also been found in great plenty in Chaldea in the fens at the confluence of the Tigris and Euphrates. Egypt also once produced it, for scrolls of it containing inscriptions were found by the French during their invasion of that country; and Denon has given plates of more than one. He says, "I was assured of the proof of my discovery by the possession of a manuscript which I found in the hand of a fine mummy that was brought me: I perceived in its right hand, and rest-

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ing on the left arm, a roll of papyrus, on which was a manuscript the oldest of all the books in the known world. The papyrus on which it is written is prepared in the same way of that of the Greeks and Romans—of two layers of the madulber of this plant glued to each other, with the fibres made to cross to give more consistence to the leaf. The writing goes from right to left, beginning at the top of the page. It is well known that the law of Moses was written upon tables of stone, while the Jews were required to write it upon the doors of their houses and upon their gate-posts. But in the days of our Saviour parchment made of skins seem to have been in common use; but it is by no means certain that other substances were not used, judging from Paul's direction, (2 Tim. iv. 13.) 'Bring with thee the books; and especially the parchments.' Now if all the books were written on parchment, the special direction about the parchments cannot be well understood." G. W. ELLY.

[TO BE CONTINUED.]

PRACTICE BETTER THAN THEORY.

SHELBYVILLE, December 1st, 1840.

Brother Campbell—I AM now within a few months of being a half century old, and upwards of half that time I have been a professor of the Christian religion, and the greater portion of that time I have been a public advocate of the religion set forth in the Christian Scriptures. I have read, thought, talked, and prayed much; I have proclaimed, taught, reproved, rebuked, and exhorted much; I have seen much; yes, I have lived to see the theory of the true religion achieve a mighty victory over false theories. But that which I have desired most of all to see, I have not seen, viz.—that general improvement in true piety and Christian morality corresponding with this true and excellent theory, for which I have so long labored in word, and doctrine, and prayer.

Disappointment and astonishment have taken hold upon me. Lord, help ere the godly perish! Can any thing more be done? Yes, there can and must be, else we as a people shall be disgraced, and the cause of Christ dishonored before the world.

It will not do to say that we are as good as our neighbors; for we have assumed to have understood and embraced a purer religion than theirs: therefore we must sustain the assumption by purer lives.—Failing in this, the cause is lost, and ourselves proved to be mere boasters; and what character is more contemptible viewed in the light of the true religion! What should be thought of a man who is always boasting of the superiority of his trees or vines over those of his neighbors, when, upon a comparison of the fruit, there is no difference? The wisest of all teachers has said, 'The tree is to be known by its fruit.' So the piety and morality of men are known, not by what they say, but by what they do.

I ask again, Can any thing more be done in order to the perfection of Christian character? I ask not whether our heavenly Father must yet do any thing more (directly) than he has done; for his servant

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Peter has told us that "God by his divine power has gifted to us all things necessary to life and godliness through the knowledge of Him who has called us to glory and virtue." But what can we do? We can avail ourselves of that which our benevolent parent has done for us in creation, providence, and redemption. This done, the battle's fought—the victory won. We have made one conquest by the united efforts of all the friends of the ancient gospel and ancient order of things, and the blessing of God; and can we not make another still more glorious, without which the former can never crown us as victors in heaven? Yes, yes, we can; for the Lord God omnipotent reigns: but he will reign through the army of the faithful.

I now, therefore, make to all the wise-hearted and prudent in Israel the following suggestions:—Is not a radical practical change in the church necessary in order to her declaring the perfections of Him who has called her out of darkness into his marvellous light, to the conversion of the world and her own glorification in heaven? And if so, should not all our editors and scribes, bishops and deacons, evangelists and people, direct all their efforts to that end? And whether the commencement of the ensuing year would not be a favorable time to unite more closely, and call up our energies most vigorously in bringing about that most important of all events, the glory of God, the conversion of the world, and the glorification of the church in heaven. Personal religion, family religion, church religion, and religion in reference to the state, are the items which compose the Christian religion. These being understood and acted out by a person, makes that person a perfect Christian: so of a family, and so of a church.—Again, would it not be well for the bishops, (and where they have none, for some other member,) to become well acquainted with all the members of their respective congregations; yes, to know them personally, and in their families, and in the church, in order that all their virtues might be encouraged, and that all their delinquencies might be corrected; and would it be improper to report progress occasionally? Might this not be a means of stirring up an humble emulation to outstrip each other in doing good; for surely if we have been ambitious in the good work of proselytism, we should not be less so in endeavoring to stand perfect and complete in all the will of God.

Once more, as all those who plead this cause *viva voce* have to do it in their own proper persons, and are thus exposed to the scrutiny especially of those who know their moral worth, would it not be well for all persons forwarding communications or writing essays on any of the items of our holy religion, that they do so under their proper names? This suggestion for the purpose of self-examination, and the moral improvement of all those who may speak or write upon this great theme; for mark me, it is a scriptural and a moral fact well established, that he who is untaught cannot teach others, and that he who is not pious and moral should not enjoin these on others, lest the wise retort, "Physician, heal thyself," put him to open shame.—Brethren, I intend (the Lord preserving me) to read, think, speak, and pray much in reference to this all-absorbing matter; and I hope by the help of Him who has always been the aid of his people, to prove that I am (if but a feeble) yet a true friend to the cause of God and to man; and I would write much, but I make no pretensions to being a scribe.

I hope, therefore, that the errors of this my first scroll will be charitably overlooked by the learned. But in the meantime I would claim for the subject matter thereof the highest possible regard of all those who aspire to glory, immortality, and eternal life—in hope of which I subscribe myself your true and constant brother and fellow-helper in the work of the Lord, WM. MORTON.

EDITOR'S REMARKS.

In this age of boasting, and of puffing, not only the speeches, the talents, but the persons of men, from their beards to their boots, obtaining, I am sorry to say, as much favor among some of us as among any people in the land; I am almost ashamed to say that the writer of the above remarks is one whose praise is in all the churches, and whose judgment and piety will command the respect of all who know him. In the opinions he has expressed I am persuaded that brethren Johnson, Rains, Gano, Moss, Irvin, the Creaths, the Smiths, the Rogers, indeed all the old Evangelists and Elders in Kentucky, will concur. Too much zeal for proselyting—too little for feeding the lambs and tending the little flocks of the converted. The standards ministerial, domestic, ecclesiastic, &c. are all too low. To be a saint—yes, to be a *saint*, is better than to be the monarch of the four quarters of the globe.

Dear brother Morton, all true reformation begins in the family circle. The nursery is the place where men and women are moulded; and if the domestic circle be not hallowed by the teachings of parental and maternal piety, Evangelists may preach, and saints may pray, and the church may travail comparatively in vain. But I must say, that no demonstration is more evident to my mind, than that unless more pains be taken to enlighten and sanctify the converted—to build up the believers—and to make the disciples more fruitful in all godliness and righteousness, the cause of reformation will languish, and the great good now being done will fail of perfection and the attainment of that highest end—the formation of character on the principles of faith, hope, and love, and with a reference to the coming of the Lord and the judgment of the great day.

A. C.

ON LIVING ACCORDING TO THE SPIRIT—*No. I.*

THE following sentiments found in an old book on which I happened to glance the other day, may serve as an introduction to this series of essays. A. C.

"That the spiritual or Christian life lies in the abiding and indwelling of this same promised Spirit, may not, nor can be refuted by any who acknowledge the New Testament writings. All true Christians are born of the Spirit; and by being thus born, our Lord says they are spirit. And surely that which is born of the Spirit must be different from the Spirit of which it is born; and therefore this Spirit must be an agent as different from that divine state and temper of mind by which the new creature is distinguished from the old, as the cause is from the effect.

By the image that is given us of this new birth in the first natural one, and the analogy or resemblance held forth to us in that expression, we are naturally led to conceive that this Spirit of life answers the same purpose in the pure spiritual life that the breath of life does in the imperfect animal one—viz. that by this there is established a

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connexion with, and dependence on, the spiritual system, for spiritual subsistence and life, even as we are connected with the material one by the air we breathe in, and without which we can by no means subsist. And further, as this air in which we breathe, is not so properly an effect, as the very substance of the material system; so must this Spirit be in the spiritual one; that is, in the very Spirit of God in Jesus Christ, we live, move, and have our being; which cannot be at all conceived or apprehended, but by a plurality in the Divine Unity, which we have designed and distinguished by the names of *Father, the Word* or *Son*, and *Holy Spirit*, the same divine substance in all, distinguished in a manner far above human, and very probably above all created apprehension, subsisting and acting in and by one another.

How this same Spirit is conveyed and communicated by Jesus Christ to his disciples and followers, we can no more apprehend than how he made the world and breathed the breath or spirit of life into the first man. We can observe what is done, the effects and consequences of this unspeakable gift; and that is enough for us. We are told by our Lord himself, who perfectly understood the affair, "that as the living Father sent him, and he lives by the Father; so all that have heard and learned of the Father, and come to him, shall live by him;" that by this one Spirit they are united to him in the nearest and most intimate manner, and are one spirit with him; that his life is communicated to them so really, and without any figure, that, in strict propriety of speech, it is not they, but Christ who lives in them: he is their life, and with him that life is hid with God; and because he lives, they shall live also.

The native consequence of this conveyance of the Spirit of life, and of the new life thus communicated to them, is a new way of living: for they who have the Spirit and life of Christ, live in this Spirit, and walk in this Spirit; that is, they follow Jesus, they live and walk as he did; for if there is the same spirit, there must be the same mind, to see things in the same light, and accordingly to form the same judgment of them, and consequently to esteem and despise, to love and hate, just as he did. This is the new heart and new spirit, the divine nature the Apostle says they are made partakers of: the law of love is written in their heart; and the Apostle John assures us that "he that dwelleth in love dwelleth in God, and God in him; for God is love."

CORRECT VIEWS.

It is more satisfactory to promote good works among men than to bring them over to any particular opinion. There is more pleasure in advancing the happiness of others than in raising a man's own reputation for skill in any branch of science. Humility is better than knowledge—a right disposition of heart, than right sentiments. At the same time it is a reasonable ambition to promote both knowledge and piety. The character of Chrstians then becomes complete. A love of truth, a thirst after knowledge, an inquisitive temper, seem to be inseparable concomitants of integrity.—*Lardner.*

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IMPERFECTIONS OF MODERN APOSTOLIG CHURCHES.

THROUGH the instrumentality of our much esteemed brother Parmly, of New York, there has recently fallen into my hands the following—a pamphlet, titled,

"Reflections submitted for consideration, arising from the little progress made by the Apostolic Churches in the present day, with a view to lead to a discovery of the causes and Reformation."

We shall give our readers a tolerable idea of this address by presenting them the beginning and the ending of it:—

"The little progress churches fashioned or professing to be fashioned on the apostolic model, the coldness which they manifest, and without the vanity arising from self-reproach, the lukewarmness which I feel and observe in myself and others, has frequently led to the question, 'If God was in us of a truth, would not our profiting appear unto all?' In reading a letter of the late Robert Hall, in the third volume of his works, dated August 5th, 1818, to a Mr. Greenfield, at Clifton, on the subject of fundamentals in religion, he says that 'no church has a right to demand more as a term of communion than that church deems essential to salvation.' Again he says, 'It is with God to determine what is essential to be believed in order to salvation;' and I would add, Jehovah has not committed authority to man, or any order of men, to make laws or lay down rules for the disciples of Christ as essential to salvation; but has condemned adding to, as well as taking from the word of God, on all matters relating to his kingdom.

Mr. Hall introduces the following passages as setting forth what God has been pleased to declare essential, viz.—'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that *whosoever believeth* in him should not perish, but have eternal life.' John iii. 14.; see 16th and 36th verses. 'He that believeth on the Son hath everlasting life.' I would also refer to many passages with which the scriptures abound, as well as the declaration as to Abraham, how his faith was regarded of God previous to, and independent of his attending to any rite whatever. I am aware that you, Mr. ——, Mr. ——, and Mr. ——, as well as many others whose praise is in the churches, as devoted followers, and as having given up all things for Christ, do not hold baptism as a term of salvation, and therefore not of admission to your fellowship; believing that those whom God hath accepted, the churches of God have no right to reject; so long as their walk and conversation are in accordance with that purity enjoined on believers, and that their sentiments would not mar the order of the church with which they were desirous to unite for worship. I bless God, while I esteem every ordinance of God important, and, among others, baptism by immereion by every believer; and that in keeping of them there is great reward: yet I never make that, or any ordinance, the ground of my acknowledging any professing the faith of the gospel to be my brother in the Lord, nor refuse to worship with such, wherein we were agreed; though aware of their darkness as to many things held by them under a persuasion they were obeying God."

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The conclusion:—

"Alas! alas! the contentions which prevail are not for the faith; the avowed causes of separation are not on account of the faith; the alienation among the churches is not on account of the want of faith; the not loving one another is not on account of the want of faith. Look back, I pray you, as to the causes of division, and such will not be found to have arisen for, or on account of, or for not holding the faith once delivered to the saints.

"At the head of these contentions, divisions, and dissensions, I place, 1st. The subject of baptism. 2d. Eating the supper with or without ordained elders. 3d. Exhortation. 4th. The kiss of charity. 5th. Separation unless agreed as to all views and acts of religious worship. 6th. The manner of regarding the first day of the week. 7th. The order of a church. 8th. Fasting. 9th. Wearing of gold. 10th. Eating of blood. 11th. Love feasts. 12th. The Elder's office, ordination. If I were at liberty to hazard an opinion as to the primary causes of the state of the churches, I would say that not making the faith of the gospel the sole bond of union among disciples, and the not contending for, or regarding the sanctifying influence of the Holy Spirit, not only in the converting and buildiug up, but its upholding of the churches, and I would add that until the purity of faith exemplified in the walk and conversation of believers comes to be the standard of discipleship, the Head of the church will not 'walk among the candlesticks,' and the churches will be left to their own wisdom; in which, alas! too many have gloried, and they will continue what they are, destitute of the mark whereby all men should know them as disciples of Christ—'Love one to another.'

"I pray you to favor me with your reply at your earliest convenience; and I beg to know if you will permit me to publish your views either with or without your name. May the Holy Spirit guide you and sanctify your labors, and lead the churches to glorify the Lord and only Saviour!

"Entreating your prayers, I remain your unworthy brother in hope of eternal life through the atonement. B."

Along with this pamphlet came the following Prospectus or Proposals:—

"17*th November*, 1840.

"The Order of the Primitive New Testament Church, as observed by the Disciples in Judea, with Observations on Conformity to the World, and forbearance among Disciples—by an aged Disciple in New York."

The above is the title of the work now proposed for the press. The following extracts are added with a view to convey some idea of the nature and object of the writer:—

"The man who fears God, who regards his authority as paramount, will alone draw his opinions from the Holy Scriptures, and alone act in accordance with the plain directions furnished in the Scriptures, and adhere thereto, though in opposition to all the learned Divines, Holy Connexions, Presbyteries, &c. &c."

"How does it comport with the scripture examples to have Lutheran disciples of Christ, Episcopalian disciples of Christ, Calvinistic dis-

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ciples of Christ, Wesleyan, Presbyterian, Independents, and disciples of Christ named the devout glory."

"It is with no other than sorrowful feelings I declare my conviction, that were any of the most highly esteemed ministers of religion faithfully and zealously to require in his congregation implicit obedience to all that the Lord Jesus directed his Apostles in the commission to teach, and to discontinue every act or practice ordained by the standard of the church or community to which such minister belonged, for which there is no example or authority in the New Testament, a few Lord's days would separate him and the flock who would no longer sustain him in return for his labors for their spiritual happiness. He would be sent off as a weak fanatic."

"I would again direct attention to the commission, 'Teaching them to observe all things I have commanded you; and, lo! I am with you,' &c. I wish again to mark the expression, 'I am with you,' and the reason why he would be with them; yes, the term is express, and marked, arising from, and depending on their teaching *them* to observe *all things*—not *some things*, but all things I have commanded," &c.

And the following notice:—

"It will be esteemed an act of Christian kindness for all who may read the foregoing to address their ground of dissent, solely supported by the word of God—if not through the Harbinger, to forward such by post to New York, addressed to M. Lynch, Post-Office, New York. If exceeding one sheet, to be post-paid; marking on the left hand corner of the letter, *Baptist.* J. BUCHANAN.

I leave these items with my readers for another moon. I will give my views in the next number. Another communication from the same respectable source is under consideration. A. C.

From the Christian Herald–Extra, N. H., Dec 24, 1840.

WHAT NEXT?

In the Millennial Harbinger of November, Mr. Alexander Campbell makes the following extraordinary statement:—"For twelve hundred years after Christ, immersion for the remission of sins was the practice of *the whole Christian world*—Hebrews, Greeks, and Romans. Remember I have said it, and can prove it from the most authentic records on earth." Well, this we think about caps the climax. Does Mr. Campbell suppose he shall proselyte the well informed to his superficial system of washing away sins in water baptism, by making such a presumptuous statement as the above? We have studied ecclesiastical history a little, and we *do* know that the most approved church history now extant will nail the above statement to the counter as base coin. Remember we have said it, and we can not only prove it from ecclesiastical history, but from the Bible. Not quite so fast, Mr. Campbell. "*Contra stimulum calcas.*" M.

I will tell you *what next:*—You will find in my forthcoming work on Baptism a full exposition of the ignorance of history, both ecclesi-

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astic and civil, of the man who could make such a reckless declaration. He will prove from the Bible, as he says, events that transpired for twelve centuries after its close!——*What next?* A. C.

From the Journal of Christianity.

JOSEPH C. STILES.

The Rev. Joseph C. Stiles, a clergyman of the Presbyterian church in Kentucky, has been suspended from his ministry by the West Lexington Presbytery.

The following are the charges which were proved against him:—

1st. Misrepresenting the General Assembly of the Presbyterian Church, and holding it up in his sermons as arbitrary and tyrannical.

2d. Misrepresenting the Synod at Hopkinsville.

3d. Pursuing a course calculated to produce a schism.

4th. Declaring his determination to remain in his ecclesiastical connexion, (contrary to a previous promise,) that he might enlighten the minds of his brethren.

5th. Aiding in calling a convention of ministers not of the orthodox party.

6th. Aiding the session of Versailles church in persecuting the minority of said church.

7th. Aiding the Rev. A. M. Campbell in an attempt to draw off Greer's Creek Church from the orthodox party.

Four days were spent in the examination of witnesses in proof of the above charges. Mr. Stiles was found guilty, and executed without benefit of clergy.

This is the same Mr. Stiles, who, awhile ago, made such a terrible *splutter* in Kentucky against Campbellism; for which he was extolled by the whole Presbyterian church as a second Goliah of Gath.

News from the Churches.

Georgetown, Kentucky, November 14, 1840.

I have within the last two weeks labored a few days at Paris and Providence. We gained 11 at the former and 9 at the latter place. The brethren were much revived at both points; and if we should be able to avail ourselves of the impetus given to the cause much more good may be done. The winter has already commenced; but I hope the brethren will make the most vigorous efforts for the advancement of this the best of all causes, and be animated with the sentiment of the poet—

"*Through floods and flames, if Jesus lead,*
"*I'll follow where he goes.*"

The Priests may try to blind the people and oppose union with all their power: but it is destined to succeed. The Saviour prayed for it—he died for it—he rose for it. The Father heard *him*, and the Father will hear us if we pray in faith and labor in good earnest for it?

When will you be in Kentucky? I am just informed that much good can be done at Green River by a visit there. May the Lord bless you!

J. T. JOHNSON.

I hope to pass through Kentucky next spring.—A. C.

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Bowling Green, Virginia, December 19, 1840.

I rejoice that the Lord is smiling upon our poor efforts in the Old Dominion. Brother Bullard and myself held a meeting in Scottsville, Albemarle county, near my native spot, where we had labored under the evil influences of sectarianism for some years, and had been able to accomplish but little. You recollect when you were there you were not suffered to hold forth the word of life in any of the consecrated houses, called churches. I had contended fearlessly—perhaps too violently sometimes, for years, solitary and alone, for that religion which was preached by the Apostles of the Lamb; but notwithstanding I was very popular when considered orthodox, such was the opposition to you, that as soon as it was understood that I was in any sense connected with you, the people looked on me with pious horror, and I have not been able to get a good hearing until lately. Blessed be the name of the Lord, the truth has triumphed at last! Some of the most intelligent and respectable gentlemen and ladies were immersed; among them were a Presbyterian gentleman and his wife.

From Scottsville brother Bullard and myself hastened to the co operation meeting in Lunenburg. It was very poorly attended by the proclaimers. It is a pity that the brethren will not put themselves to more inconvenience to attend such meetings. They are very interesting and profitable. The next one is to be held at Pulneville, Amelia county

You were acquainted with the state of things in Lunenburg. I am happy to inform you that a reconciliation was brought about between brother Shelburne and those with whom he stood at variance. After arriving at an amicable adjustment of all difficulties, after 12 o'clock on Saturday night the good old brother Shelburne rode some 10 miles from our meeting and met with us around the Lord's table by 3 o'clock in the afternoon. At night he preached at brother William Stone's, and gave us the good old gospel. May the good Lord bless the brethren in that part of the state, and make them instrumental in converting the people! Such has been the state of things in that district of country, that very few have been baptized for years. We immersed only one.

From Lunenburg we proceeded to Powhattan. The weather was bad, and we had but few persons to hear us. We immersed two.

From this place we repaired to Richmond, and though the weather was bad and but little notice of our appointments, we immersed ten persons.

The state of things requiring immediate attention in Scottsville, and being urged by the brethren and friends to return there immediately, I consented, though in feeble health, to meet the appointments in this county, and let brother Bullard return to Scottsville. From a letter received from brother Tyler, I learn that notwithstanding the deep snow and bad weather, 8 more have been immersed there: making 16 since the commencement of the late effort. The Lord has been very good to us in Caroline since I reached.—Twenty have been added, and I hope more will yet obey. If we only had enough good proclaimers, and if the brethren would sustain them after they get them, the Old Dominion would soon be brought under the influence of the truth. May the Lord bless the brethren and stir them up to diligence, devotion, self-denial, and sacrifice to promote the interests of his cause!

R. L. COLEMAN.

Cincinnati, Ohio, December 13, 1840.

During a late visit of brother Ricketts, upwards of 20 additions were made to the congregation in this city, and four at Carthage. We number now above six hundred, and are living in peace and in love.

JAMES CHALLEN.

Palmyra, Ohio, December 22, 1840.

I am happy to inform you of the success of the gospel in this place. In September, 1839, there were 7 immersed; the first Lord's day in June, 1840, 1; the second Lord's day, 2; the third Lord's day, 5; the fourth Lord's day, 1; 3 in the month of July; 2 in August, and 17 in September. This meeting commenced on Friday the 11th, and continued till the Monday following. Our chief speakers were A. B. Green and A. S. Hayden. Since that time 3 were immersed, and 2 received from the Baptists. There were also 7 more immersed from churches in Palmyra. There is a congregation of Disciples in the south part of the town, and one in the north-west part. We now number in the north-west part of the town 74, of which we have received in the last 16 months 40, and prospects fair for more. We have three meetings a-week, and walk in peace and love. Bless the Lord for his goodness unto us!

E. FISHER.

Pekany, Virginia, January 6, 1840.

Brother Campbell—Permit me, if you please, through the Harbinger, to say to the Evangelists travelling upon the national road through Ohio, that they will find churches at the following places, to wit:—At the house of brother Spragus, 8 miles east of Columbus, is a congregation of intelligent disciples, meeting every Lord's day under the senatorial care of brethren Collins and Needles. They number something like 50. Evangelists would do well to call and see them.

Four miles south of Etna, a village on the national road, 20 miles east of Columbus, I constituted a congregation of 18 or 19 members, who meet at the house of brother A. C. Ford. Brother Ford is well calculated as an Elder to edify the brethren. Evangelists would here find a copious field for labor. I never found in any community more willingness to hear, and readiness to obey, than at this place.

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Also, 8 miles east of Zanesville I constituted, at the house of brother Berkhimer, a church of 13 members. At this house crowds (notwithstanding the weather) continued to turn out. I regretted much that I could stay no longer than I did (which was three days) at brother Berkhimer's. Efficient laborers are much needed at the places above mentioned. Though the above is more intended for Evangelists travelling upon this great thoroughfare through the state, yet the brethren of the Western Reserve are particularly invited to see these brethren as well as other portions of this state.

In passing from Maysville to Columbus I found but one disciple, and yet no country has greater claims to the gospel than this, filled as it is with fountains, streams, and rivers, a dense population, and all other conveniencies for evangelical operations. And now, brethren, as we are willing that the Pope should have the country without water, let us go and take for our Master that of much water.

With the best of wishes, your fellow-servant in the Lord,

A. P. LAW.

Short's Mill, Indiana, November 28, 1840.

Since I last wrote you the congregation meeting at Short's Mill, Indian Creek, Lawrence county, have divided off so as to form a congregation in and around Springville; so that our number is about 60; 13 of them have been added the last six months. We are doing tolerable well; but we think we should do much better with only a passing visit from you as soon as you can. I am persuaded that much good would result from your speaking face to face to the people of this country. But the will of the Lord be done. Should you visit New Albany, it is about 70 miles to this place, on your way to Bloomington, Ia., which is 21 miles.

JOHN SHORT.

Georgetown, Kentucky, December 8, 1840.

I have just concluded a meeting of ten days at North Middletown, in Bourbon county, at which we had 23 accessions. The brethren were much revived, and rejoiced greatly. I had the constant assistance of brother Dr. Adams who resides there, and brother Raines was with us a few days.

Brother Adams is in the confidence of the people, and had about as much as he could do in his profession while I was with him. His labors with me by way of exhortation, &c. were most salutary and successful, and most overwhelming with the brethren. The prospects were most flattering for more.

The meeting-house erected by the brethren at North Middleton is one of the neatest, most commodious, and best adapted to speaker and hearer, that I ever occupied. They are entitled to all praise for their Christian emulation and liberality. It is judged that the house will accommodate 800 hearers On the first Lord's day I was there the house could not hold the congregation.

J T JOHNSON.

Middle Mountain, Botetort county, Virginia, December 20, 1840.

I wish to say something about the good cause in this section. We have a congregation at New Castle, numbering 25 or 26. Out of this number I suppose some 6 or 8 upon an average meet every first day so attend to the ancient practice of breaking bread, &c. Out of the whole number we have only 4 male members, and generally but 2 of them attend meeting regularly. We have only one Elder. Since brother Bullard went to Eastern Virginia, brother Isaac Scott, of Giles, preaches for us once a month I think it is within the last two months he has baptized about 27, and some 5 or 6 to follow shortly—all these in his own neighborhood. The gospel appears to have no effect any more on the people of New Castle and its vicinity, owing principally, in my opinion, to Universalism. The most abandoned drunkards, liars, and presumptuous swearers are all going to heaven because there is no hell!

MARTHA L. CURTIS.

Perryville, Kentucky, November 28, 1840.

I have no news of interest to write you. Religion in this country is rather on the onward march although we fall far short of primitive Christianity; but I think I discover amongst the preachers more zeal and diligence upon this point.

Brother Campbell, I see but two things essential to the conversion of the world; and these are the union of Christians and a conformity to the gospel. O that the brethren universally would wake up upon this subject!

The second Lord's day in this month 5 obeyed the gospel at Perryville Young brother Kendrick is the preacher at that place.

ISAAC CHAPLINE.

Warren, Ohio, December 7, 1840

I have been speaking for about two years in the northern part of Trumbull county, principally in Southington, Farmington, Bloomfield, and Johnson churches. In all these places there have been added the present year by immersion and letter about 50 members. We have now only one Evangelist in the northern part of this county who pretends to labor regularly, and that in a population of some 20,000 Of all these there are only about 250 now on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Of this 20,000 some 500 annually sink into the tomb—a fearful majority, alas! unprepared—and O the wretched state of the self-styled evangelical churches! While you are engaged in devising and executing great enterprizes for the glory of God and the happiness of your fellow-men, remember us.

HARVEY BROCKETT.

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Enoch, Monroe county, Ohio, December, 1840.

I informed you some time since that there were about 25 Disciples in this place. I now inform you that our number at present amounts to thirty, who meet on Pawpaw.—They organized last summer. I co-operated with brethren Hendershot and Ward in declaring the ancient gospel there on last Lord's day; and the result was the concession of three happy souls—two of them were young ladies from the Methodist connexion—the other a young man from the world. Prospects are propitious for more in this region, if we only had efficient proclaimers; and how can we have them unless we co-operate; for individual churches generally are not able to send alone. Do, brother Campbell, speak out to the brethren again on this subject. J. R. FRAME.

Pittstown, New York, December 9, 1840.

Our prospect here is flattering. Fifteen have recently obeyed the gospel. Elder Porter Thomas is now laboring with us. S. W. THOMPSON.

Philadelphia, November 10, 1840.

In the past month I gave you a very brief statement of the progress of the gospel with us; since which time there have been some valuable accessions. It is good to gather strength from every quarter among those who are in the open field of rebellion; but when Bible Christianity can make a draw from the ranks of the clergy, we rejoice the more because of the influence upon others.

The brethren were much rejoiced last Lord's day at the addition of four valuable disciples—a lady from the Baptists, and a Methodist preacher, wife, and daughter. A brief sketch of his religious history may not be uninteresting to the brethren. At the age of 14 he united with the Methodist Episcopal Church in England; at 17 he was licensed to preach; and about — years since was sent out to the Wesleyan missionary station in Halifax While there he became dissatisfied with Episcopal Methodism and united with the Protestant Methodists, and for some time labored with them; but becoming dissatisfied with Methodism in general, and not knowing where he could find any thing much better, he resolved to resign his station and locate here for the study of medicine, and in the meantime studiously examine the Bible.

Previously to his moving to our city the Rev. Mr Stockton, a talented preacher, of the Protestant Methodist Church, speaks of him in the September number of the Letter Press, of which he was Editor, under the head of *Providential Encouragements*, as follows:—"The Rev. Thomas Taylor, Pastor of the Methodist Protestant Church in Halifax, Nova Scotia, is about to remove his ressdence to Philadelphia. Brother Taylor was originally sent out by the Wesleyan Missionary Society. He subsequently became connected with our missionary station in Halifax, and has held the superintentancy of it for some years. He has also been the Editor of a popular literary periodical, entitled, *The Pearl*. He is an excellent preacher, and will, *no doubt*, in this capacity be a valuable helper to our cause. Indications of providential favor are multiplying around us. Let us be grateful and obedient. We respond with like feelings, Amen!"

Little did our brother who wrote the above think that in about one year after his removal to our city he would be called upon by his brother Taylor to witness his burial beneath the yielding waves of the wide and deep waters of the Delaware.

But the interest of the cause demands an additional remark. When Brother Taylor moved to the city, he did not enrol his name upon the book of any church, determining to first decide what was truth. He, however, very often spoke for Mr. Stockton and others. The morning of the Lord's Day he united with us, he spoke for Mr. Stockton's congregation—upon the kingdom of Christ and the appointed means of remission of sins, alleging that baptism was one and an important means. At the close of his remarks, he informed the church that he was now resolved to be immersed the first opportunity. Mr. Stockton then offered to immerse him, if he would allow him. The next morning he invited him to go with him and family to the immersion, which he did with a heavy heart but good spirit. When I had immersed brother Taylor I requested him to immerse his wife and daughter, which he did, to the joy of him and them. We can say with brother Stockton, "Indications of providential favor" are multiplying around us Let us be grateful and rejoice I thank the Lord for one who can and will now stand side by side in the good cause and plead a Saviour's love and claims to a dying world, and against the ravages of the demon, Party. GEORGE W. ELLEY.

Georgetown, Kentucky, January 4, 1841.

I have just reached home from a tour of 12 days, spent partly at Paris, Cane Ridge, and Millersburg. I met brother Gano at Paris, and in a few days we gained 5 additions. We parted on Saturday morning—he for Millersburg, and I for Cane Ridge. Brother Ricketts met me at Cane Ridge, where we gained 8 additions by Thursday morning. Brother Gano had by that time gained 21 at Millersburg. At the urgent entreaty of the brethren we went to Millersburg, and 5 more were added. The weather became very severe, and the meeting closed very differently from what we expected. The year 1840 went off finely in that section—39 were added to the faithful The year 1841 ought to inspire us with renewed zeal, and courage, and diligence in this good cause. And we ought to learn wisdom at protracted meetings—short sermons, short exhortations and many of them—short prayers and many of them, with much singing, constitute the life and soul of a good meeting. The truth thus put forth would conquer the world.

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When do you visit Kentucky? And will you spend any time with us here? Oh! that we could have a meeting to discuss the principles of Union, and give public notice for all parties to attend! the meeting to be conducted in all good feeling, free from all harsh remark. Incalculable good might be the result. A week or two spent in this way would give an impetus to the cause never to be forgotten. Think of this, and take such course as your judgment may approve. J. T. JOHNSON.

Beloved brother Johnson, your motion is an excellent one; and I will travel 100 miles out of my way to attend such a meeting in Kentucky on my return from Nashville the ensuing Spring. I will confer with you on time, place, and circumstance. Let us have a real big meeting once on the subject of Union, *on Truth, and in Truth.* A. C.

MATERNAL INFLUENCE.

TIMOTHY DWIGHT and AARON BURR were first cousins. Their mothers were daughters of the elder Jonathan Edwards. Both these mothers were devoted Christians, and both consecrated their infant sons to God on the altar of prayer. The mother of the former lived to train him up in the nurture and admonition of the Lord, and to witness and enjoy the blessed fruit of her extraordinary faithfulness to his best interest. The mother of the latter (together with his excellent father,) died in his early childhood, after having experienced and communicated by letter to her father, very remarkable spiritual exercises in behalf of the soul of her promising son—the recorded pledge of what she would have been to him, had her holy life been prolonged. Thus early bereft of parental example, protection and instruction, Aaron Burr, with capacities not inferior to those of Timothy Dwight, pursued a course which has made his name a terrific beacon, both in the domestic circle and in the political world; while Dr. Dwight became eminently successful in extending the bounties of learning and religion while he lived, and left behind him a noble monument of piety and genius in his written works. Who can say but that if Mrs. Burr had lived to watch over and pray with her son, this highly gifted youth might have pursued the same narrow path, so that they might have been equally useful on the earth, and equally welcome in the Heavens.

Mothers! though your children may not possess mental endowments of so high an order, with which to bless or curse mankind, honor or offend God, elevate or degrade themselves, yet they do possess souls as precious; for their salvation the same blood has been shed; and while your lives have been spared, they are as much dependant upon you for their guidance aright, and you are as deeply responsible to God as were these mothers, for the manner in which you discharge the sacred trust. Oh, are you individually prepared with reference to your children, to obey the summons, "Give an account of your Stewardship, for thou mayest be no longer Steward"—[*Mothers' Monthly Magazine.*

THE BAPTISTS.

ABOUT four weeks since the Baptists began their services at their church in this place, which were ptotracted to eleven days, and continued afterwards at Shiloh, in Camden county, the same length of time. At Sawyer's creek, also in Camden county, the meeting was held more than a week. These churches were abundantly blessed with the conversion of souls:—44 were added at Shiloh, 56 at Saw-

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yer's creek, and some 12 or 15 at this place. The scene at the Float Bridge was highly imposing, and not less than 2000 persons were present to witness the solemn ordinance of baptism. Here were baptized on Thursday last the 56 souls who were converted at Sawyer's creek, and it was finished in 33 minutes, and 10 were led into the water at a time. Had all entered the stream at once, we doubt not that the Rev. Mr. Trotman, who administered the ceremony, would have concluded it in 20 minutes. The 44 members at Shiloh were baptized by the Rev. Mr. Forbes in 18 minutes. The work goes on rejoicingly. *Exchange paper.*

REMARKS.

This effort at despatch in celebrating a divine institution of so much solemnity, is undignified, irreverential, and, upon the whole, profane. I know it is done for effect against murmurring Paidobaptists; but it is no less profane on that account. The telling it for effect is little better. In argument it may be affirmed that no more time is necessary to immerse under favorable circumstances, than to sprinkle: and this is enough. I have often heard of, and sometimes seen, these galloping baptisms; but I have heard and seen with sorrow and disgust. What would we think of the preacher who, to encourage morning and evening worship in families and closets, should say, that in forty family visitations, only ten minutes a-piece were employed in each family worship! I trust our Baptist friends will receive this admonition with as much kindness as it is tendered, and abandon the practice. A. C.

METHODIST PRESS.

No American press, known to me, is more addicted to misrepresenting our views, and more reckless of Christian morality in this particular, than the good old Episcopal Methodist Christian Advocate, and Journals East and West. A late writer, who dares not give his name, living probably in Pittsburg or its environs, but pretending to live in Western Virginia, has been reviewing our "Christian System" in four essays! rather, indeed, demonstrating double rations of the spirit of Philips and Jamison of Kentucky, of calumniating memory. Philips' "Gospel in the Water" and Jamison's book on "Campbellism," have, in the esteem of such spirits, survived their authors. Any one who wishes to see one of the foulest specimens of misrepresentation and sectarian hatred, sustained by voluntary ignorance, may find it in those four essays lately printed in the Pittsburg Conference Journal.

The continued displays of this spirit, together with other traits of the system in forming character, has led me to devote myself anew to the study of Methodism in its standard works. The result of my examination I purpose to give to the public in due time. I sincerely desire to discover the true elements of that system, and the causes of this disregard of fair dealing which I so much regret to witness increasing in that party—especially towards us, since so many of that

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community began to abandon it and come over to the ranks of primitive and apostolic faith and practice. Any *good* Methodist, for I sincerely believe there are some *good Methodists*, who are opposed to this savage warfare, who has any document that will be likely to assist me in acquiring a very intimate acquaintance with Methodism; or any brother who may be able to furnish me any thing original or selected, will receive my thanks, and probably aid me in the detection of truth, and the exposure of error. A. C.

FAULTS OF PRAYERS.

Some of the faults of public prayers are the following:—

1. *Doctrinal* prayers, or prayers designed to inculcate certain doctrines, which are regarded as essential or important. But should a prayer be thus converted into a sermon? Is a prayer designed to teach men, or is it not an address to God?

2. *Historical* prayers, in which are comprised long narratives for the information of those who may not be acquainted with the detail of the facts referred to. But is narrative the business of prayer, or not rather petition?

3. *Hortatory* prayers, designed to stir up the zeal of the congregation in regard to some particular subject, which at the moment may be thought interesting.

4. *Denunciatory* prayers, designed to warn against certain errors or practices, to put down certain sentiments, or to awaken towards them indignant feelings; being appeals to men, not addresses to God.

5. Prayers which have a designed or palpable bearing on *individuals*. The case of the afflicted, who asks prayers, is not intended, in regard to prayers for them, some caution against too great particularity is requisite; but the *personality* which may spring from a desire to administer a secret reproof or to bestow commendation, some individual being expressly in the mind of the praying man. But should not public prayers be general—such as all Christians may join in, instead of having a secret aim for or against an individual?

6. Prayers of *eloquence*, in which there is a display of brilliant fancy and of polished and elegant language, compelling the hearer to say, 'What a fine prayer that was!'

7. Prayers of *familiarity*, in which there is an evident absence of that sacred awe and reverence, which should fill the mind in every approach to God.

8. *Sectarian* prayers, which indicate very clearly an attachment to a particular sect among the multitude of Christian denominations.

9. *Long* prayers, which weary and exhaust the spirit of devotion.

There are those who seem to forget that public prayer is an address of a *company* of Christians *to God;* all guilty and needing mercy; all weak and needing divine strength; all either subject or exposed to calamity, and needing support and consolation; all breathing the same benevolent and pious desires; all with hearts full of praise to the Father of mercies; and that *praying* is a different thing from *preaching* and *exhortation*. *Boston Recorder.*

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JEWS IN THE BARBARY STATES.

Rev. Mr. Edwald, a German Missionary to the Barbary States, in a communication to the Rev. Mr. Lorima, of Glasgow, informs that on the northern coast of Africa, from Morocco to Egypt, there are great numbers of Jews: in Morocco itself, about 300,000; in the regency of of Tunis, from 150,000 to 200,000; and multitudes in Tripoli and Algiers. Most of them settled here after their expulsion from Spain, and are governed by their own laws. They are a very laborious class of people. In general they are poor, and gain just enough from their trades to live upon. For centuries they have been shut out from all intercourse with foreign nations; and appear less eager to amass wealth than their European brethren. Nearly all of them know how to speak the Hebrew language. Their manners, habits, and customs are those of their fathers in the days of our Lord. They are always ready to speak on religious subjects—an encouraging feature in their character. They are very eager to have the Word of God in possession. Mr. E. has himself sold and circulated above 15,000 copies. He is the only missionary on the ground. The field is wide, and in some respects open. The languages almost universally spoken are Hebrew and Arabic, and the former is preferred. Strong desires are expressed by Mr. E. for fellow-laborers; and will not the church of Christ send them forth? *Christian Index.*

LITTLE MATTERS.

The Christian Palladium states that a debate was held in Lebanon, Ohio, in October last, between J. B. Lucas, a Disciple Proclaimer, and Elder M. Gardner, a Christian Preacher, on the question, "Is it, or is it not, the order of God that water baptism should be added to faith and repentance in order to remission of past sins and admission into the kingdom of God"—Lucas in the affirmative, and Gardner on the negative side. On the authority of one N. Dawson, the Palladium says, "The debate ended, and I think the door of Lebanon is effectually closed against Mr. Campbell's reform." I have never before heard of so strange an account as this, of such an issue of a discussion of the gospel principles of reform. I cannot believe it on such testimony. Can any impartial testimony be had on the subject? Will any one inform us on the subject? A. C.

GENIUS OF CHRISTIANITY.

The first number has been received here from Salem, Mass., edited by our brother A. G. Comings—a semi-monthly sheet, one dollar in advance. It is full of useful matter, and of the right spirit. It is much needed in New England. No people in America are more obviously imposed on, touching our principles and proceedings, than these good New Englanders by their *Christian Heralds*, *Christian Palladiums*, &c. There is no light in them upon the great elements of reformation. I desire success to our brother in this undertaking. Will he please send ten copies of his paper where he thinks he may do the most good, and charge them to A. CAMPBELL?

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OBITUARY.

MADISON, *Indiana*, November 12, 1840.

Dear brother C.—We have lost our beloved brother JESSE MAVITY. He departed this life on the evening of the 5th November, in Columbus, Indiana, after a confinement of about sixteen days.

Brother Mavity has been a proclaimer of the gospel for about twelve years—long enough to secure the unfeigned love and high esteem of all the dear brethren with whom he was acquainted; and they feel that they have lost what time shall never be able to restore—a good man, a useful man, a man deeply interested in the cause of God; in a word, a man whose services in the church of God will be remembered for many a year, and seriously missed by those among whom he has labored so faithfully. He died one year, one month, and four days after his wife; and they have left three little sons behind to mourn their loss. He was in his 34th year, and was the picture of health and vigor a few weeks since. But "in the midst of life we are in death."

L. J. JAMESON.

In deep sympathy with our much afflicted brother Nelson, of Yorktown, Va., we have heard that his most intelligent, amiable, and devoted Christian wife CATHARINE MARIA, has been taken home to the Lord. He and his children have, indeed, met with an unspeakable loss; but the full assurance he has of her happy exit from a world of sins and sorrows innumerable, will, I hope, enable him and them to bear up under this afflictive bereavement. It is but a moment till we who survive will be with those who have gone before.

A. C.

ODE TO THE DEITY.

BY DERZHAVIN—THE RUSSIAN POET.

O THOU eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all-devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore!
Who fill'st existence with *Thyself* alone;
Embrac'ing all,—supporting,—ruling o'er,—
Being whom we call GOD—and know no more!

In its sublime research, philosophy
May measure out the ocean-deep—may count
The sands or the sun's rays—but, God! for Thee
There is no weight nor measure:—none can mount
Up to Thy mysteries; Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace thy counsels, infinite and dark:
And thought is lost ere thought can soar on high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence;—Lord! on Thee
Eternity had its foundation:—all
Sprung forth from Thee:—of light, joy, harmony,
Sole origin:—all life, all beauty Thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround:
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

[TO BE CONTINUED.]

CHRISTIAN WORLD.

WILL Mr. Stockton please favor us with the first and second numbers of his admirably contrived, well arranged, elegantly furnished, and beautifully finished *Christian World*?

A. C.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. V. BETHANY, VA. *MARCH*, 1841. No. III.

THE COMING OF THE LORD.—*No. III.*

IN our last essay on this subject we offered divine testimony in proof that the resurrection of all the dead saints, the transformation of all the living saints, the final judgment of all mankind, and the creation of new earth and heavens, were to be the immediate concomitants or consequences of the personal return or second coming of the Lord. That these four grand events are certainly thus connected with his second coming we hold as no longer debateable—as demonstrably evident, and incontrovertibly sustained by the clearest and most pointed testimony of the inspired Apostles; and henceforth we shall speak of them as we would of the first coming, death, burial, and resurrection of Jesus—as matters of the most authentic certainty and assurance.—Several important inferences are deducible from these premises, only one of which we shall now notice.

If the coming of the Lord be soon—within the present century, for example—then there will be no Millennium or triumph of Christianity over its various rivals now in the field. They will rather have triumphed over it. However much real Christians desire the return of their Master, there are few of them, I think, who would not desire his gospel to have a freer circulation and a more triumphant career in the world than it has ever yet had, before the last act of the drama of human existence on this present earth is finished. In this case, too, "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven," has not been given according to promise, to the people of the Most High, and very many such promises have failed. This we cannot yet believe. There are some, indeed, who look for the almost immediate return of the Messiah, and yet calculate on the conversion of the Jews and of many Gentile nations; but they will have them converted by *sight* rather than by *faith*; and upon that principle all the world will be converted to the belief that Jesus

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is the Christ when they see him coming from heaven in power and great glory. But such a conversion will not be to salvation, but to condemnation. They shall see him, and wail at his coming.

But still the question returns, *Will the Lord come before or after the Millennium?* It is decided that if he come so soon as 1843, 1847, or 1866, there can be no thousand years triumph of Christianity, because the events that are to follow in instant succession upon his coming preclude the possibility of any farther conflict between truth and error; nay, preclude the increase of the human family, and forever separate the righteous and the wicked. The structure of the earth is changed—new heavens and earth occupy its place—and instead of being with the Lord a thousand years on this earth, his people will be with him in a new earth to all eternity! This, then, is a summary way of settling the whole controversy about the literal or figurative return of the Lord before the Millennium.

We shall then proceed to the consideration of the second point, viz. —*What are the events which are to precede the coming of the Lord?*

In general terms we answer, The fulfilment of all his promises concerning the destinies of his friends and enemies on this earth; or, to speak our views in the words of an Apostle, "Him the heavens shall retain until the times of the accomplishment of all the things which God has spoken by the mouth of all his holy Prophets from the beginning of time."

Of these the following are chief specifications:—

1. The downfall of Judaism.
2. The downfall of Papalism.
3. The downfall of Mahometanism.
4. The downfall of Paganism.
5. The triumph of Christianity.

But before we speak particularly of these, we are, from the force of circumstances, constrained to examine a very notable passage in the Apocalypse, which will be urged by some against our views already expressed on the resurrection which is to accompany the appearance of the great God and our Saviour Jesus Christ. This passage we shall quote *in extenso*:—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them:

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and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gether them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. xx. 1–10. This is the Millennium—the mysterious and wonderful passage on which there have been written a thousand volumes printed, and ten thousand sermons delivered. In ten verses we have one thousand years six times mentioned under some new circumstance;—

1st. Satan is bound for a thousand years.

2d. He deceives not the nations for a thousand years.

3d. The martyrs and confessors live and reign with Christ a thousand years.

4th. The rest of the dead revived not for a thousand years.

5th. They shall be priests of God and Christ, and shall reign with him a thousand years.

6th. At the end of a thousand years Satan shall be loosed, and the work of deception shall again commence.

Although we have this Millennium, or one thousand years, six times named in four periods, we have it only in three distinct connexions:—1st. The destruction of Satanic influence for a thousand years. 2d. The living and reigning with Christ on this earth of certain saints, confessors, and martyrs, for one thousand years. 3d. The permission of Satan to revisit the earth after the thousand years are accomplished.

This Millennium, it is worthy of remark, is to be preceded and succeeded by a resurrection. The first resurrection precedes, and the second resurrection succeeds it. It is, then, an interval of a thousand years between two resurrections. Now that the resurrection before,

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and the resurrection after, this thousand years, are both figuraiive resurrections, and in various points to be contrasted with the literal and true resurrection, is a proposition which we think can be fully sustained. This we undertake, however, at this time because of a somewhat popular misapplication of the whole passage in its principal bearings upon that resurrection, true and proper, which is to follow upon the second coming of our Lord. But we shall make the contrast of the premillennial resurrection with the resurrection accompanying the second advent, the subject of a special essay. A. C.

THE COMING OF THE LORD—*No. IV.*

THE RESURRECTION OF THE DEAD AND THE PREMILLENNIAL RESURRECTION OF THE SOULS OF MARTYRS AND CONFESSORS—CONTRASTED.

THAT we may be understood in this antithesis, or contrast between the literal and the figurative resurrection, we shall call the former *the resurrection of the body*, and the latter *the premillennial resurrection.*

1st. Before we advance into this subject, while in the portico we shall define a literal and a figurative resurrection. We have the literal and the figurative in things natural, moral, and religious. There are two births, circumcisions, baptisms, marriages, deaths, burials; and why should there not be two resurrections?

Nicodemus was a great literalist when he asked, How can a grown man be born again! As great literalists, perhaps, may they be found who take "*the first resurrection*" mentioned in the 20th of the apocalyptic visions, to be a literal one. But it is yet too soon to decide. We first examine, then decide.

We have a minute account of a figurative resurrection of the house of Israel by the Prophet Ezekiel. The Lord "opened the graves" and raised from the valley of "dry bones" a living and puissant army. That was a figurative resurrection. In baptism we are both buried and raised with Christ—planted in the similitude of his death, to be raised in the similitude of his resurrection.

The restoration of Israel in Rom. xi. is by Paul called "life from the dead." "Since you have been raised with Christ, ascend in your affections," is a part of the beautiful imagery of Paul to the Colossians. If there were two Elijahs, one literal and one figurative, we need not wonder that there should be two resurrections—a figurative and a literal one. Now in the book of types and symbols the presumption is in favor of a metaphorical resurrection, unless something be connected with it that precludes the possibility or probability of such an appropriation.

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When any cause is almost or altogether dead, whether it be good or bad, should it suddenly and unexpectedly revive, we would with Paul think of "life from the dead," or with John call it a resurrection. Nay, it may yet appear that John has a first and a second figurative resurrection—one before and one after his thousand years; for if, after a long prostrate, dispirited, and ineffectual profession of the faith, a great and unprecedented revival should take place, and a Prophet should call it a resurrection, might he not, at the end of that great revival or resurrection of the good spirits of the olden time, when an opposite class began to rise into power, think of another resurrection, which in contrast he would naturally call a second resurrection? This John virtually does by calling one of them a first resurrection; and by afterwards speaking of the "REST OF THE DEAD" living again. Whether I have got the true secret of interpreting the 20th of the Apocalypse, the following antithesis may in part demonstrate. We shall only add that while a literal resurrection has respect to the body dead and buried, a figurative resurrection in the Christian religion will indicate not *bodies*, but *souls* quickened, animated, and elevated by the Spirit of God. And that as in the same treatise John speaks of the death, and of "the spirit of life" reanimating and elevating to heaven the two witnesses, the presumption is that he is as figurative in the 20th as he was in the 14th chapter of his scenetic and symbolic representations.

1st. *The resurrection of the body is only a resurrection of the body; whereas the premillennial resurrection is a resurrection of souls, and not of bodies.* "I saw the *souls* of the beheaded," says John, "and they lived and reigned with Christ a thousand years. This is the first resurrection." Now of the body Paul says, 'It is sown a natural body and raised a spiritual body—it is sown a corruptible body and raised an incorruptible.' The premillennial resurrection is a raising of souls, while the resurrection which immediately follows the appearance of the Lord, is a raising of bodies.

2d. *The resurrection of the body is general—the premillennial is special.*

"All that are in the graves shall hear his voice, and shall come forth." "There shall be a resurrection of the just and unjust."—These, with other passages of the same significance, apply to the resurrection of the dead, as all admit. But in the account of the premillennial resurrection only some will participate in it: for, says John, "I saw the souls of them beheaded for the testimony of Jesus and for the word of God, and whosoever had not worshipped the beast nor his image, neither had received his mark upon their foreheads or

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in their hands; and they lived and reigned with Christ a thousand years."

3d. *The resurrection of the body will be accompanied with the transformation of all the living saints—the premillennial will not.*

No one pretends that all the living saints will be changed when the first resurrection (as it is called) transpires; and no one can deny that Paul says both the living saints shall be changed and the dead raised, and both ascend together to meet the Lord in the air.

4th. *The participants of the resurrection of the saints will live and reign forever; while the participants of the premillennial resurrection are only to live and reign one thousand years.*

I need not prove that the phrase, "we shall be ever with the Lord," applies to the subjects of the "*resurrection of the just*," nor need I prove that the limitation of the life and triumphs of the saints to one thousand years, precludes the idea of its being an eternal life and endless reign. If I promise a person a lease of an estate for 10 or 20 years, it is by common consent understood that those years expired, his lease and occupancy terminated with that period. Now as it is said they lived and reigned with Christ a thousand years, it must be understood that that being transpired, the life and reign with Christ are necessarily completed.

5th. *The resurrection of the body, its transformation and that of the earth, are almost coincident events; while the premillennial resurrection is neither accompanied nor succeeded with any such transformations; nay, it is to be succeeded by another resurrection of the souls of the wicked, called "the rest of the dead."*

"*The rest of the dead* lived not again till the thousand years were expired." Now as the phrase, "they lived a thousand years," intimates that in that sense and state they lived no more than a thousand years; so the phrase, "the rest of the dead lived not again till the thousand years were expired," intimates that as soon as the thousand years were expired they lived again. And, no doubt, this their life was like that of their predecessors—their spirits lived after the thousand years, as the spirits of the just lived during the thousand years. It was a resurrection of wicked souls, as the first resurrection was of souls beheaded for Jesus.

The loosing of Satan and this resurrection are contemporaneous events—as the binding of Satan and the first resurrection of the souls of the witnesses, are contemporaneous events. And the peculiarity of this second figurative resurrection is, that it is not at the ultimate and final close of time, but at the end of the thousand years. The spirits that disturbed the just before the first resurrection now appear

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in the field again, and encamp against the saints. And this, too, before the final consummation. For after this second spiritual resurrection, the souls under Satan, "who live and reign with him," go out to deceive the nations—to gather Gog and Magog to battle against the saints—a host as numerous as the sand of the sea.

6th. *The resurrection of the dead immediately precedes the destruction of the last enemy; but the premillennial resurrection leaves not only Satan, but death in the field, to gain new triumphs, more than one thousand years after its consummation.*

So far from Death, the last enemy, being destroyed before the Millennium—so far from Satan being forever crushed by the first resurrection, it is intimated that he will be loosed, and that he will deceive the nations and raise a war against the saints even after the thousand years shall have been fulfilled. Can any one reconcile this with Paul's affirmation while expatiating on the resurrection of the dead? "Death, the last enemy, shall be destroyed." "Death is swallowed up for ever." "Grave, where now thy victory!"

7th. *It was before shown that the final conflagration and the new creation of a heaven and earth more congenial with the new bodies of the saints, will immediately accompany the resurrection of the body; while the premillennial resurrection indicates a residence on the present earth for a thousand years after it is burned up!*

These seven specifications of antitheses between the literal and figurative resurrections, may suffice for the present. There are other points that have occurred to us besides these; but these, we presume, incontrovertibly show that the Lord cannot possibly come in person before the Millennium; and that with me, at present, is all that I wish to establish. The events that do accompany, and those that must, according to the very plainest oracles, precede his personal return, are such as forbid any one well read, or profoundly attentive to the subject, to believe or teach the personal coming of the Lord, or a literal resurrection of any portion of the saints, before the Millennium.

The views given by the "Reformed Clergyman," some volumes back, on the most prominent points, are amply corroborated and illustrated in some of the latest works, both from the American and European press. I read both sides.

Among the most recent works I have read with pleasure and profit, are the works of Dr. Urwick, of Dublin, 1839, an ably written and well digested volume of about 300 pages; the work of David Campbell, Boston, 1840; pictatorial, containing 400 pages. This, too, is a work of considerable merit. Also, on the opposite side, William Miller's "Evidence from Scripture and History of the second coming of Christ

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about the year 1843: Boston, 1840;" and "The coming of the Messiah in glory and majesty, by Juan Josafat ben Ezra, a converted Jew: Dublin, 1833." While something in debt to all, I am addicted to call no man Father or Master, save the Great teacher himself. Still I would have my readers to know that I endeavor to keep up with the times, and that I am one of those who read both sides of all important questions.

A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XV.

The 12th and 13th chapters of Genesis being read, Olympas called upon Reuben for a description of the Promised Land.

Reuben. It lay between the Mediterranean sea and the mountains of Arabia, and extends from Egypt to Phenicia. It is bounded on the east by the mountains of Arabia; to the south, by the wilderness of Paran, Idumea, and Egypt; to the west, by the Mediterranean, called in Hebrew *the Great Sea*; and to the north, by the mountains of Libanus. Its length from the city of Dan, since called Cesarea Philippi, which stands at the foot of these mountains, to Beersheba, is about seventy leagues, or 210 miles; and its breadth from the Mediterranean sea to the eastern border, in some places 30 leagues, or 90 miles. This country, though small, lying in the very midst of the then known world, was chosen by God wherein to work the redemption of mankind. It was first called the Land of Canaan, from Canaan the son of Ham, whose posterity possessed it. Afterwards it was called Palestine, from the people, whom the Hebrews called Philistines, and the Greeks and Romans corruptly Palestines, who inhabited the sea coasts, and were first known to them; the Land of Promise, from God's promise to Abraham of giving it to him;—the Land of Israel, from the Israelites, who afterward possessed it;—the Land of Judah, or Judea, from the tribe of Judah, the most considerable of the twelve tribes, and the only one that remained after the Captivity;—and lastly, the Holy Land, from being the scene of the birth, miracles, death, and resurrection of our Lord Jesus Christ.

Olympas. It is well repeated, and I presume you have traced these lines accurately upon the map. How many names had this land according to the description and history which you have heard?

Canaan, Palestine, Land of Israel,

Olympas. The Laud of Promise was then the family estate of Abraham in virtue of this divine charter. It was, however, his as yet only in promise: for at that time seven nations called it their own country. When, James, was Abraham called to go and sojourn in this land?

James. When he was 75 years old.

Olympas. He left Haran at that age; but the question is, At what time was Abraham called to forsake his native land, his kindred, and home?

William. We are not informed at what time, only that the Lord at some previous time "*had* said." This phrase allows even years to have intervened. He was, indeed, 75 years at the time of his departure from Haran; but how long before that time he was called, we cannot tell.

Olympas. But as Paul says, "Abraham, when called, obeyed and went out, not knowing whither he was going," are we not allowed—nay, constrained to think that as soon as he was called he obeyed?

William. If the call was to do it immediately, he could not have obeyed the call but by immediately rising up and commencing his journey. But the words seem to indicate that at some previous time to his departure the Lord had intimated to him his views and will, and that now the time was come to comply with them.

Olympas. True, the style so intimates; and we are allowed to infer that before he came to Haran, and while he was yet in Ur of the Chaldees, this call had been given to the Patriarch. We may have use for this distinction again, and whether or not, I would have you always to note dates accurately, for often much depends upon them. This is one of the most remarkable passages in the life of any man, and I would have you to mark it with all care. Tell me, Thomas, how would you understand and classify the blessings promised to Abraham, the belief of which induced him to forsake all; and to follow the guidance of the Sheckinah, or divine manifestations?

Thomas. There appears to me but two distinct promises in this transaction—the one special, the other general—the one personal, the other national—the one temporal, the other spiritual.

Olympas. Some might say there are six promises. Does it not read, 1st. "I will make of thee a great nation, 2d. and I will bless thee, 3d. and make thy name great, 4th. and thou shalt be a blessing, 5th. and I will bless them that bless thee, and curse him that curseth thee, 6th. and in thee shall all the families of the earth be blessed"

Thomas. These are but the amplification or detailing out of the contents of two distinct promises; for example, your 1st, 2d, 3d, and 5th make one, and your 4th and 6th make another. "I will make of

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thee a great nation, and I will bless thee and make thy name great, and I will bless them that bless thee, and curse him that curseth thee," are all personal, special, and temporal. These might have been, and were all fulfilled, in Abraham as a prince and renowned ancestor of nations. But "I will make thee a blessing, and in thee shall all nations be blessed," are general and spiritual, and concern all mankind as much as the natural offspring of Abraham.

Olympas. So far you are correct: but might it not be said that in making Abraham a blessing no more was intended than temporal advantages—as, for instance, in the case of Joseph who was made a blessing to Egypt?

Thomas. Had it never been explained, it might, perhaps, have been doubtful; but its connexion with all families being blessed in the seed or son of Abraham, and especially Paul's speaking of the blessing of Abraham coming on the Gentiles through faith, determine its acceptation to be spiritual and not temporal.

Olympas. Well, Reuben, what do you learn from these remarkable verses not already stated?

Reuben. Nothing, sir, not embraced in what has been said. I see that Abraham is treated as "the friend of God." He is a root of two sorts of blessings; and these two include all things temporal and spiritual. Abraham's flesh and Abraham's faith are the stocks on which are grafted the scions of all good. Temporals are conveyed by fleshly relation, and spirituals by spiritual relation. Flesh and faith in the Father, and flesh and faith in the offspring, constitute the connective principle and reason of inheritance.

Olympas. Abraham, then, is truly a *grand* father. Nations descended from his flesh are accounted honorable for his sake; and they of all nations who believe in God, and obey through faith, are reckoned his spiritual progeny. Two Covenants, two Wills, two Testaments, and two Dispensations are based on these two classes of promises, Gen. xii. 2, 3. Other, indeed numerous arrangements, special providences, and peculiar covenants—such as the priesthood in one of Abraham's natural descendants—the royalty in another, grew out of these grand promises, just as the blessing of Abraham through faith included justification, sanctification, adoption, salvation, resurrection, immortality. Still as these two promises are the basis and root of all blessings, they ought to be distinctly marked, understood, and remembered by all students of the Bible. I will, therefore, endeavor to place them before you in various forms and under a variety of circumstances as we proceed.

Eliza. Did you not say, father, when we last read through Genesis,

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that the two Testaments, called the Old and the New, grew out of these two verses, or the two blessings contained in these promises?

Olympas. Yes, the subject may be so viewed. The nation of Israel in the Old Testament, Jesus Christ and the New Testament, equally sprang from these two covenants or promises. And hence they ought to be a most memorable epoch; and they are in truth made so. Sarah, how old was the world when these two promises were first made?

Sarah. Abraham was born A. M. 2009, and he is now 75 years old. This, then, was the year of the world, 2084.

Olympas. What do you mean, James, by A. M, and A. D.?

James. A stands for *Anno* and M for *Mundi: Anno Mundi*, in English, in the year of the world; and A for *Anno* and D for *Domini*, in the year of our Lord.

Olympas. Eliza, does Paul make this promise a date of any importance?

Eliza. He dates the promulgation of the Law with a special reference to this date. The Law, he says, was four hundred and thirty years after this transaction.

Olympas. Where is this found?

Eliza. In Galatians iii. 17. It reads, "And this I say, that the covenant that was confirmed of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none-effect."

Olympas. But how do you know that this promise in Genesis xii. is the covenant *confirmed of God in Christ?*

Eliza. Paul says the seed, in the promise "*in thy seed*" was *Christ.* And therefore this covenant concerned Christ.

Olympas. But it is said the covenant was confirmed *in Christ.*—What does that mean?

Eliza. I cannot tell.

Olympas. Explain it, Thomas.

Thomas. The word you said that is translated *in* is not *en*, but *eis* in Greek, which means *into*, and concerning or in order to, which sufficiently explains the passage. The covenant of God concerning Christ, or in reference to, or in order to Christ. The covenant or promise, (for all God's promises are covenants, to which, when we agree, we are in covenant with God,) of the blessing of Abraham, was in relation to his seed—"He says not to *seeds*, as of many; but to thy seed, which is Christ."

Olympas. You have made one excellent remark, to which I call the attention of the whole family. All God's promises are covenants, and he that embraces them is in covenant with God. Well, if man

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does not fail in holding fast the promise, God cannot fail, and the thing is secure. The covenant or promise concerning Christ it is said was four hundred and thirty years before the Law. How do you make that out, William?

William. Abraham was 75 years old when this promise was made; Isaac was born 25 years after; Isaac was 60 when Jacob was born, and Jacob was 130 when he went down into Egypt; and the Jews were in Egypt 215 years before the exodus was complete. Now these several sums make exactly 430 years. Well, the Law was given three months after they left Egypt, which places the law 430 years from the covenant or promise confirmed by God concerning the seed, Christ.

Olympas. In what year of the world then, Eliza, was the Law given?

Eliza. We have only to add 430 years to the year 2084, when Abraham was 75 years old, when he became a pilgrim. That places the giving of the Law of Ten Commands A. M. 2515, or in that year. The Law, then, is 359 years after the flood, and 430 after the covenant concerning Christ, confirmed by God to and with Abraham.

Olympas. I will often call you to this most prominent subject; but in the meantime we shall proceed to some other points. Tell me, James, who accompanied Abraham on his tour?

James. Lot his brother's son, Sarah his wife, and all their substance, and the souls they had gotten in Haran.

Olympas. What substance, and what souls were there, William?

William. In the 13th chapter we learn that Abraham was very rich in cattle, in silver and in gold; and we also learn that he had many servants; and these were the souls that he had gotten in Haran.

Olympas. True, William. Abraham's servants and Abraham's cattle were different sorts of property; for his servants had souls, and his cattle had not. After they had returned from Egypt, where he had so much trouble in saving his wife, which way did he direct his journey, Sarah?

Sarah. He returned to Bethel, the place of the altar, and there again he called upon the name of the Lord. And Lot was with him still.

Olympas. Was Lot rich, James?

James. Yes; he had flocks, and herds, and tents, and the land was too small for their flocks and herds; for their substance was so great that they could not dwell neighbors. And a strife arose between their servants.

Olympas. James, explain the words *substance*, *flocks*, and *herds*.

James. *Substance* means wealth; *flocks* mean sheep, and *herds* cattle.

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Olympas. Very just. And how was the controversy among their servants adjusted?

William. Abraham gave Lot his choice of the country, and they separated from each other.

Olympas. Observe that there is not so much sociability and neighborhood among the rich as among the poor. The rich have large possessions, and that separates them. The more wealth and honor in all countries and in all ages, the less neighborhood, the less social intercourse. The grandees of the world have neither friendship, nor society. They have wealth and honor; but the poor have society, friendship, and love. I mean not the abject poor, but those comparatively poor. Abraham and Lot, though strangers in a foreign land, though standing in the position of uncle and nephew, were separated by their wealth, and a strife arose among their servants about pasturage.

But you must farther observe that if Kings and Queens have no society, and if the very great and opulent have little or no friendship, still a good and a great man is a generous man. Hence the noble and generous magnanimity of Abraham in anticipating Lot by making him a tender of the first choice of the whole country, and in taking to himself that which his nephew refused. The sequel will show that Abraham's course was not only the most noble and the most approved by Heaven; but it turned out, as it generally does in such cases, the wiser and the better policy. A. C.

THE PAST AND THE PRESENT.

[*Continued from page* 81.]

But other means were used for communicating knowledge; for we learn from the 37th chapter of Ezekiel, from the 16th to the 21st verse, that 587 years before Christ the Jews were in the habit of writing on sticks. "Moreover, thou son of man, take thee one stick, and write upon it for Judah and for the children of Israel his companions: then take another stick and write upon it for Joseph the stick of Ephraim, and for all the house of Israel his companions, and join them together and they shall become one stick."

I find in the Pictorial Bible, printed in London in 1838, a curious and interesting note on the above quotation, which I will give:— "There are many curious traces of this kind upon sticks or pieces of wood. This, indeed, is not the first instance of the practice in scripture; for so early as the time of Moses, 1500 years before Christ, we find a parallel example of writing upon rods. The custom existed among the early Greeks, as we are informed that the laws of Solon,

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preserved at Athens, were inscribed on billets of wood, called *axones*. The custom has also existed in various applications in our own and other northern countries. The ancient Britons used to cut their alphabet with a knife upon a stick; which, thus inscribed, was called *Coelbren Y. Beirrd*, The Billet of Signs of the Bards, or the Bardic Alphabet; and not only were the alphabets such, but composition and memorials were written in the same manner. These sticks were commonly squared, but sometimes were three-sided, and consequently a single stick would contain three or four lines. The squares were used for general subjects, and for stanzas of four lines for poetry. The trilateral ones, being adapted to triads, and for a peculiar kind of ancient metre called triban, or triplet, and Englyn Milwyr, or the Warrior's Verse, several sticks were united together, as the cut represents. This was called Peithynen, or Elu ei dator, and was so constructed that each stick might be turned for the facility of reading, the end of each running out alternately on both sides. Dr. Plat, in his history of Staffordshire in 1686, says that Almanacks still in use in that country, were written upon sticks, some of them of large size, being usually hung up at one side of the mantletree of the chimney; while others were smaller and carried in the pocket. 'Our engraving is copied from a representation of one of the family clogs given in his works, says the Editor. Properly the Almanack was a single four-sided stick, inscribed on each side; but for the convenience of representation it is shown in plans, each angle of the square stick with the moity of each of the flat sides being expressed apart. The edges have notches answering to the days of the year, the Sundays being distinguished by a larger notch. Connected with these, on one of the flat sides, are crosses, the form and size of which are varied for the sake of distinction, or to mark the rank which the saint of that day is supposed to occupy. The dots are considered to denote the number of paternosters, aves, &c. appropriate to the day. The opposite side of the notched edge is occupied by arbitrary or significant signs to denote the greater festivals or other commemorative occasions—as a star for Epiphany; a branch for May day; a sword for St. John; a key for Peter, &c. The use of sticks and pieces of wood for keeping accounts, says the author, has been retained much longer than the rest, and has indeed remained until our own day. We have seen alphabets, records, books, poems, and calenders of sticks. The most perfect and interesting of those which have remained in modern use, appears to be the Saxon Rieve Pole, which was used down to a very recent date in the island of Portland for collecting the yearly rent paid to the sovereign as lord of the manor. 'The lands of this island are denominated ancient customary demesne, and lands of inheritance, paying a yearly rent of £14, 14s. and 3d., and collected by the rieve or steward every Michaelmas, the sum which each person pays being scored on a square pole. The "tallies" or notched sticks, so long and so recently used in the accounts of the public exchequer, and which gives names to the office of certain public functionaries. The Talliers of the Exchequer of the present day are the remains of this ancient and singular method of writing."

With these facts before us in reference to the immense labor of writing, and of course expense in reading books anciently, our aston-

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ishment must be excited not so much at the gross ignorance of the ancients in many of the most valuable improvements now in use both in agriculture and mechanics, but that they had acquired so much wisdom. It is not singular that Solomon should say, "Of making many books there is no end." Had the knowledge of the art of printing been known to the Greeks or Romans, none could probably imagine the vast amount of valuable and inportant information which might now be in the possession of the present age, which is forever veiled from us. But the discoveries of the last three centuries in the useful arts are overwhelming—yes, the last years' history amply illustrates the importance of steam in carrying on the intercourse of nations. The mariner's stone, or needle, the art of printing, with the application of steam power, have been overwhelming in their effects and influence in giving a change to, and revolutionizing the inhabitants of three-fourths of our globe, in many and important respects. Luther, with his coadjutors, has given an impetus to the discovery and practice of Bible truth which the winding up of time only can stop: not only Europe, Asia, Africa, and America have felt its all-powerful arm, but the numerous islands and their inhabitants in the South Sea have bowed to the triumphs of moral, intellectual, and agricultural improvements. How unspeakable are the blessings conferred upon those who have lived during this era, compared to days of yore! And who can tell the mighty deeds and discoveries yet to be performed and made during 160 years of the 6000 years of man's continuance in this now existing dispensation! We are already becoming almost as familiar with the sayings and doings of the streets and halls of London and Paris, as we are with the remote corners of our own union. In the history of the past we might say with Paul, "What man knoweth the things of a man, but the spirit of man that is within!" But now the hearts, with all their treasure, good or bad, are daily revealed, and with the rapidity almost of thought, scattered to the four winds of heaven. I noticed some days since a statement from a New York paper, saying, that by the time Mr. Webster had finished one of his long speeches, some weeks since, it was in press and nearly ready for the mails. Beloved brethren, let us use the means which God has given us to send forth the knowledge of salvation over our happy land, and then to distant climes. O praise the Lord for all his blessings!

G. W. ELLY.

Philadelphia, October 16, 1840.

ON LIVING ACCORDING TO THE SPIRIT—*No. II.*

I AM one of those who believe in the personal existence, office, and operation of the Holy Spirit, without the presence and power of whom there is no spiritual life, health, or salvation in any man. The sacred scriptures teach me not to grieve the Holy Spirit, not to quench its fire, but to pray in the Holy Spirit and for abundant measures of his influence and grace in my heart and life. Gifts and powers supernatural—wisdom and revelation superhuman—new light or new ideas—

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new tongues or their interpretation through communications of that Divine and Holy One who condescends to dwell in the humble temple of a pure heart, are not now necessary nor eligible to the building up the body of Christ. But to the sanctification, fruitfulness, beauty, and loveliness of the church, his presence, and his power, are just as needful as they ever were in any age or dispensation of salvation. Human nature has not been changed since man's apostacy from God. The laws of nature will as soon cease as man cease to be by nature what Cain and Abel were—what Shem, Ham, and Japhet were—what Abraham, Isaac, Jacob, and Esau were. And if any one of our race ever rose from the dead, or became holy in heart and life, the power of the Highest that quickened him is necessary in every other case. Whatever accumulation of caloric makes water boil, or whatever absence of it makes water freeze in any place, is necessary in every place, from Nova Zembla to the Cape of Good Hope.

Now that the Spirit of the Lord may be received and enjoyed, certain means are foreordained of God—such as reading or hearing the scriptures, fasting, praying, singing, and keeping the commandments of God. And it is with pleasure I express the conviction that the *ratio* of our enjoyment of his presence and favor in our hearts is divinely and immutably fixed according to the ratio of our devotion to the means ordained for that purpose. Water does not more necessarily freeze at 32 degrees, than do the cares of the world and the pursuit of its honors and pleasures, the gratifications of its lusts and passions, freeze the soul into ice, and harden the heart into adamant. Nor does water boil with more facility in 212 degrees, than does the soul burn with love divine, and the heart dilate with spiritual and holy affections, when we walk in the Spirit and abide in the conditions of spiritual health, vigor, and beauty, as they are taught and explained in the Holy Scriptures. To raise this fervor of affection, holy, spiritual, and divine, is the burthen of this series. To use the beautiful and bold imagery of one of the wisest and most eloquent of men upon this holy and divine agency upon our hearts, we will say, "Thy plants are an orchard of pomegranates, with pleasant fruits; cypress, with spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh, and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O North wind! and come thou, South! blow upon my garden, that the spices thereof may flow out! Let my beloved come into his garden and eat his pleasant fruits." "I stand at the door and knock; if any man hear my voice, and open the door, I will come in and sup with him and he with me;" and "the water that I shall give him shall be in him a well of living water springing up into eternal life." A. C.

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ATONEMENT—*No. VI.*

Review of Letters, First and Second.

Dear brother Campbell—I have finished the four numbers on the Atonement which I at first designed to publish. I now proceed to notice your objections and arguments against my views, in the order in which they are written. I shall commence with our first and second letters, and shall always quote from the Messenger in order to avoid confusion.

1st. In the very commencement of your first letter to me I was startled indeed. You say, "I most cordially concur in opinion with those brethren who have persuaded you that your fears were groundless, or would never be realized, concerning the discussion of those points which you called for, under date of your letter of November 11, 1839, published page 21 of the current volume." Did I, brother Campbell, ever call upon you for a discussion of those points? I never seriously thought of such a thing till yourself suggested, and publicly invited me to it. You have certainly mistaken me; for such an idea cannot be found in the letter alluded to above, as you will see by re-examining it. I wish to remove from the minds of our readers the idea of vanity and fondness for debate, as attaching to my character, now when I am on the verge of the grave. Those things commonly attach to youth, and doatage.

2d. On page 9 you have made a number of assertions respecting the death of Christ, which would require volumes to attempt to prove, and as many to defend. 1st. "That the death of Christ is interwoven with all the designs of the universe. 2d. That Christ crucified is the most transcendent mystery in the moral dominions of God. 3d. That its power is the mainspring of all heavenly impulses. 4th. That it is itself the consummation of all wisdom and prudence. 5th. That the deep and high counsels of God issue in this mysterious fact, and emanate from it, as all earthly waters arise from the ocean and descend to it."

Whence my brother got all this information, I cannot conceive; certainly not from the divine revelations we have received. They are too high for my limited intellect to grasp, and too deep to fathom. How do we know "all the designs of the universe"? Countless millions of them may exist in the Infinite Mind never yet developed, and may not be for endless ages to come. How, then, can we know that the death of Christ is interwoven with them all? How little do we know with certainty of his revealed designs in our little speck of creation! How can my brother say that Christ crucified is the most transcendent mystery in the moral dominions of God? Can we measure the full extent of those dominions, and know all the mysteries in them, to enable us to make the comparison? How can we know that the power of the death of Christ is the *mainspring* of all heavenly impulses? Is it the mainspring to move God to be propitious to men? Is it the mainspring that moved God to create angels and worlds? Is it the mainspring to move angels to worship their Maker? Can we safely say, "that it is the consummation of all wisdom and prudence?"

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The *ultimatum*—the very end of wisdom, that can rise no higher, and progress no farther? My dear brother, humility becomes us, poor, little, ignorant things. Often in your answers to my essays, you kindly apologize for me. I am bound to reciprocate the kindness. Your mind has been called to so many subjects of importance, that you have neglected to examine this old relict of your faith received by tradition of your fathers, and therefore have unguardedly expressed it. I cannot for a moment think that you, by this speculation, designed to forestall the sentiments of our readers.

3d. On page 13 you apologize for my misapprehension and misquotation of an expression in your "Christian System," pages 48 and 49, which I quoted in my first number. I cannot see that I have either misapprehended or misquoted you; but am glad to hear you disavow the sentiment I apprehended from the expression. The words in your "Christian System" are, "In bringing many souls to glory, it sooths and delights the wounded love of our kind and benignant heavenly Father." My quotation is, "The death of Christ sooths and delights the wounded love of our kind and benignant heavenly Father" Your quotation of it is, "The death of Christ in bringing many sons to glory, sooths and delights," &c. If there be a misquotation of your "Christian System," which of us is guilty? It may be you quoted from the first edition; mine is from the second. Yours cannot be from the second edition. Yet I cannot conceive how you could be so startled at my quotation, that every sin wounds the affection of our heavenly Feather, and that the death of Christ sooths and delights the wounded love of our kind and benignant heavenly Father, when you so strenuously contend that his death *propitiates* him. I can see no difference of ideas in the expressions. Your language is strange, and might lead your less informed readers to conclude that the Father's wounds were soothed and healed by blood. Many such yet devoutly sing—

"Rich were the drops of Jesus' blood,
That calm'd his frowning face,
That sprinkled o'er the burning throne,
And turn'd his wrath to grace."

I know you spurn the ideas stated in this language, yet I cannot see how you can avow expressions conveying the same idea, as that the blood of Christ propitiates.

REVIEW OF LETTER II.

4th. The burden of my second letter is, to prove that the verb *kaphar*, translated to make an atonement, signifies to purge or cleanse, and that this was the design of sin-offering. This sentiment you do not deny nor oppose *directly;* for truly our translators, and Paul, the commentator of Moses, have set this matter beyond dispute, or fair debate, as I have shown in Letter II.

5th. I will also state another idea which may have escaped the penetrating mind of my brother. It is this, that the Hebrew word *kaphar* is an active transitive verb, and, according to all grammatical rules, must have an object upon which the action passes. Now, this object cannot be God; for *kaphar*, the active verb, signifies to cleanse.

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This action of cleansing cannot pass on the object God; for he is undefiled, and needs no purification. For the same reason, the action of cleansing cannot pass on the holy law, nor on the government of God, because they are pure like their author. When, therefore, we so frequently find this expression, "He shall take a lamb, or goat, and make an atonement for his sin"—we should read it, He shall cleanse himself [not God] for or on account of his sin; the object of the action *cleanse* being plainly understood. Unless his sin be purged or cleansed, the political union between the defiled sinner, and his God, and the congregation, and the congregation, is broken; but when he is purified, the union, or at-one-ment, is restored between them.

6th. The same ideas hold good with respect to the word *reconciliation*. It is translated from the same word *kaphar*, and therefore signifies the same as at-one-ment; and the ideas just stated as attaching to at-one-ment, equally attach to reconciliation. They are one, and not that at-one-ment is the cause of reconciliation, and reconciliation the effect of at-one-ment, as my brother asserts, and thinks that in this I agree with him. I am sorry to disagree with a dear brother; but in this I am obliged to dissent. Nor can I conceive how you took up the idea of my believing that reconciliation was the effect of atonement, when, throughout the second letter, I was laboring to establish the idea that they were one. You must have gotten the idea from the quotation I made from Calmet, page 15, to show that atonement meant at-one-ment. In the quotation are these words, "By whom we have received the at-one-ment, or means of reconciliation." I quoted this, not as approving the divinity, but for establishing the meaning of a word.

7th. The same ideas contained in the 5th and 6th items, also apply to propitiation. Its scriptural meaning is purification. With this my brother accords, page 24, when he says, "Propitiation or *purification* is also an effect of atonement. So we find it applies to God, Ezek. xvi. 63. 'When I am propitiated (*exhilaskesthai*, com. version, *pacified*) to you for all that you have done, saith the Lord.' So prayed the publican—'God be merciful to me a sinner.' Hence we find the word *hilasmos* twice in the first epistle of John, applies to Christ's blood—*the propitiation* [*purification*] *for our sins;* Messiah, as foretold by Daniel, will make propitiation [purification] for iniquity."

8th. How you can make propitiation and purification the same, and to be the effect of atonement, I cannot see; and still it is more strange that you should say that these apply to God, and adduce Ezek. xvi. 53. as proof. Upon your own definition of *propitiation*, as meaning purification, it evidently follows that the effect of atonement is to purify God himself. I do not impute to you the idea, but to your language. My brother must know that the word *exilaskesthai*, which you have quoted from the Septuagint, is the very word by which uniformly they translate the Hebrew *kaphar*, and which our translators have rendered to make atonement, to reconcile and cleanse, Num. xxv. 33, &c. properly, to cleanse or cover, which are active transitive verbs.

9th. God is represented by the Psalmist as "a Sun and a Shield." The natural sun shines invariably and unchangeably the same, and gives light, life, and comfort to all creatures on earth. A dark cloud

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intervenes, and obstructs the enlightening, warming, and quickening rays of the sun from us. But this cloud has no effect on the sun—he still unchangeably pours forth his undiminished rays of light and heat; but the cloud obstructs them from us—they cannot penetrate it; and as long as that cloud remains we are cut off from all influence of the sun, and must be miserable. So God is a sun, and shines invariably and unchangeably the same, for the light, life, and comfort of all holy beings. But our sins, as a thick cloud, have risen between us and our God, and obstructed the rays of light, life, and comfort from flowing to us; and in this miserable situation we must remain forever, while that cloud of sin remains. Whatever removes this cloud, removes the separation between us and our God, and takes away the obstruction of his divine rays of light, life, and comfort, and restores them to us again. Now where, or in whom, does the obstruction exist? Not in God, all must agree; but it exists entirely in man.—Jesus came into the world, sent by the Father to remove this obstruction to his love, grace, and mercy flowing into the sinner. This has Jesus done by his life, death, and resurrection; for his blood cleanseth from all sin. By faith, repentance, and obedience, we are reconciled to God, sanctified, washed, and purified from all sin.

10th. Suppose while the natural cloud obstructed the rays of the natural sun from falling on us, a wind should arise and dissipate the cloud. We then would say, the wind has restored to us the light and heat of the sun, and caused it to shine again for our comfort. This would not be true in philosophy, for the wind produced no effect on the sun—it only removed the obstruction of its rays to us. So the blood of Christ had no effect on God, but only removed our sin, which obstructed his divine rays from shining into us. So may we say, that God is at-one-ed, reconciled, and propitiated to us by the blood of Christ. But with whom is he at-one-ed, reconciled, and propitiated? Is it with the unchanged impenitent sinner? Impossible, for the holy nature of God can never be at-one-ed, reconciled, or propitiated to the unholy nature of man—there must be an eternal enmity between them; nor could all the blood of the universe effect such a union. But God was always, and will forever be, in union with his own divine nature; and when we, through the blood of Christ, become partakers of the divine nature, we become one with him, and he one with us. In this sense God may be said to be at-one, reconciled, propitiated, and pacified to us, when we are changed into his divine nature, without any change in himself. The whole change is effected in us. Is it any where in the Bible stated that God was atoned to the impenitent, irreconciled, disobedient sinner? How, then, does my brother so strenuously contend that the atonement, which he believes is effected in God by the blood of Christ, is the *cause* of the reconciliation *made* in man?

11th. My brother's criticisms and speculations on the difference between the words *atonement* and *reconciliation*, are novel, and entirely unsatisfactory to my mind. I view them perfectly arbitrary, and unsupported by one divine writer in the Bible. Our translators have rendered the words atonement and reconciliation uniformly, if not universally, from the same Hebrew word *kaphar*. In the New Testament they have translated the Greek word *katallagee*, atonement and reconciliation, invariably. It seems never to have entered their minds

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that there was a difference of meaning in the terms, or that one was he cause, and the other the effect, as you have stated, page 24.—There you say, "Originally, literally, and properly, atonement (*hilasmos*) is that which makes one, and reconciliation (*katallagee*) is made one. The one is the cause, and the other is the effect. If this be doubted, we have a superabundance of evidence to offer." My dear brother, I do most sincerely doubt it, and greatly need that superabundant evidence. But I will wait patiently till you shall give it. I do hope that the evidence to be given will be more convincing than the one you have adduced as a sample, viz. "*That things which cannot be reconciled are said to be atoned;* such as the tabernacle, the altar, and their furniture. Surely my brother has forgotten that these very things are said to be reconciled, but never atoned; for the word *atoned* is not once named in the Bible. What this your argument has to do in support of your strange proposition, I cannot see.

12th. I really begin to doubt whether I understand you, when you speak of so many things being the effect of atonement—as purification, or expiation; propitiation, or purification, page 24. You must mean in these cases by atonement, the victim by which the atonement was made. If this be your meaning, we are agreed. I have formerly admitted that the victim for sacrifice might be called the atonement; but as I find it not so called in the Bible, I have dropt the idea, and advise you to do the same. If by atonement you mean the effect of sacrifice, and believe that atonement, expiation, propitiation, and purification, are synonymes, how can you say that they are effects of atonement? As well might you say that atonement is the effect of atonement. Your mind appears to be a little confused, as you think mine once was.

13th. On the same page 24, you say, "Do I misconceive my brother Stone, when I interpret his views of atonement as excluding the idea of propitiating or pacifying our heavenly Father?" I answer, You have not misconceived me, as you will see in the remarks above. I do hope, brother Campbell, that I have misconceived you; for you say, page 26, "Well, I am glad to be in such good company as that of brother Stone, who concludes with me *then*, and not till *then*, of course—'*then* is God, his law, and government pleased, or reconciled with the person, &c. &c." Yes, *then*, and not till *then*, is God, his law, and government pleased or reconciled with the person, &c. This I acknowledge to be my language. In this, you say, I conclude with you. I am glad of it; yet this conclusion as yours I have never seen nor known, till you have here expressed it. I had always before thought your conclusion different. Had the sentence been fully quoted, our readers would have better understood our agreement. The person of whom I was speaking was sanctified, cleansed, and made holy—*then*, when made holy or sanctified and reconciled to God—*then*, and not till *then*, is God pleased and reconciled to him. The same idea I have fully stated on the preceding page. Does brother Campbell thus conclude? If so, why does he say that I must ultimately concede that sacrifice has an effect on God? p. 26. In conclusion of the present letter, I ask my dear brother Campbell, where in the scriptures is atonement, reconciliation, or propitiation ever said to be directly effected in God by blood of sacrifices?

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May the Lord lead us into all truth! As ever, your old and loving brother, B. W. STONE.

LETTER VI.—*To B. W. STONE.*

BROTHER STONE:

My dear Sir—YOUR recent reviews of matters one year old, are so far in your rear, and so far off date, that neither myself, nor many of my readers, will be able to see where they strike. Neither does your No I. touch any point in discussion. As to how the discussion commenced, I refer our readers to your letter of November, 1839, and to my reply in February following. They will be found in pages 21 and 86, vol. 4, 1840. The next item in the first review is upon my style of speaking of Christ crucified: I give it too much consequence, and speak too extravagantly of it, you seem to think. But my style, or your style, is no argument; and our brethren desire argument and evidence on this subject. You except to my saying that Christ crucified is the most transcendant mystery in the dominions of God—that the death of Christ is interwoven with all the designs of the universe—that it is the consummation of all wisdom and prudence, &c. &c.

Paul may, or may not, have authorized me to use those identical words; still I feel that he justifies my style. He says, "Great is the mystery of godliness!" '*God was manifest in the flesh*,' &c. What mystery can surpass this! "All things were created by him and for him; and he is before all things, and by him all things consist." Is not the death of Christ interwoven with all the designs of the universe! Angels desire to look into this deep and wonderful scheme. "In him dwells all the fulness of the godhead bodily"—"In him all the treasures of wisdom and knowledge are deposited."—"He is the wisdom and the power of God." "He upholds all things by the word of his power. "God will gather all things together in him, both in heaven and in earth." He is "the Alpha and the Omega, the First and the Last." If my sayings are not sustained by these, and many such, let them be repudiated. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

As to the imperfect and incorrect quotation from the "*Christian System*" to which you allude, it is a matter to me of no moment. If any one doubt the sense of the passage, I refer him to the first edition of the work. These, my dear sir, are very small matters. The phrase expresses my view in the sense of its own context—not in the context in which you happened at first to place it.

In your second review you recur to your peculiar and favorite acceptation of the active transitive verb *kaphar*, *to cover* with blood or water, and metonymically *to cleanse*. Your argument from this word is precisely that of the Paidobaptists on the word *immerse*. Dr. Bucher, Jun. says that *baptize* signifies to *purify*, and a thousand others go for *washing*, *cleansing*, &c. because such are sometimes the effects of immersion. But they greatly err as *philologists*, as logicians, and as Christians in substituting a metonymy of the effect for the cause, and making the apple the definition of the word *tree*. The lad who would define the term *tree* by saying it meant an apple, would be quite as learned a philologist in the case, as he who would say that the term *baptize* means to cleanse, to wash, or to purify. If a man should be

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immersed in mud, who would say that he must be clean, because the word *immerse* means to cleanse! This is no speculation, as you very good humoredly answer some of my gravest points, calling them "a speculation"—"ingenious speculation." But really I am a little surprised at your mode of interpreting and applying such words as *kaphar* and *nasa*, &c. Still there is nothing gained on your selection of meanings: for we sometimes speak of *vindicating* and *justifying* God; and might, in the same latitude, speak of cleansing and sanctifying him. Indeed, the scriptures of truth speak of justifying and sanctifying God, and use these terms as active transitive verbals—"That thou mayest be justified when thou judgest"—"Sanctify the Lord God in your hearts"—"I sanctify myself," said Jesus, &c. But what say the Lexicons and Concordances on this word *kaphar? Do they sustain you?* They show that "to cover" is the original and radical sense of this very common verb; that the *covering of the ark* is called *kaphporeth*, a derivative from *kaphar*. The Arabic shows its ancient and common acceptation by the verb *kafara*, to hide, to conceal; so does the Syriac and the Chaldea, as our best Lexicons demonstrate. It is rendered, as you say, by the Septuagint *hilaskesthai*, to expiate; and by John, *hilasmos;* and among all the Greek writers, sacred and profane, no religious word is more definitely clear and express than this one. It is found, Dan. ix. 24; Heb. x. 4; John ii. 2. and indicates propitiation, expiation, atonement. In Genesis vi. 14., it is first found indicating the cover of the ark. In Genesis xxxii. it is rendered *appease;* but indicates, "I will cover myself from the anger of my brother." See Parkhurst on its various acceptations; all of which, down to the Hebrew and Greek *ransom*, and to the Arabic and Turkish *caphar*, or tax on travellers, show that it means any thing that hides, conceals, and consequently appeases, reconciles, and propitiates. So that among ten or a dozen figurative meanings of the word, *cleanse* is but one. So wide are its figurative applications, that we find it including the cypress tree, and the pitch which shuts out the light and covers from the water.

Now I pray, Father Stone, not to send us away into foreign countries and ancient times and languages, old as the flood, to decide the bearings of the sacrifice of Christ upon the throne of God, and the conscience and character of sinners.

I object, brother Stone, as much to your manner of quoting my words, as to your use of Dictionaries and translations. You say under item 7th of your review, "Its scriptural meaning is purification;" and then you make me agree to it by saying, "With this my brother accords, page 24, where he says propitiation or purification is also an effect of atonement." Now I ask, in the fair and veritable construction of language, are you justified not merely in saying that its "scriptural meaning is purification," but in using the above sentence to show that I so understand it. Then may I say in reply, 'Its scriptural meaning is pitch;' and with this brother Stone accords, for he knows and will admit that it is so found in Gen vi. 14!

Many of our readers might pore over these criticisms a lifetime, and be as wise on the subject when dying as when being born. I put it to your good sense if we had not better keep to the English and common sense. After reprobating my making atonement the cause, and

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purification, reconciliation, propitiation, &c. the effects of it, you come to the same conclusion yourself. You very justly say, "I really begin to doubt whether I understand you when you speak of so many things being the effect of atonement—as propitiation, purification, expiation. You must mean in these cases, by atonement, the victim by which the atonement was made." You are perfectly right, my dear sir, in this conclusion. And if you had suspected it sooner, you might have saved the most part of your present review.

I presume the majority of Christendom calls the death of Christ *the sacrifice, the atonement, the ransom.* I never suspected that either in the current language of Protestants, or in the sacred style of the book of the New Covenant, I could be misunderstood in calling the death of Christ either the atonement or the reconciliation, viewed as a cause of our reconciliation to God, or of his being well pleased with us.

When Paul says that "we have received the atonement," or reconciliation, by Christ, does he only mean that we are reconciled to God by Christ, or that by him has come to us the reconciliation, viz.—that which does reconcile us to God, and which makes it just and honorable for him to be propitious to us. The Apostles' style in other places indicates the latter to be his meaning. Heb. ii. 17. he says, "He made atonement, or reconciliation, for the sins of the people"—That this is the meaning of the original term, all classic Greek, all synagogue Greek, all ecclesiastic Greek amply testify. And what is all this but saying as he does in another place—"Once has he appeared in the end of the world *to put away sin* by the sacrifice of himself"! Sin was in the way—"sin lay at the door," and prevented the friendly intercourse of the parties; but he came and took it out of the way. It was just as much in God's way of showing mercy, as it was in our way of receiving it.

I cannot see how your figure or analogy between a cloud and sin, and wind and blood, reaches this case at all. The wind that removes the cloud, you say, "produces no effect on the sun;" neither does it on the man! But the removal of the cloud shows to man the sun. Well, does it not also show man to the sun! It affects the one just as much as the other. And here I am sorry to see you for the first time unequivocally say that "the blood of Christ had no effect on God." Will you please attempt to reconcile this singular saying with Paul, Rom. iii. 25, 26. "Whom God has set forth a propitiatory, through faith in his blood, (a covering, or mercy-seat,) to declare his justice in remitting past sins," &c. "To declare (continues the Apostle) at this time his justice—that HE MIGHT BE JUST and the justifier of the believer," &c. You have, then, no faith in Christ's blood as affecting God, but only as affecting men! But this declaration, singular though it be, is excelled by one at the close of the preceding paragraph. You say, "By faith, repentance, and obedience we are reconciled to God, sanctified, washed, and purified from all sin." Now I had been accustomed to teach that none but the reconciled could acceptably obey God. But you make obedience, equally with faith and repentance, a condition of personal reconciliation. Now, strange as it may appear, I cannot think that your words definitely convey your ideas on this subject; *for surely you have faith in Christ's blood!* Now the person who has no use for

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Christ's blood but to be reconciled by it, can have no faith in it; for why should he rely upon the death of the Messiah, as it can have no effect upon God!

Having yourself suspected the reason of your misconception of my placing reconciliation, expiation, purification, &c. &c. as the effect of atonement; it is unnecessary for me to prove that I am right in the sense for which I contend for it. You agree with me. The death of Christ is a sacrifice, the effects of which, believed, are, expiation, purification, reconciliation, justification, sanctification, &c. You say you "hope the evidence to be given will be more convincing than the one you have adduced as a sample—viz. that things which cannot be reconciled are said to be atoned; such as the tabernacle, the altar, &c. &c. "These things, you inform me, are all said to be reconciled, but never atoned." Your not observing that I use *atone* as the translation of *hilasko*, and *reconciliation* as the translation of *katallagee*, was no doubt, my dear sir, the cause of your thus representing me; which, without the slightest intention on your part, amounts to a misrepresentation. Now an altar cannot be reconciled, but it may be atoned in the sense contended for.

Brother Stone, I blame not you, but your memory, for this presentation of my views on this point. The time was, no doubt, that you knew, that *in every place*, without a single exception, where reconciling the sanctuary, altar, place, &c. &c. is spoken of, *katalasso, to reconcile, is never found;* but *hilasko, to atone, to propitiate, occurs in every place.* So that my sample is perfectly correct. You forgot that I had the Hebrew Bible and the Septuagint before me while you were thinking of the English!

I am greatly delighted to see that the "*Christians*" of New England are reforming in their views of the death of Christ, although some of those of the West are yet tenacious of their old speculations. The "Christian Herald," of New Hampshire, has furnished some excellent articles on this subject, from the pen of my friend Elder P. Russel.—While one of its Editors is madly violent in opposing us in some points—rather, in grossly misrepresenting us—another of them has seasonably introduced the subject of the Atonement, and read a good lesson to his brethren East and West on this momentous subject. In the present essay, as I have nothing farther of any importance to notice, I will give an extract from Elder Russel's No. II. on the Atonement.

Among other ends of Christ's death, brother Russel says, "But the main design, the primary, and principal object had in view in the death of the precious Lamb of God—a design to which all others are subordinate, and around which they revolve as the grand attracting centre of the plan of salvation, was that *he might become a sin-offering for us*, and by his blood cleanse us from all unrighteousness, and render it possible for God to maintain his law, vindicate his authority, and at the same time be "the justifier of him that believeth." But as this point will need more extended proof and illustration than we can well give in this number, we will leave this point till another week."

Now, my venerable Father Stone, if you will give us a few more reviews one year after date, I will set about giving you some defences from your "Christian brethren" of the East. As I am leaving home

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for some two or three months, and as I may not see your reviews during my absence, I leave an essay on Atonement from brother Russel, of the Christian Herald, instead of a formal reply to your reviews, which I request you to place upon your pages.

Sincerely and devoutly yours, &c.

A. CAMPBELL.

DIFFICULTIES IN CHURCHES—*No. VII.*

APPEALS

Brother Campbell—Upon the question of Appeals, which has lately come up for discussion, I wish to make a few remarks. These will be confined to the Right of Appeal from the decision of a church.

It is admitted that every accused person has a right to demand an impartial and unprejudiced tribunal. This right, whenever it can be made evident that a church is under the influence of partiality and prejudice, involves the right of appeal to another tribunal wherever one can be found free from such influence. If it be urged that the church of Christ is the highest tribunal on earth, it will be cheerfully granted; and this is the very ground of appeal. The church of Christ is under the influence *of Christ alone*, and is consequently a perfectly impartial and unprejudiced tribunal. To such a church an appeal is made, from the decision of a church which has fallen under the influence of *one or two self-willed men*, and has therefore ceased to be a church of Christ so far as this *human* influence or authority has superseded that of the *Lord*. Or if it be urged that the church of Christ is infallible it will be conceded, for this being so, whenever it is proved that a particular church has erred in its decisions, it will follow that so far as it has erred it has ceased to be Christian. It need not be urged that in admitting the infallibility of the church, we relinquish the right of calling its decisions into question. This might follow if we had judged its infallibility to proceed necessarily from its mere organization, or from some inseparable and inherent virtue appertaining to the profession of Christianity. But inasmuch as we have judged its infallibility to consist in its adherence to the law of the Lord, we must upon the same premises judge that its infallibility ceases the moment it departs from it. Nor is it to be supposed that those to whom is conceded the right of judging in the first instance that a church is conformed to the word of God, are a whit the less competent, or free to decide when it has departed from the standard.

No congregation, as such, is infallible. All the churches have erred both in primitive and in modern times. Witness the apostolic epistles and the letters to the churches of Asia Minor. Such a thing

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as infallibility, indeed, was never claimed by any of them, unless perhaps by the church of the Laodiceans. On the contrary, they are represented as weak, fallible, erring, and liable to imposture; as countenancing gross iniquity at one time; and at another iniquitously severe and rigid under the domination of a Diotrephes. And how have they not erred in modern times? Is not the reformation now plead for, founded upon the fact that all the churches of Christendom have erred and fallen far below the standard of holy scripture? How often have not even the churches of the present reformation erred in their judgment of men and things? In one place, under personal or other influence, they have countenanced and aided an individual in the promulgation of doctrines denounced and repudiated as erroneous by all the other churches. In another quarter, one or more churches have sustained, as a preacher of the goapel, a person notoriously immoral, who would not even be acknowledged as a member by the other churches. If a church may sustain a member unrighteously, may it not condemn a member unrighteously? If its action in the one case has not been justified by the churches at large, will it be in the other? In the cases alluded to, the churches at large judged and condemned the acts of particular congregations, and, in so doing, established the principle that in certain cases particular congregations will err; and that when they do, redress, correction, or salutary restraint is to be found in the action of other churches, in the general sense and judgment of the whole Christian community.

And it is perfectly right that it should be so—that there should be such a *check* upon the ungovernable self-will or extravagant self-conceit of ruling individuals in churches, who are thus made to know that however they may sway the sceptre of absolute authority within their own precincts, there is a "hitherto" to their dominion. And even where this direct personal influence does not obtain, there is an "*esprit du corps*" in every organized body, which often carries it to extremes, and upon which other churches ought to exercise a proper control. It would, indeed, be a singular state of things if all the churches were bound by the acts of a particular church, as they would certainly be if every church were supreme and infallible in deciding upon cases which arise within its immediate jurisdiction. We should soon have more popish churches than the Pope has Cardinals. But it is impossible it should be so. Every congregation is alike bound to sustain the eternal and immutable principles of justice and righteousness; and whenever it can be made apparent that any church has acted unjustly towards any individual, the other churches so far from sanctioning their proceedings, must, in conformity with these principles and in all good conscience, oppose and reverse them.

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The church at Baltimore excluded some members recently as was alleged without just cause. They have since published a pamphlet justifying themselves, and opposing the right of appeal. Yet, strange inconsistency! their whole pamphlet is an earnest appeal addressed to the churches at large against what they regard unjust censure. This is very well. Their practice is much better here than their theory. Well, the churches have heard their side of the question, and will no doubt judge after they have heard the other; and not only so, but they will also act according to their own judgment of the case.

It need not be sneeringly asked: How many churches shall decide? How many fallibles will make an infallible? This is not the question. The judgment of any number of disinterested churches will, to say the least, be much *less fallible* than that of the single congregation which is torn by party rancor and jaundiced by the gall of prejudice. But may not even all the churches go astray and judge erroneously? If so, they will at least be in good company, and can keep each other in countenance; and as to the individual who thus should judge of the majority, I can only say that should he prove his position, I would for one give him my hearty recommendation to the first vacant chair of St. Peter.

But where is the scripture precedent or precept? For what? For questioning the infallibility of a single church? Nay, it is unnecessary to do this and attempt to prove a negative, since it devolves upon the church to prove what she affirms. Let her prove herself infallible by inherent right, constitutionally and necessarily. It is only to be hoped she will not attempt to do this by the epistles to the Corinthians, Thessalonians, or Galatians, whatever she may do in this way by the help of Romans. Neither ought she claim the honors or exercise the privileges of infallibility until she have shown her right to them.— But is scripture authority demanded for a reference of a matter from one church to another? The case of the church at Antioch certainly establishes such a principle. But could we in reason expect to find precisely such cases during the life-time of the Apostles? Certainly not. They were then the depositories of truth and spiritual knowledge, and to them an appeal would naturally be made in all cases of error or of doubt. An appeal is made to superior knowledge, which is but another phrase for a better and more unbiassed judgment. On account of these qualifications the Apostles exercised the power of deciding cases in all the churches, and changing or revoking the decisions of the churches when these were incorrect. We have now the writings of the Apostles, and it is to these that the appeal is now in reality made. For what is an appeal to the general sense of the

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churches, or to one or more churches agreed upon, but an appeal to the most perfect scriptural knowledge; and, consequently, to the most enlightened judgment and the most competent tribunal within reach. But the congregation first judging may be more intelligent and possessed of more scriptural knowledge than all the other churches put together. That it may be so really is possible. That it will be so in its own eyes is probable. In no case can it deny to others the privilege it claims for itself—of judging others.

There is such a thing as carrying the independence of the churches to a most unwarrantable length. They are not independent of one another. They owe their very existence, and often their subsistence, to one another. They are collectively, and not individually, *the* church of Christ. They are all subjects in common of King Messiah. They are related to each other; they mutually affect each other, and have consequently mutual obligations and responsibilities to each other. Each church has to sustain its own character for justice, intelligence, and devotion to the scriptures in the view of its sister churches, and will be most justly condemned by these, if she prove guilty of an unfaithful or blundering administration of the laws of the kingdom. Were these things properly understood, the churches would be more upon their guard. They would be more careful of committing themselves by rash and precipitate measures. They would pause, consider, ask counsel, and weigh the matter well; so that they might, if possible, secure the confidence of their sister churches in their ability and integrity, and their co-operation in carrying out the disciplinary measures adopted, without which all such acts must prove nugatory and vain. Were they to do this, appeals would never be made to other churches; or, if made, they would be found unworthy of regard. Such complaints would never be listened to by other churches, unless there were strong evidence of disorderly proceedings and unjust decisions. Thus would the peace of the churches be promoted, and there would be a harmonious action in every thing relating to the affairs of the kingdom. If, however, each congregation be regarded as a supreme and infallible tribunal, there would be no limit to its tyranny and oppression. Persons unjustly censured, or unlawfully excluded, would not cease to appeal to the sympathies of the members of other churches, exciting disaffection, controversy, and schism. The very unconverted themselves, who have often as correct views of what is just and becoming as any in the church, would be disposed to revolt against the high-handed proceedings of the church, and condemn both them and their religion.

That the right of appeal may be abused there is no question, and

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the same may be said of every other right. I should say, however, that the church is far more likely to abuse her authority. There is nothing which men are more disposed to abuse than power. And although the greater part of a congregation may be well-disposed, it is well known how easily one or two self-willed and designing men may impose their own views and measures upon an unsuspicious and confiding people. The right of appeal springs from the abuse of power, and is its proper corrective. The abuse of power itself, however, may arise from ignorance of the law, or want of judgment in the application of it. In such cases it may be more readily excused, when good intentions are evident and a Christian spirit of forbearance and teachableness is manifested along with it. But the difficulty in most cases will be found to arise from self-will on the part of one or two members, who, on account of this defect of character, are utterly disqualified, in view of both scripture and reason, for the station of pre-eminence they are often so forward to occupy.

U.

INAUGURAL ADDRESS

OF

JAMES SHANNON, President of Bacon College, Kentucky.

Whether we consider the perspicuity of the style, the force of the reasoning, or the soundness of the views expressed in this excellent address, it is worthy of the attentive perusal of the friends of reform in general, and especially of the friends of education in particular. We are sorry that we are compelled to divide it. A. C.

Friends and Brethren—

I AM happy that I have it in my power to meet you on this interesting occasion, and to present you with a few thoughts on education—a subject which all enlightened minds admit to be one of paramount importance.

To give a correct answer to the question, What is education? requires at the same time a knowledge of that which is to be educated, and of the object which that education is designed to promote. So far as we are concerned at present, the subject to be educated is man; and however various may be the intermediate and minor objects, the grand and ultimate design is man's happiness.

But what is man? Here is presented to view an unbounded field, in which the loftiest created intellect, human or angelic, might expatiate for ages, absorbed in constant admiration by the ceaseless discoveries of wisdom and goodness evinced in organizing man so as to qualify him for his high station in the universe, as creation's lord, the heir of all things.

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Our time, however, as well as the occasion, prohibits us from doing more than to take a passing glance at the general outlines of this field; or, to drop the figure, at the leading features of man's organization.

The most hasty glance is sufficient to show that man posseses physical, intellectual, and moral faculties; all of which are necessary, and, in their respective spheres, equally necessary to the perfectien and felicity of his being. The physical, or purely animal faculties, unite him immediately with earthly objects. The moral and religious faculties fit him for the higher duties and enjoyments of social life; but are mainly designed to prepare him for a future and better state of existence. The intellectual powers are intended to serve as a guide for the animal and moral faculties, so as to conduct them safely and wisely to their appropriate exercise and gratification.

Now, in the education of human beings it is requisite that each faculty, and class of faculties, be developed according to its true nature and relative importance.

The animal faculties must be developed in harmony with their true design, so as to secure a good physical constitution, in which no part may be defective, and none be trained to an improper or excessive activity.

The moral sentiments must be trained so as to control the animal propensities, and impel the man to a faithful performance of his highest duties as a moral, intelligent, and social being—to an active and vigorous pursuit of "whatsoever things are lovely and of good report."

The intellect must be educated so as to develope the perceptive and reflective faculties, that the feelings, which are *all blind impulses*, may thus be furnished with a competent guide in the path of truth, duty, and lasting enjoyment.

As regards physical education it is well that Nature has taken the work. in a good degree, into her own hands. Like a kind mother, provident for the best interest of her offspring, she has implanted in the constitution of children an almost irrepressible desire for muscular activity, which all the sage folly of fashionable but misguided parents cannot wholly subdue.

Children, then, if permitted to do so, will in general be found sufficiently disposed to take as much exercise as is necessary to develope the physical system and impart a good constitution. Hence, nearly all that is requisite for parents and nurses, on whom this part of education devolves almost exclusively, is to preserve their tender charge from such exercise of their physical powers as is dangerous, excessive, or otherwise improper. It will very rarely be necessary to stimulate youth to a greater exertion of the physical powers than they will be disposed to make, under the promptings of natural impulse, if they are not improperly restricted.

However, should cases occur in which youth might not be disposed to take the necessary amount of physical exercise, it should never be fogotten by those to whose charge they are entrusted, that the condition of the mind is identified with that of the body; and, consequently, that unless they *induce* or *compel* the objects of their care to exert their physical powers, the inevitable result will be a corresponding decrease of bodily health and mental vigor. The saying of the old Roman, "*Mens sano in corpore sano*,"—A SOUND MIND IN A SOUND BODY, contains

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an amount of practical wisdom altogether worthy of a more advanced age than that in which he lived. Let the visionary theorist say what he please to the contrary, *cæteris paribus*, the vigor of the mind is in exact proportion to that of the physical system.

But though volumes replete with matter vastly important and interesting might be written on the subject of physical education, to enlarge on this point would be foreign from our present purpose. The education of the moral and intellectual faculties is that with which, at present, we are more immediately concerned.

On the subject of intellectual education much has been said and written, and considerable diversity of opinion prevails to the present day. With many, if I mistake not, it is a favorite sentiment that children should be educated mainly, if not exclusively, in those departments of knowledge in which they are by nature fitted to excel.

That this sentiment, by far too popular, is altogether erroneous, and of a tendency mischievous in the extreme, I hesitate not to affirm. What would be thought of a man who should take no care of his lungs, and assign as the reason, that by nature they were weak, and predisposed to consumption; whilst, at the same time, he was lavish in his attention to other parts of the system naturally vigorous? What would you think of a mother who expended all her care in efforts to improve the health and strength of those children that were by nature strong and healthy, and who, meanwhile, utterly neglected such as were feeble, and consequently stood more in need of the kind attention and assiduities of a parent? Would not such conduct be universally pronounced insane and monstrous? And yet to my mind it appears not a whit more unnatural and absurd, than to devote all our energies to the development of those faculties in our children, which are naturally strong, to the entire neglect of such as are weak. A course of conduct directly opposite to this is that which nature would dictate, and reason sanction.

But I have still a stronger objection to this unnatural course. Its tendency is extremely mischievous. That character is the most perfect in which all the faculties, whether physical, intellectual, or moral, are developed harmoniously and in due proportion. Every deviation from this balance and harmony of all the faculties is a blemish, and tends directly either to partial idiocy or partial madness. Hence it will be found that maniacs, among the educated, consist chiefly of those *whose lives have been devoted to the cultivation of a few* PROMINENT ORGANS, whilst the others have been mainly neglected. Dr. Conolly states that in the Bicetre, "maniacs of the more educated classes consist almost entirely of priests, artists, painters, sculptors, poets, and musicians; while no instance, it is said, occurs of the disease in naturalists, physicians, geometricians, or chymists."

Now, when we add to the foregoing considerations the well established truth of the hereditary transmission of qualities, we will see that the course in question is well calculated to produce, at least in a few generations, a race of idiots and maniacs. A practice so absurd in itself, and so mischievous in its tendency, never could have obtained currency among rational beings had they not been immersed in gross ignorance in relation to the true philosophy of mind, and its manifestations, as connected with material organs.

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The Creator has given to man no redundant faculty—none that is not indispensable to the perfection of his nature, and to the attainment of his highest dignity and enjoyment. Hence, when from any cause whatever, the harmony and balance between man's various powers is destroyed, the deformity is increased still more by strengthening those faculties which relatively are already too strong, and neglecting to cultivate those that are too weak. On this point time will not permit me to enlarge.

The design of education may be regarded as two-fold:—

First, and *mainly*, to develope and strengthen the faculties educated; so that the individual may thereby be prepared to think and act for himself.

Secondly, to store the memory with useful knowledge for the purpose of practical application in the business of life.

The latter object seems to be regarded by many as the main, if not the only business of education. The former, however, is by far the most important. We may suppose a man to have treasured up in the storehouse of memory all the knowledge of the universe, and yet be in a high degree uneducated. He may neither be able to form correct opinions of his own, nor to turn to any valuable account the borrowed opinions of other men. In short, he may be one who, in common phrase, possesses "*every sense but common sense.*" Lacking this, he is comparatively of little use in society; and, although he may be regarded by the unthinking multitude as possessing a good education, by the wise he must ever be viewed as in reality badly educated.

A store of knowledge is unquestionably good, if the possessor can make it valuable by turning it to good account. But the well-balanced and thoroughly disciplined mind, which can form correct opinions of its own, and discern clearly between what is true and false in the opinions of others, is undoubtedly far better.

To strengthen the mind, then, should be the *primary*, and to store it with useful knowledge the *secondary object* of intellectual education; a due regard meanwhile being had to the preservation of *a proper balance* throughout the system, *by laboring* MOST *to strengthen those faculties that* MOST NEED *to be strengthened.*

With respect to the particular subjects of study that should find place in a liberal course of collegiate education, there is among the learned as general an agreement as could reasonably be anticipated. The study of languages, (especially the English, Greek, and Latin,) the various branches of Mathematics, Natural Philosophy, and Chemistry; History, Rhetoric, and Belles Lettres; Mental and Moral Philosophy; Evidences of Christianity, Constitutional Law, and Political Economy, or the Science of Wealth, are very generally regarded as worthy of a prominent place in American Colleges. The circumstances of a student may sometimes render it expedient, or even necessary, to omit one or more of the foregoing branches. But the favored youth who has it in his power to receive a full and regular course of instruction in them all, is greatly to blame, if, through sloth, caprice, or prejudice, he neglects to improve the golden opportunity.

With a certain class, however, it has become fashionable to decry the study of Latin and Greek, as unimportant; and to represent the time thus occupied as little better than thrown away. Perhaps we

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would not be wrong in saying that there will generally, if not always, be found to consist of such as are either entirely ignorant of those languages, and who therefore *affect to despise* an advantage which they do not possess; or such as have got but a smattering of Latin and Greek, which, though it may have puffed up their vanity, has neither capacitated them for appreciating the varied excellencies of these delightful tongues, nor for judging correctly on the subject of their importance. Certain it is, that a profound classical scholar will rarely, if ever, be found to advocate such a sentiment.

Neither my time, nor the plan of this address, will permit me to go into a lengthened discussion of this question. I will mention, however, in a brief way, a few reasons why I am decidedly favorable to the study of the ancient classics, and of Greek in particular:—

1st. Language is but the vehicle of thought. When, therefore, we are studying the language of any people, we are familiarizing ourselves with the varied operations of their minds; and, in reality, though perhaps we may not be conscious of it, exploring the labyrinths of Mental Philosophy in a practical and efficient way.

2d. The very labor and time expended in acquiring a thorough knowledge of Greek and Latin, is more than compensated by the healthful and invigorating discipline which it gives to the reflective faculties. It is a truth well attested by experience, that the mind is strengthened by exercise as well as the body.

But, say the opposite party, there is *but one organ*—viz. that of language, improved by this study.

Were the classics to be learned, *as a parrot might learn them*, the objection would be valid. But, be it remembered, that it would lie with equal weight against any other study attended to in the same way. Whereas it is impossible to study Latin and Greek, as they ought to be studied, without a most healthful and invigorating exercise of *the reflective faculties*. I speak from experience what I do know.

This accounts for the fact, which may be generally observed, that persons whose minds have been disciplined by a thorough study of the ancient classics, can almost invariably outstrip, in any other department of literature requiring the exercise of reflection, those who possess equal native talent, but unaided by such preparatory discipline. Were there no other advantage, then, resulting from the study of the ancient classics, than that which consists in expanding and invigorating the mind, and thus preparing it to act with more energy and effect on other matters—this advantage alone should be sufficient to secure to this study a favorable regard, and to secure it from the contempt with which it is sometimes treated by inconsiderate opposers.

3d. The Latin is a prominent basis of the English, French, Spanish, Portuguese, and Italian languages. It is, therefore, of great advantage in acquiring a thorough knowledge of any or all of these, whether as regards the orthography, signification, or origin of the term. In law, medicine, and general literature, too, its importance is by no means inconsiderable.

4th. A familiar acquaintance with the Greek language is of great use in almost every department of science and literature. In Natural Philosophy, Chemistry, Botany, Geology, Mineralogy, Zoology, En-

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tomology, Anatomy, &c. &c. a very large proportion of the scientific terms are borrowed from the Greek. The Greek scholar, therefore, in this respect, possesses a very decided and important advantage; inasmuch as the modern nomenclature of the sciences is wisely constructed, so that the name of each object *is an index to its leading properties*. With me, at least, it is very questionable whether a person who desired to take a general course of scientific study, would not be a gainer, even in point of time, by spending, at the outset, twelve months in the diligent study of the Greek language. The time so spent would perhaps be more than compensated by increased facilities for acquiring and retaining scientific knowledge throughout the balance of his course.

5th. The fact, that the New Testament was originally written in the Greek language, gives it a value that is incalculable, and far beyond all finite conception.

Every art, science, occupation, or object, whether mental or corporeal, is esteemed among men according to its capacity, supposed or real, to exempt from misery and impart enjoyment. The New Testament contains the science of salvation—*the only perfect science*, which can secure completely, and in full measure, that which imparts value to every thing else held in estimation among men. Now, if a more perfect knowledge of Mechanics, Agriculture, Chemistry, Anatomy, Medicine, or any thing else that is regarded as very important, could be obtained through the medium of Greek than in any other way, that man would be considered incurably insane, who would deliberately affirm that the time spent in acquiring a knowledge of the Greek language was either wholly thrown away, or, at least, expended to little purpose. I might rather say, that we should never meet with a madman so mad as to entertain this sentiment.

In this respect alone the knowledge of Greek is of vast importance; as it does most undoubtedly furnish us with helps, which can be obtained no where else, for learning more perfectly that science which can secure to its possessors, in infinite and everlasting perfection, the "*end and aim*" of their being, the object of universal desire and pursuit.

I do believe that the day is not far distant when children generally will be taught Greek, no matter what other part of their education be neglected, that they may be able to learn the science of life and salvation in the original, and not in the misty pages of a translation.*

Before quitting this point I would advert to a common error, as I

* "*The misty pages of a translation.*"—President Shannon, in his very just remarks upon the admirable structure of the Greek language—its special importance to the student of science, as indeed our whole scientific vocabularies are of Grecian origin and construction, and upon its paramount claims over all dead languages, except perhaps the Hebrew—the mother of our religious dialect and modes of thinking, because in it the gospel is written and the Christian institution developed—does not, in speaking of the "misty pages of a translation," mean that the pages of a translation must necessarily be misty; for then what reader of a translation could ever have but misty views of the Christian institution! As the stream can rise no higher than the fountain, if a man reads a misty translation he must have misty conceptions of that which is translated. But brother Shannon knows that, if a person can, from reading the original, form clear conceptions of its meaning, he can communicate them in English—else we never could have a translation at all. But with me I know that he concurs in opinion that if a man perfectly understand the Greek Testament, he can translate it into English, so that the English scholar can have as clear conceptions of its meaning as the translator. By the "misty pages of a translation," I understand him to mean some translations, not all

A. C.

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think, in the current course of education. It consists in devoting so much more time and labor to the study of Latin than to that of Greek. Let me not, however, be understood as disposed to undervalue the Latin. On the contrary, in my estimation it might be studied much more thoroughly than it is. But I hesitate not to express it as my decided opinion, that the Greek is a superior language—superior in point of intrinsic excellence and practical utility. It corresponds more nearly in idiom and structure with the English, than does the Latin. It is for this cause, as well as for others, more easily acquired; and, therefore, youth should begin their study of ancient languages with Greek, and afterwards take up the Latin.

With regard to the various other branches of study enumerated above, it can hardly be deemed necessary, or even expedient, for me to detain you with even a passing argument in their favor. They are all of acknowledged importance, both in respect to the knowledge which they impart, and the healthful and invigorating discipline which they furnish to the mental faculties.

But, let the subjects of study be what they may, they should invariably be studied and taught in such a manner as to compel the pupil to think for himself, and exercise his reflective faculties to the best advantage.

I can conceive of no plan *better calculated to defeat the true object of education*, than that of TEXT-BOOKS WITH COPIOUS WRITTEN QUESTIONS, *so framed as to make the study a mere exercise of memory*. Those are undoubtedly the best educated, so far as the intellectual powers are concerned, whose minds have been most thoroughly disciplined to self-dependence and close thinking.

[TO BE CONTINUED.]

"APOSTOLIC CHURCHES."

Some of the Reasons why those called "Apostolic Churches," in Scotland, England, and America, have broken to pieces and generally wasted away.

THE Christian system is one, unique, and homogeneous system of grace—of justice, truth, and holiness—of mercy, condescension, and love on the part of Heaven, calling for correspondent views, affections, and actions on the part of all who are initiated into its sublime mysteries. It will neither mingle nor coalesce with any thing human, earthly, sensual, or devilish. The pure ether will as soon be found in the depths of the bottomless pit, as the genius of Christianity in a system based on human pride and human policy. But that is not all: it is decidedly and characteristically antisectarian, antischismatical, and consociatory in all its motives, aims, and tendencies.

Now in this last point failed, essentially failed, the genius, the presiding genius of these modern apostolic churches. They were

founded more upon opinion than upon faith—more upon knowledge than righteousness—more upon religious selfishness than Christian philanthropy; and therefore wanted the Christian cement, which is love for *Christ's own sake;* not for his doctrine, not for the circumstances which surrounded him on earth, or in heaven; but for his personal excellencies—for his divine humanity—his condescending grace and benignity—his zeal for the divine glory, the majesty of God, the dignity of his throne, and the honor of his government. A proper apprehension of these, and a cordial devotion to the exhibition of corresponding characteristics, were amongst the peculiar traits of the members of the churches founded by the Apostles.

In all those societies which came under my observation, either in the Old World or in the New, while I saw much to admire in many of their members, and many points of excellence in their zeal for keeping the ordinances—I faintly at first, but more clearly at last, saw, or thought I saw, a species of that old-fashioned pharisaic spirit, which tithed mint, anise, and dill, and did not always, nor uniformly, pay an adequate regard to righteousness, fidelity, mercy, and the weightier matters of the law. I saw this in *the system* of their operations more clearly, if possible, than at first in *the lives* of the professors. But what is found in the one of these soon finds its way into the other, and hence the coldness and indifference to the spread of the gospel, the want of zeal for the preaching of the word, and the ultimate exclusiveness, if not absolute separatism, of the members of these societies.

But, perhaps, the greatest cause of the dilapidation and failure of these societies will be found in their want of scriptural views of the *apostolic gospel* itself. They believe the gospel facts, its precepts, and its promises, without fully comprehending the philanthropic genius of the whole institution of mercy. Their world, and the world that God sent his Son to redeem, are not exactly and identically the same world. They are, upon the whole, more Calvinistic than Christian, and more Arminian in temporals than spirituals. For my own part, I am neither Arminian nor Calvinian: I have full as much against the one as against the other; perhaps more against James Arminius than John Calvin, and more against John Wesley than Saint Augustine. But I say I am neither the one nor the other, theoretically or practically, in the five points in which they now-a-days agree to differ. Paul, were he on earth, I am persuaded would not fraternize with the one or the other, as either theoretically or practically right. There are many grains of truth—of divine truth—with a few grains of man-ism, in each of them. But the apostolic gospel and ordinances are all divine, without any admixture of error.

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The four points in which these apostolic churches are radically deficient, in my judgment, are:—

1st. In just views of the gospel as *a display of divine philantheopy*. It is not a message to the Jew, to the Greek, to an elect world of any sort; but to the human race. "*Go into all the world; preach good news to the whole creation.*" "*God so loved the world,*" not any other world than this present sinful, fallen, degraded world, (not an elect world, but "THE WORLD,") as to send his only begotten Son, that "*whosoever* believes in him might not perish, but have everlasting life." No man can say that God did not love him, if for the race, the whole human race, his Son was manifested in humanity. If his Son Jesus Christ tasted death for all, and became the propitiation for the sins of the whole world—his foreknowing that only a portion would believe, and his foreordaining that that portion only could have eternal life, affects not the great evangelical fact that Christ is the Lamb of God that taketh away the sin of the world. I need not trace the details of a system that is in the least contaminated with the smallest particle of the leaven of misanthropy.

2d. Their views of baptism are not evangelical. It is too much of a mere rite—an external act—a ceremony—a dispensable and unnecessary appendage. I need not be farther explicit here. The modern baptisms are comparatively of little or no value—they are neither given nor received as were the ancients. And that strong impulse which this gracious institution gave the faithful in ancient times, is not experienced by many of the modern members of these churches.

3d. Their views of the Spirit—the Holy Spirit of our God—and of his direct moral influence, and abiding presence in the hearts of the faithful, are not often found to correspond with the oft-repeated promises of the New Covenant. That animating, soul-subduing, effectual working in us to will and do through the instrumentality of the truth of life, is not taught, cultivated, nor exhibited in the conversation and deportment of the majority of those stern and uncompromising advocates of the system on which these communities are founded. I, of course, except many individual members of those churches, known to me as the excellent of the earth. But I speak of the system, and not of choice spirits under it, that are not subject to all its peculiarities.

4th. But, finally, *their bond of union* is not the apostolic. It is unity of opinion, or certain portions of knowledge, rather than a clear and simple belief in the testimony of God, and a relying trust or confidence in Jesus as the Messiah, the Son of the Blessed—in the full sense of his divine person, office, and character, as set forth by the Holy Twelve. It is agreement in essential doctrines, rather than con-

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fidence in the Messiah and submission to his will and authority in every single point.

In these points, on which I cannot farther dilate at present, it seems to me these societies are generally defective. They are straitened by a system too small for human nature—by far too little for a nature in which there is incarnate the everlasting WORD OF GOD—by a system not exactly adapted to man as he was, to man as he is, or to man as he shall be hereafter. There is, moreover, too much of the iron bedstead of Procrustes in it for the major part of human kind. Still there are yet, and there have been, many excellent spirits identified with those churches; for whenever the Bible standard is raised good men of very different views, habits, and modes of thinking, will rally round it. If in any one point I am either defective or obscure, I am glad that the matter is still open for farther consideration. A. C.

A SCRIPTURAL VIEW OF CHRISTIAN CHARACTER AND PRIVILEGE.

[*Continued from page* 398, *vol.* 4.]

OWING to our engagedness in itinerant labors, since early in September last, we have been prevented from continuing a successive monthly communication of our intended remarks upon this all-important subject. We recommence, however, in hope of an uninterrupted continuance, till we shall have considered the sections yet remaining. In the mean time, we cannot but regret, that they will not all appear in the same volame, as the scripture quotations, relative to the entire subject, are all successively exhibited in said volume; however, to supply this radical deficiency, the said citations will be successively recited, at the head of each article, as we proceed.

Section 3. "We walk by faith, not by sight. For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: and, that he died for all, that they who live should not henceforth live to themselves; but, to him who died for them, and rose again.—Wherefore we labor, that, whether present or absent, we may be accepted of him." 1 Cor. v. 7, 9, 14, 15. "For, in Christ Jesus, neither circumcision avails any thing, nor uncircumcision: but faith, which works by love." Gal. v. 6. Yea—"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal: and though I have the gift of prophecy and understand all mysteries, and all knowledge: and though I have all faith so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits nothing. Love suffers long and is kind; love envies not; love vaunts not itself; is not puffed up, does not behave itself unseemly; seeks not its own, is not easily provoked, thinks no evil; rejoices not in

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iniquity, but rejoices in the truth; bears, or coverrs, all things; believes all things, hopes all things, endures all things; love never fails," &c. "Now abides faith, hope, love, these three; but the greatest of these is love.—Beloved, let us love one another: for love is of God; and every one that loves is born of God, and knows God. He that loves not, knows not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. If we love one another, God dwells in us, and his love is perfected in us.—And we have known and believed the love that God has to us. God is love; and he that dwells in love, dwells in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casts out fear; because fear has torment. He that fears is not made perfect in love. We love him, because he first loved us." 1 Cor. xiii. 1, 8, 13.; 1 John iv. 7–12, 16–19.

Section 4. In the preceding section we have adverted to the divine origin and blessedness of the genuine Christian, as one begotten of God, and resting in the bosom of his love. James i. 18., with 1 John iv. 16.

In the one under present consideration, our attention is called to the divine principle of Christian action and enjoyment, with its immediate effects,—namely, evangelical faith, or belief of the gospel, with hope and love. "For we walk by faith, not by sight.—For the love of God constrains us," &c. 2 Cor. v. 7, 14, 15. "Wherefore we labor that whether present or absent we may be accepted of him." verse 9. "For in Christ Jesus, [or under the profession of Christianity,] neither circumcision availeth any thing, nor uncircumcision, but faith that works by love." Gal. v. 6. Now as Christian faith is the radical principle of Christian love,—"For we love him because (we believe) he first loved us." 1 John iv. 16, 19. And as Christian love is the efficient principle of all acceptable obedience and Christian enjoyment; (for we can enjoy nothing that we do not love; therefore, without this faith, it is impossible either to please God, or to enjoy him in this world.

Again, as our belief or faith is immediately dependent upon our knowledge; (for we can believe nothing concerning that, of which we are ignorant—of which we have never heard)—and as our knowledge of divine truth is immediately dependent upon the use we make of the Bible; therefore, if we would "live by faith," we must make a constant, diligent, and prayerful use of that sacred volume, for this blissful purpose.—Yes, a constant, diligent, and prayerful use of it; because it is the very aliment of spiritual life: see Psalm cxix. 97, 103. "Oh! how love I thy law! It is my meditation all the day. How sweet are thy words to my taste! yea, sweeter than honey to my mouth."—"Thy words were found, and I did eat them; and thy word was to me the joy and rejoicing of my heart." Jer. xv. 16. "As new born babes desire the pure milk of the word, that you may grow thereby." 1 Peter ii. 2. Thus the word understood and believed, must be

kept continually present to the mind, that it may realize and enjoy its all-important and blissful contents;—that it may be a light to our feet, and a lamp to our path." Psalm cxix. 105. "For the commandment is a lamp, and the law is light; and the reproofs of insiruction are the way of life." Prov. vi. 23. Thus walking in the light of God, "the entrance of whose word gives light." Psalm cxix. 130. ("For God is light." 1 John i. 5.) "We have fellowship one with another; and the blood of Jesus Christ, his Son, cleanses us from all sin:"—makes us clean, and keeps us clean. 1 John i. 5, 7, 9. And thus will it have its proper, formative, blissful influence upon our minds and manners,—our hearts and lives.

Now these things being *demonstrably—evidently so;* what remains but to make the due use of the blessed Book? That in so doing we may truly realize and enjoy the Christian religion, which is heaven upon earth. See the Apostle's description of the Christian's exercise, even laboring under various persecutions for Christ's sake. 1 Peter i. 5, 8, 9. "Whom having not seen, you love; in whom, though now you see him not, yet believing, you rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls;—and are kept by the power of God through faith to a salvation, ready to be revealed in the last time."

Such, we are divinely informed, are the efficient principles and effects of pure, genuine, primitive Christianity; namely, divine "faith, hope, and love:" the first of these producing the second, and both of them—the third. The whole three being the direct and immediate effect of the divine word truly understood, believed, and retained: the latter of which, namely, the retention, directly and immediately depending upon the constant and diligent exercise of the mind upon the divine testimony. Whence it necessarily follows, that—"Blessed." and only blessed, "is the man whose delight is in the law of the Lord; and who meditates on his law day and night. He shall be like a tree planted by the rivers of water, that brings forth his fruit in his season: his leaf also shall not wither; and all that he does shall prosper." Psalm i. 1, 2, 3. T. C.

[TO BE CONTINUED.]

ADDITIONAL TESTIMONY,

CONFIRMATORY OF OUR VIEWS OF THE USE OF BAPTISM.

Our indefatigable and excellent brother Eaton, of New Brunswick, who edits a very respectable, and, I doubt not, a very useful periodical, called "*The Christian,*" gives us the following valuable extracts from that most learned and eminent of Baptist Ministers, Dr. Gale:—

"One very singular fact connected with this subject, is, that persons differing widely on other points, meet here! Dr. Gale, a celebrated Baptist Minister, who wrote Reflections on Wall's History of Infant Baptism, not only admits the connexion existing between baptism and the enjoyment of salvation, but is fully with us on the doctrine of baptism for remission of sins. Our beloved brother Howard, in his travels through Nova Scotia, has procured two volumes of sermons written by Dr. Gale One of these volumes he has sent to us. It is really an intellectual treat. We were never more surprised than

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when we found those very sentiments, which our contemporaries are nicknaming *Campbellism*, plainly and fairly stated and enforced by a Baptist Minister, designated in the title-page of his posthumous sermons, '*The late reverend and learned Dr. Gale.*' This volume, printed after his death, bears date London, 1724, and was consequently written just *one hundred years* before brothers Campbell, Scott, and others in America, began not only to advocate, but to practise those principles. But the Doctor speaks so well that he shall be heard in his own style and language. Nothing but the smallness of our work prevents us from making larger extracts from his excellent sermons, not only on this subject, but on many others of very great importance:—

'To proceed, therefore, to a second consideration, to prove that all believers are equally obliged to be baptized; I would note to you that one use and end, and design of baptism, was for the remission of sins: of this we are assured in the express words of scripture. Thus in 1 Cor. vi. 11., after the Apostle has enumerated a great many abominable sins and vices, which exclude the unrighteous from the kingdom of God, he adds, '*And such were some of you; but ye are washed;*' i. e. in your baptism you are purified and cleansed from all the guilt and pollution of these sins. And Hebrews x. 22, in manifest allusion to the necessary purifications under the law required of those who were to come into the presence of God, and which consisted in sprinkling blood and the water of separation upon persons who had been defiled, and in the washing their bodies in running water; the Apostle encouraged the Hebrews to 'draw near to God with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water;' importing that as those legal purifications cleansed them from the legal uncleanness, so the Christian baptism, which washed their bodies, purged and purified them from all the pollution of sin. And for so much as the natural purity or cleanness of the water is not to be regarded in the Christian baptism, nor therefore can be strictly meant in this place, it is not improbable that the word *pure* is here to be understood actively, or that our bodies are said to be *washed with pure water*, to mean, that in baptism our bodies are washed with water, which purifies and cleanses us—to wit, from our sins, wherewith we are defiled, and which before rendered us impure and unclean in the sight of God. Thus Peter says to those who being *pricked in their hearts*, and convinced by his preaching, inquired what they must do, Acts ii. 37, 38, 'Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.' And so again, Chapter xxii 16, baptism is said to wash away sins; for Ananias, being sent by God to baptize Paul, after his miraculous conversion, taught him thus, as Paul himself assures us, in these words, 'And now why tarriest thou? Arise and be baptized, and wash away thy sins,' &c.

'As it is not necessary to our present purpose, so to avoid intermixing any other disputes, I will not now inquire how baptism may be said to answer this end; it is enough for us that it certainly does, in some sense or other, conduce to the purging and purifying us from, and the remission and washing away of, all the sins we have committed; and this being so, either some persons must be supposed, even from their birth, to have been so pure and holy, and free from sin, as to stand in need of no remission nor purification, which I believe few will venture to assert; or else all persons, even they who are born of Christian parents, and educated in the most careful manner in the Christian religion, having sinned and come short of the glory of God, having need of remission and purification, must necessarily, as well as Paul, be baptized and wash away their sins, and become clean in the sight of God; that so it may be likewise said of them, 'But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.'

'Such as seriously consider these things, sure, can never prevail with themselves to neglect this so useful and necessary ordinance; for it must appear very bold and hardy for any to expect and promise themselves the remission of their sins in any other way than that the scriptures direct to. The scriptures show us that Christ instituted baptism for the remission of sins: and several persons in the scriptures, and among the rest even the great Apostle Paul, are commanded to be baptized, in order to the remission of their sins: and what warrant have any now to expect, with any color of reason or modesty, that their sins shall be remitted in any other manner, and without doing that which was formerly so necessary to that end? Had those persons we have mentioned refused to be baptized, notwithstanding the command which was given them, it would have been thought a contempt of the ordinance; and their sins, instead of being remitted, would have been thereby increased and bound faster on them. And I cannot see but the case is exactly the same with all those who refuse to submit to baptism now; for all those instructions were not only given to them of old time, but likewise to us, and our Lord will require the same humble, unreserved, sincere obedience

'If what I have said is not a demonstration that our sins shall not be forgiven without baptism: it must, however, be acknowledged to be at least doubtful whether they will be remitted by God any other way. *Perhaps, possibly, it seems*, and the like, will go but a very little way in opposition to such plain and express passages of scripture as have been mentioned; it can hardly be pretended that granting the most, they can so much as render it doubtful whether our sins shall be remitted without baptism; and the scripture assures us, Rom. xiv. 23, that 'he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin. And, therefore, seeing baptism was certainly instituted by our Lord, and once of use for the remission of sins, and there can

he no evil, no hazard, or danger in continuing to make the same use of it still; and likewise seeing there is, on the contrary, no certain express warrant for the disuse of it, and they who plead for the disuse may probably be mistaken; and notwithstanding all their imaginations it may be true, that, according to the scriptures, baptism ought still to be administered to all for the remission of sins; and then they who neglect it run a mighty hazard of continuing still in their sins: I say, seeing there is certainly no danger in continuing to use what was once appointed, and there may, perhaps, be great danger in the disuse of it; would not every wise and considerate man, even in common prudence, choose the safest way, in which there is no hazard at all, and continue in the practice of what can do him no harm, rather than presumptuously neglect it, when it may possibly do him some good?

'Some, perhaps, may be apt to imagine that there is too great stress laid upon baptism, while the remission of sins is made to depend so much upon it. But this exception lies against the scriptures themselves, not against our reasoning; for the necessity and usefulness of baptism to the remission of sins, is not our doctrine, but the undoubted doctrine of the scriptures, which teach nothing more plainly. Peter's advice to his converts was not only to 'repent for the remission of sins:' but, Acts ii 38, first to repent, and then to be baptized for the remission of sins; and Ananias' advice to Paul, even after the extraordinary appearance of God in his favor, and his repentance, was to be baptized, and wash away his sins. Both those instances show, at least, that baptism should conduce to the washing away their sins; and that, notwithstanding their repentance and every other requisite, without this baptism their sins should not be remitted. The words *be baptized for the remission of sins*, and *be baptized and wash away your sins*, can import nothing less than this; unless it can be supposed those holy men acting under the influence of the Spirit of God, could order a thing to be done for a certain end, to which the thing had no tendency at all; and that the holy penmen have made use of expressions on purpose to bewilder and mislead us.

'Let none, therefore, deceive themselves with their repentance, and the regularity of their lives, and promise themselves too much on their account. These, indeed, are excellent and valuable qualifications, and absolutely necessary for the remission of sins; but they are not powerful enough to extort remission, and force our Judge to forgive us.

These alone, without the merits and intercession of our powerful Mediator and Saviour, would, after all, stand us in little stead, and make no sufficient atonement for our past offences: but our Saviour having bought us with a great price, and redeemed us and reconciled us to God by his own blood, 'we are justified not by our repentance, but freely by grace, through the redemption that is in Christ Jesus,' Rom. iii. 24., in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace,' Eph. i. 7., Col. i. 14, as is highly reasonable. Therefore the benefits of his blood must be applied to our souls in his own way and manner. If he required no other condition but our repentance then upon our repentance alone our sins should be forgiven us: but since he has appointed baptism likewise, whereby to wash them away; unless they are so washed away by baptism, they will remain upon us unremitted; for he that breaketh any one command is guilty of all And therefore, though our lives be ever so regular, and our repentance ever so sincere and perfect, and nothing else be wanting; yet the wilful neglect of the ordinance of baptism only, will obstruct the remission of our sins and our acceptance with God, to which we can make no claim but upon his own conditions, which are not baptism alone it is true, nor repentance alone, but repentance and baptism jointly: for if we desire to know what we should do to be saved, Peter has told us by authority from the Lord himself—'Repent,' says he, 'and be baptized every one of you for the remission of sins: and what God has thus joined together in the scriptures, let no man presume to separate and put asunder, nor without any ground expect the remission of his sins upon his repentance only, and encourage himself in the wilful neglect of baptism, as insignificant and useless.'—Seventh Sermon on Baptism, p. 193–199.

"Reader, this is the voice of all antiquity. All writers of any note previous to the era of the Reformation, speak with one voice in favor of baptism as necessary to remission of sins and regeneration Not one person in the days of the Apostles, nor till within two or three hundred years, was ever recognized as pardoned, justified, reconciled, adopted, sanctified, or saved from his sins, *until he was baptized* This brother Campbell, in his *Extra on Remission of Sins*, to which reference has already been made, has spread before the world in such a convincing light, that the individual who has carefully read, and has then opposed it, has ceased to be (religiously) an honest man Several editions have been published in Britain, and more are called for We shall lay the substance of his arguments, in our own style, before the readers of The Christian, together with the authority quoted, and also such other facts as have come under our own observation. Reader, on this subject we care not which way you turn your attention, whether to types under the Old Testament—the preaching of John—the New Testament—tradition, or common sense; for all bear testimony to this important and interesting truth—that God has promised pardon and everlasting life to every believing, repentant sinner, who is baptized into the name of Father, Son, and Holy Spirit; *and to no others!* If any believe that others have the promise of pardon, let them furnish us with the testimony, and it shall be laid before the readers of The Christian."

Edit. Chris.

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WESLEY'S VIEWS OF BAPTISM.

Notes on the New Testament—Relative to which a Wesleyan clergyman, of this city, on being asked how a person could learn the distinguishing doctrines of the Wesleyans, answered, 'Mr. Wesley's Notes on the New Testament and his Sermons!' To these, then, we appeal for not only his sentiments, but also for the sentiments of that large, respectable, and popular religious denomination in this city and province.

On Matthew iii. 16. *And Jesus being baptized.*—'Let our Lord's submitting to baptism teach us a holy exactness in the observance of those institutions which owe their obligation merely to a divine command. Surely thus it becometh all his followers to fulfil all righteousness.

Jesus had no sins to wash away; and yet he was baptized. And God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him. And where can we expect this sacred effusion, but in an humble attendance on divine appointments?"

Here Mr. Wesley teaches the necessity of baptism in order to the receptton of the Holy Spirit!

Mark xvi. 16. *And is baptized*—In token thereof [his faith] Every one that believed was baptized. *He that believeth not*—Whether baptized or unbaptized, shall perish everlastingly."

John iii. 5. *Except a man be born of water and the Spirit, he cannot enter into the kingdom of God*—"Except he experience that great inward change by the Spirit, and be baptized (whenever baptism can be had,) as the outward sign and means of it." See also his remarks on Titus iii. 5; Acts v. 11. *The CAurth*—"Here is a native specimen of a New Testament church; which is a company of men, called by the gospel, *grafted* into Christ by *baptism*, animated by love, united by all kind of fellowship and disciplined by the death of Ananias and Sapphira." Acts x. 47. *Can any man forbid water*, &c.—"He does not say, they have the baptism of the Spirit; therefore they do not need baptism with water. But just the contrary: If they have received the Spirit, then baptize them with water. How easily is the question decided, if we will take the word of God for our rule! Either men have received the Holy Spirit, or they have not. If they have not, *Repent*, saith God, *and be baptized*, and you shall receive the gift of the Holy Spirit. If they have, if they are already baptized with the Holy Spirit, then *who can forbid water?*'

Acts xxii 16. *Be baptized and wash away thy sins*—"Baptism administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this [pardon] on any, unless through this means."

1 Peter iii. 21. *The like figure, or antitype whereof, baptism does now save us*—"The thing typified by the ark, even baptism, now saveth us: that is, through the water of baptism we are saved from the sin which overwhelms the world as a flood."

TRACTS ON BAPTISM.

It is the initiatory sacrament which enters us in covenant with God. (Works vol. xiii. p. 395, edition of 1812, in 16 volumes.) What are the *benefits* we receive by baptism, is the next point to be considered; the first of these is the washing away the guilt of original sin by the application of the merits of Christ's death. p. 398. Baptism, the ordinary instrument of our justification. p. 399 By baptism we are admitted into the church, and consequently made members of Christ, its head. p. 400. By baptism we are made the children of God. And this regeneration, which our church in so many places ascribes to baptism, is more than barely being admitted into the church—being 'grafted into the body of Christ's church, we are made the children of God by adoption and grace.' 'By water, then, as a means—the water of baptism—we are regenerated or born again; whence it is also called by the Apostle 'the washing of regeneration;' our church, therefore, ascribes no greater virtue to baptism than Christ himself has done: nor does she ascribe it to the outward washing, but to the inward grace, which added thereto makes a sacrament; herein a principle of grace is infused, which will not be wholly taken away unless we quench the Holy Spirit of God by long-continued wickedness. p 400. In the *ordinary* way there is no other means of entering into the church or into heaven. p. 401. Christ came to save all persons by himself; *all* who by him are *regenerated* unto God—*infants*, &c. (Ireneus, quoted in a tract on infant baptism, extracted by Mr. Wesley from a larger work by some other writer,) vol. xiii. page 420. 'The word regeneration is the name of baptism Clemens Alexandrinus, p. 400.)

Thus testifies the venerable Wesley Some are, however, ready to say, But by baptism he always means sprinkling or pouring That he did believe and practise sprinkling we do not feel disposed to dispute; but our readers will bear in mind that when he was a missionary to Georgia he *refused* to sprinkle a child, alleging that the child was in good health, and *therefore should be dipped;* and for this refusal, with some other things as justifiable, he was brought before a court of justice! If any doubt this, let them read his Journals. And yet those who profess to be Wesleyans in this city ridicule immersion—call it indecent, and say there is not a word in the scriptures concerning it!

O shade of the departed Wesley! is this the way thy followers treat thine instructions, after in a most public and solemn manner pretending to take thy notes on the New Testament as their sentiments, and then so publicly contemn them! Let them but once more turn to Romans vi. 3., and read thy notes on the expression, '*We are buried with him in baptism*,' and here thee say that the Apostle is here 'ALLUDING TO THE ANCIENT MANNER OF BAPTIZING BY IMMERSION.'

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LUTHER'S WISH.

In the elements of Biblical Theology, by Professors Storr and Flatt, the article on baptism says, "The primitive mode was probably by immersion." The learned authors urge that "the disciples of our Lord could understand his command in no other manner than as enjoining immersion." And they add, "It is certainly to be lamented that Luther was not able to accomplish his wish in regard to the introduction of immersion in baptism, as he had done in the restoration of wine in the eucharist." The American editor of Storr and Flatt dissents from his authors, and says, "In this wish the great body of Lutheran Divines have never coincided." But he does not call in question the truth of the statement that such was Luther's wish. This, then, may be regarded as an authenticated historical fact, that Luther desired to adopt immersion in the first Christian ordinance.

The American editor above referred to, in his zeal against immersion, urged "the difference in the habits of the Orientals and ourselves in regard to bathing." This argument is based, of course, on the admission that the Orientals practised immersion.—*Zion's Adv.*

ELDER FINNEY'S SUBSTITUTE FOR BAPTISM.

This celebrated revivalist gives testimony to the same doctrine. He is one of the leaders among the New School Presbyterians, and of the first who advocated the use of the "anxious seat." On the design of baptism he remarks, in his 14th Lecture on Revivals, when advocating the necessity of something like the "anxious seat"—"The church has always felt it necessary to have something of this kind to answer this very purpose. In the days of the Apostles *baptism* answered this purpose. The gospel was preached to the people, and then all those who were willing to be on the side of Christ were called out to be *baptized*. It held the same place that the anxious seat does now—as a public manifestation of their determination to be Christians." p. 248.

DR. JACOB'S TESTIMONY.

Dr. Jacob, Vice-President of King's College, New Brunswick. This gentleman, holding a high station in the Established Church, gives testimouy to the same doctrine. In a discourse on justification, he observes—

"Some are probably anxious to learn *what precise steps* they should take—*what specific acts perform*, to enter into possession of their Christian privileges.

"A determinate act was appointed by Christ, and in the primitive church was performed amidst such circumstances as in most instances actually rendered it *an evidence of justifying faith*.

"This was baptism, a public washing with water in the name of the Father, Son, and Holy Spirit, by which the convert declared to the world that he renounced all the defilements of his former state, and entered into the new and holy society of the Christian church."

To conclude for the present: We would remark that the language of the Moravians, the Church of England, the Methodists, Calvin, Wesley, &c. are so evidently in favor of our views, that they need no comment. The Presbyterians and Baptists, however, may say, 'Our articles only recognize baptism as a sign and seal of remission of sins, regeneration, &c. &c.' Do they mean by this language that baptism is a sign of the past, the present, or the future? If their language is taken in its obvious signification, it must mean a sign accompanying! Is not the signing and sealing of any and every instrument the last act of the parties? Are

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not notes, bonds, deeds, &c. incomplete until they are signed and sealed? Then does not their creeds, as plainly as the others, declare that baptism is the consummating act in the work of conversion?

ANOTHER WITNESS FOR BAPTISM.

Mr. Pinkham, late Pastor of a Congregational Church, in Dracut, has been recently buried with his Lord by baptism, and, upon the occasion, gave an honest exposition of his reasons for his course. We welcome brother Pinkham into the brotherhood, and hope that now he has truth on his side, and a conscious honesty, he will use double diligence in the service of his Master. We quote the following account of brother Pinkham's remarks:—

"After considering the strong obligation which we are all under to obey and honor the Lord Jesus Christ, the writer proposes to consider the positive duty of baptism. This duty he shows should be so performed as to represent the death and burial of Christ. He alludes particularly to his own trials on the subject, arising from early prejudice, personal connexions, and the ties of professional life. Hearing of Professor Jewet's change of views respecting baptism, who was a fellow-student at Andover, he commenced a prayerful examination of the subject, which resulted in his baptism. He says, page 12:—

"I have been a professor of religion more than fourteen years, and have been a minister of the gospel four years, in which I have believed in the validity of other modes of baptism besides immersion—have been sincere in that belief, and have practised accordingly, and vindicated that practice by preaching. When in a regular course of theological study, I went over the usual ground of examining the subject, and was satisfied with the reasons therein adduced, to retain my previous opinion on the subject. But within a few months past, Divine Providence has led me by a favorable opportunity to examine the whole subject anew; and it is not till after a most diligent and thorough examination of it, on each side of the question, and, I may add, with great reluctance, to yield my former opinions, as well as giving myself a longer time to test the strength of my conclusions than I believe I ought; and suffering new doubts to deter me from duty after I was sufficiently convinced, that I came to my present conclusions. And however sincere I have formerly been in my belief and practice, and however so others may still be, I am now satisfied that a baptism which does not represent our being buried with Christ into his death, is not the baptism which Christ requires, and therefore does not enable us sufficiently to glory in his cross. And I am also satisfied that others would come to the same conclusion should they give the subject an impartial examination."

ATMOSPHERIC EFFECT.

We are all aware, if the weather be damp and foggy, that a listless and languid state is produced; whilst during dry weather, however cold it may be, there is a feeling of light-heartedness and cheerfulness pervading the whole system. In the first instance the atmosphere is robbing us of our electricity, which it greedily absorbs; in the latter case, the dryness of the air is such that it leaves us in the possession of the electricity which seems to belong to us; hence the buoyancy of spirits in the frosty days of December and January, and the suicidal despondency of November; and hence the elasticity, the life, and ani-

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mation of the Frenchman; the sluggish, heavy movement of the Dutchman; the variable feelings of the Englishman—one day full of hope and cheerfulness—the next day at war with himself and the rest of mankind. To every one, in damp moist conditions of the atmosphere, flannel is a great comfort; but silk is the most useful covering of the body. It is by far the best friend and comforter that can be applied. We know that if a silk handkerchief be perfectly dry, lightning the most accumulated could not pass through it, so decided a non-conductor is it: hence if worn next to the skin, the air cannot absorb the electricity of the human body. Silk waistcoats, drawers, and stockings of the same material, are of the greatest service during the humid state of the winter months of this country. The hypochondriac, the nervous, will derive from them more benefit than from the most active tonic, and they will prove a more invigorating cordial than any spirituous dram; nor are the effects transient, for a buoyancy of spirits and an agreeable warmth are thus diffused over the whole frame. Patients, too, during mercurial influence, are much better wrapped in silk than even when confined to bed.—*Dr. Sigmond.*

News from the Churches.

Wadsworth, Ohio, January 16, 1840.

I have been proclaiming since I saw you with some success. At one meeting I immersed 12 persons (the first people in the neighborhood) in Licking county, Ohio; and organized a congregation of 20 or 23 persons. J. H. JONES.

Vienna, Indiana, October 5, 1840.

Brother G. McDuffy and myself, both evangelists, travelling at our own charges; commenced a big meeting on Blue River on the 21st of June, near Morristown; since which time we have immersed into the name of the Father, Son, and Holy Spirit, about 100 persons—received from the sects 30 persons, and prospects good; but the winter will soon come on, and our age and infirmity admonish us to retire for some time.

J. SMITH.

☞ Some interesting church news omitted this number shall appear in the next.

Some communications on other subjects have been crowded out; but shall be attended to soon.

OBITUARY.

Departed this life, in hope of an eternal, on the 27th ultimo, sister Nancy Chapman, of Washington co., Pa., aged 43 years. In the death of our beloved sister Chapman, dear to us in the flesh and in the Lord, we have another proof that the gospel of Christ is the power of God unto salvation, able to deliver from the fear of death, and to inspire with the high hope of heaven, all who sincerely embrace it. Partially paralyzed for almost ten years, she was experimentally taught in the school of affliction the preciousness of the gospel, and deeply inspired with the hope of immortality. She was a bright example of Christian patience and resignation. She has left a bereaved husband and a large family to mourn her loss, to admire her virtues, and to follow her example.—A. C.

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ODE TO THE DEITY.

BY DERZHAVIN—THE RUSSIAN POET.

[CONTINUED FROM PAGE 96.]

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss:
They own Thy power, accomplish Thy command
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compared to Thee?
And what am *I* then? Heaven's unnumber'd host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness, is a cypher brought
Against infinity! What am I then? Nought!

Nought! But the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth Thy spirit shine
As shines the sun-beam in a drop of dew.
Nought! but I live, and on hope's pinions fly
Eager towards thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely *Thou* must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart:
Though but an atom midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a god!
Whence came I here, and how? so marvellously
Constructed and conceived? unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be!

Creator! yes! Thy wisdom and thy word
Created *me*! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek Thy presence—Being wise and good!
Midst thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. V. BETHANY, VA. *APRIL*, 1841. No. IV.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XVI.

GENESIS xiv.

Olympas. THIS is the oldest battle on record; and were it not that it embraced some part of the history of Abraham and Lot, it never would have been preserved till now. Who were the belligerents, William?

William. They were Amraphel, Arioch, Chedorlaomer, and Tidal, on the one part; and the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, on the other—five kings against four.

Olympas. What was the cause of this ancient battle?

William. Tyranny on the one part, and rebellion on the other.—These five kings had served Chedorlaomer for twelve years, and had rebelled in the thirteenth; and in the fourteenth year Chedorlaomer and his allies attempted to reduce the rebel kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, to submission.

Olympas. How did they succeed, Reuben?

Reuben. In the first place Chedorlaomer and his allies smote the Rephaims, the Zuzims, the Emims, the Horites, the Amalekites, and the Amorites—men, as you have taught us, of gigantic stature. After these conquests the five kings went out to meet the conqueror. But they fared no better at his hand.

Olympas. Where was this battle fought?

Reuben. In the vale of Siddim, now a part of the Salt Sea.

Olympas. With what success?

Reuben. The vale of Siddim was full of slime-pits, and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. Then Chedorlaomer and his allied sovereigns pil-

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laged the cities of Sodom and Gomorrah, and carried off all their goods and provisions; and amongst the sufferers was Lot the nephew of Abraham, whom they despoiled of his property and carried captive.

Olympas. It seems, then, that plunder and booty were quite as ancient as war; and that killing, captivating, and plundering were amongst the principal items of vengeance as understood and practised by rival kings in their conflicts with one another ever since war began. We also learn from the fortunes of Lot, that it is dangerous to pursue wealth in immoral and licentious locations. Abraham dwells safely in the plain of Mamre, and his servants, flocks, and herds are round about in health, peace, and prosperity; while Lot, for the sake of richer pastures and more profitable grazing in the vale of Siddim, is not only vexed with their licentiousness, but is despoiled of the labors of years and carried captive into the bargain. Did Abraham, Eliza, hear any thing of the disaster to his kinsman?

Eliza. Yes, he heard by one of the friends of Lot, who had escaped the general destruction, and fled to the tents of Mamre the Amorite. Now this Mamre was the brother of Eshcol and Aner, and these three were confederate with Abraham.

Olympas. How confederate?

Eliza. As shepherds, I suppose; for they lived together in the same plain, and pursued the same business; for as yet they had been engaged in no wars.

Olympas. A confederacy, then, for mutual protection; and such were all the ancient confederacies among the shepherd kings of the first ages. But in this instance it seems to have been as much a league of friendship and good neighborhood as any thing else. Even Abraham required some society besides his wife and family; and, therefore, consorted with these three—Mamre, Eshcol, and Aner. But what, William, did Abraham do when he heard of the capture of Lot?

William. He armed his servants and went to the rescue.

Olympas. Amid his servants! He had a magazine, then! and brought out his arms and munitions of war. But what servants were these, James?

James. They were born in his house, and consequently his own servants.

Olympas. How many were there of this class?

James. Three hundred and eighteen.

Olympas. These servants must have been very well used, James, else Abraham dared not to have armed them. We, in Virginia, do not like to arm our servants when an enemy approaches. Did you ever read of the Americans arming their servants when the British, or Indians, or any one else, made war upon us, Thomas?

Thomas. No, sir; we have not quite so much confidence in our servants as Abraham had in his.

Olympas. Perhaps there is some difference between the system of servitude then and now.

Thomas. Servants then were either bought with money, or were born in the house of their master; and it seems from the history of Sarah, Hagar, and Ishmael, that the conditions of servitude were very much the same with them as with us.

Olympas. How then came it to pass that Abraham could arm his servants, and trust his life and that of his family and all his property into their hands, and we dare not do so now?

Thomas. Abraham was a *saint*, and we are *professors* of Christianity. And saints, I suppose, had an art of attaching the hearts of their servants to themselves, which we Christians, in America, can never learn. But this is a mystery which I cannot develope. At all events, Abraham's servants acted valiantly and faithfully, and won the day.

Olympas. Give us the details of this battle, William.

William. Abraham commanded the battle in person. He divided his troops, and surrounded them in their encampment by night, and smote them with a great slaughter. He killed their king Chedorlaomer and his allied sovereigns, and pursued the retreating army as far as Hobab, on the left of the ancient city of Damascus.

Olympas. And what, Susan, came of Lot and his goods?

Susan. Abraham recovered his brother Lot and all his goods, and the women also, and all the captured Sodomites that were in Lot's company, on account of which the king of Sodom went out to meet and congratulate old General Abraham.

Olympas. Did any other notable person meet Abraham, and congratulate him on this splendid victory, James.

James. The king of Salem met him.

Olympas. His name, James, and the meaning of it.

James. Melchisedeck, King of Salem, and Priest of the Most High God.

Olympas. What is the import of the term "Melchisedeck," Eliza?

Eliza. Melchos or *Mulak* means king; and *tsadik* means righteousness or justice.

Olympas. Well, that is nearly the etymology of the word; and it is enough for you to know that the compound term *Melchi-sedeck* means *King of Righteousness*, and *Salem* means *Peace.* You will observe that this is an official or an appellative name, rather than the name of a person. Who was the person, think you, William, that had this honorable standing in the days of Abraham?

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William. You gave us your reasons for *Shem*, as being the person who at this time was King of Righteousness and Peace, and the High Priest of all the people of God then living. To which I know no objection, save that I have read of Melchisedeck in the 110th Psalm, and also in the Hebrews, and it looks as if it was sometimes the name of a person.

Olympas. It was, indeed, the name of a person, as much as *Israel* was the name of a person—of the person called Jacob; but as the name *Israel* was given to Jacob, or as *Peter* to Simon, and *Boanerges* to James and John; so was Melchisedeck, *in my opinion*, given to Shem. You know the difference I make between *faith* and *opinion*. While I cannot, then, affirm it as a fact, I intimate it as an opinion, and you must judge of it as such. What occurred, James, at this interview between Abraham and Melchisedeck?

James. He met Abraham with "bread and wine," faint and fatigued as he was with the toils of the war.

Olympas. And what else, Susan?

Susan. He blessed him in these words:—"Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, who hath delivered thine enemies into thine hand."

Olympas. And what did Abraham give him, Susan?

Susan. He gave him tithes of all.

Olympas. That is the tenth of all the goods he gained in the war; for the King of Salem was Priest of the Most High God; and, as such, entitled to an offering from the conqueror Abraham. Do you remember, Thomas, what Paul says on this transaction?

Thomas. He descants upon the official pedigree and standing of this High Priest as far superior to the Aaronic priesthood, and represents Levi as paying tithes rather than as receiving them in the person of his progenitor Abraham. He represents him as one who had neither predecessor nor successor, nor any term of service; but as being the beginning and the ending of his peculiar office, underived from, and incommunicable to, any other person; essentially inalienable from his person and inseparable from his life. He was superior to all other priests: he blessed Abraham, who is thereby proclaimed his inferior, received tithes from him, and presented to him bread and wine.

Olympas. Who was the *antitype* of Melchisedeck, Eliza?

Eliza. I am not sure that I understand the word "antitype."

Olympas. "Type" is a figure, and the "antitype" is the reality, or hing figured out in the type.

Eliza. Then Jesus is our High Priest, the antitype of Melchisedeck. He has neither beginning nor ending of days; he had no pre-

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decessor nor successor in office; and imparts blessings without receiving any thing in return but the offering of a grateful heart.

Olympas. What sort of a king at this time reigned over Sodom?

Eliza. He appears to have been a reasonable and grateful prince; for he offered Abraham all the spoils of the war, if he would return him the persons he had recaptured from the great Chedorlaomer.

Olympas. Would Abraham accept this offer, Susan?

Susan. No, indeed! He said to the king of Sodom, "I have lifted up my hand to the Lord the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, that I will not take any thing that is thine, lest thou should say I have made Abraham rich—save only the portion which the young men, Aner, Eshcol, and Mamre, my allies, have eaten."

Olympas. How noble this conduct of Abraham! He went to war not for booty nor for fame. He interposed for a friend and a brother; and having rescued him and avenged his wrongs, he asked no more. He returned to his tent and reposed in peace. He had solemnly covenanted with God for victory, and he obtained it. He forgat not his covenant; but having performed his vows, returned with his faithful and triumphant servants to the tranquil and peaceful scenes of the pastoral life—where we shall leave them for the present. A. C.

Steam-boat Pike, near Louisville, Ky.
February 12, 1841.

INAUGURAL ADDRESS,

Delivered by JAMES SHANNON, before the Trustees of Bacon College, at his installation as President of that Institution, on Friday, the 13th day of November, 1840, in Harrodsburg, Kentucky—published by order of the Board.

CONTINUED FROM PAGE 132.

STILL, however, when we have carried education, with reference to intellect, to the farthest verge of perfection, if we stop here, we have neglected that, which is most important, and without which nothing has been done to any valuable purpose. Did man possess no higher faculties, than those of intellect, he would be at best *but a reasoning brute;* and the education of his intellectual powers *would only capacitate him to be more extensively mischievous to the human race.* How appalling the spectacle to all benevolent minds, to behold lions and tigers endowed with the godlike intellect of educated man! How fearful the ravages that would naturally ensue. And yet, it is most obvious, that those ravages would not be worse, nor the desolations more fearful, in the grovelling attitude of the brute, than if that attitude

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were exchanged for man's erect and noble form. The education of intellect, then, may prove a curse, rather than a blessing, both to the possessor, and to mankind in general.

Nor is this assertion unsupported by many lamentable examples. Need I refer you to Napoleon, the greatest scourge and curse, perhaps, that Heaven in anger ever sent on the human race? Need I refer you to Byron, "a man of rank, and of capacious soul?"

"As some fierce comet of tremendous size,
To which the stars did reverence, as it passed;
So he through learning and through fancy took
His flight sublime, and on the loftiest top
Of Fame's dread mountain sat; not soiled and worn,
As if he from the earth had labored up;
But as some bird of heavenly plumage fair,
He looked, which down from higher regions came,
And perched it there, to see what lay beneath."

* * * * * * * * *

"Great man! the nations gazed, and wondered much,
And praised; and many called his evil good:
Wits wrote in favor of his wickedness,
And kings to do him honor took delight.
Thus full of titles, flattery, honor, fame,
Beyond desire, beyond ambition full,
He died. He died of what? Of wretchedness:—
Drank every cup of joy, heard every trump
Of Fame, drank early, deeply drank, drank draughts
That common millions might have quenched; then died
Of thirst, because there was no more to drink.
His goddess, Nature, wooed, embraced, enjoyed,
Fell from his arms abhorred; his passions died;
Died all, but dreary, solitary Pride;
And all his sympathies in being died.
As some ill-guided bark, well-built and tall,
Which angry tides cast out on desert shore,
And then, retiring, left it there to rot,
And moulder in the winds and rains of heaven;
So he, cut from the sympathies of life,
And cast ashore from pleasure's boisterous surge,
A wandering, weary, worn, and wretched thing,
A scorched, and desolate, and blasted soul,
A gloomy wilderness of dying thought,—
Repined, and groaned, and withered from the earth."

* * * * * * * * *

"Proof this beyond all lingering of doubt,
That not in natural, or mental wealth,
Was human happiness, or grandeur found."

Who, that is not utterly bereft of reason, would choose to live the life, and die the death of Napoleon, or Lord Byron? What rational parent could hold up the character of either of them for the admiration and imitation of his beloved children? And yet they were gifted with intellect of the highest order; and that intellect was cultivated to a degree that is rarely attained by the most favored of the human family. Why is it, then, that the soul should instinctively recoil at the bare

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thought of running the race, and sharing the fate of these highly gifted, but misguided men? Oh! it is the voice of Nature, umambiguously bearing testimony within us, that there is in man a something infinitely more noble than animal passions; or even than intellect of the highest order, and cultivated to the utmost limit of perfection. That nobler something consists in man's moral and religious faculties, by which he is allied to God, to holy angels, to good men—and, in short, to every thing morally great and good on earth, or in heaven. Yes, there is in the most obscure peasant, that ever lived on the face of the earth, that which is infinitely more noble than intellect the most exalted, that God ever conferred on a created being.

I hail it as one of the most auspicious omens of the nineteenth century, that it is now generally admitted by all, who understand the philosophy of mind, even by sceptics and infidels themselves, that man possesses by nature a religious organization; that his religious faculties are the highest and most authoritative with which he is endowed; and, consequently, that they should rule, guided by intellect properly enlightened.

Were man by nature destitute of moral and religious faculties, he must always remain in that condition. A being with one faculty more, or one less, than man possesses, would not be man, but something else.

Besides, if men were not by nature possessed of religious faculties, revelation to them would be of as little use, as light to a man born blind. Indeed, it would be physically and morally impossible to make to them a revelation of a moral or religious character, for the plain reason, that they would be physically incapable of receiving it; and the idea of a revelation made to such persons, would present as palpable a contradiction as that of REVELATION *unrevealed*. Neither could children be religiously educated, if they were not religious by nature. You cannot *create faculties* by education;—nor can you educate faculties, which do not exist, any more *than you can improve the sight* of a man who has *no eyes*.

It may be regarded, then, as undeniable, if not self-evident, that man possesses by nature religious faculties; and that the perfection and glory of his being consist in the development and supremacy of those faculties, under the guidance of enlightened intellect. Were we naturally destitute of a religious organization, intellect, however exalted, could serve no other purpose, than to pander ignobly to the base and selfish gratification of the animal passions.

Indeed, it is the religious, and not the intellectual organization, that furnishes an infallible criterion, by which to distinguish between *the man* and *the brute*. It is this, that exalts man to an immeasurable distance above the lower tribes. The distance intellectually between the highest specimens of the brute, and the lowest of the human family, is so small as to be imperceptible. Nay, it is even questionable, whether there may not be found some brutes possessing more intellect than some men. But to brutes you never can impart, by any system of education whatever, religious or moral feelings, although you can educate their intellect. The plain and obvious reason is, that you cannot educate faculties, *which do not exist*.

But, as we have already seen, the idea would be most horrific, that

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brutes should possess the intellect of men; and the effects would be no less desolating and horrific in man's erect and noble form, than in the grovelling attitude of the brute. Hence, when intellect alone is educated, and the religious faculties wholly neglected, or abused, a class of beings is produced, which, for the sake of distinction, may be called HUMAN BRUTES—the Napoleons, the Murrells, the Dantons, the Marats, and the Robespierres of our race, the scourge and curse of mankind—differing from the actual brute, from lions and tigers, mainly in being accountable, and in possessing superior intellect, which capacitates them to commit ravages so much the more fearful, and to spread havoc and desolation to a more alarming extent. Whereas, had the moral organization of these men been properly educated, they might have shone conspicuously among the most distinguished benefactors of the human race; might have been as immortal in honor, as they are now in infamy; might have lived unspeakably blessed themselves, and the source of unnumbered blessings to their fellow-men.

From these reflections it must be obvious, that, were there no hereafter, and were our highest hopes and aspirations confined to the present life, still, the grand point in education would be *the proper training of* THE MORAL SENTIMENTS. Better neglect every thing else in education, than this. Nay, if this is neglected, the less intellect men have, and the less that intellect is cultivated, the better. However startling and extravagant, at first view, this sentiment may appear to some, it is but a corollary to the proposition, *that lions and tigers are less mischievous and miserable in their own nature, than they would be* WITH THE SUPERADDED INTELLECT OF MAN.

Let it be noted here, that our reasoning hitherto has proceeded purely on philosophical principles—on plain and undeniable matters of fact, presented alike to the observation of all, who *can*, and *will* think. Whether, therefore, revelation be true, or untrue—whether there be, or be not a future state of rewards and punishments, such as the Bible discloses—still it is undeniably plain, that, in the great business of education, *even with an exclusive reference to human happiness in this life*, a proper moral and religious training is the grand and all-important interest, *the one thing needful.* But, it is no less plain, that the Bible, in its doctrines and precepts, its hopes and fears, rewards and punishments, is the only perfect and infallible guide to the attainment of this grand object. Consequently, either the Bible is true, *or God has designedly organized men so; that it is essential to their perfection and happiness, even in this world,* TO BELIEVE A LIE. Yet, to suppose that God could have acted thus, would be blasphemy of the darkest shade. And, hence, if the Christian Scriptures be calculated, in the very nature of things, to produce the highest style of man, (as is admitted by all who understand the philosophy of man's organization, not excepting infidels themselves,) then it does follow, clear as demonstration, that Christianity is from heaven; and that to deny this proposition, is to blaspheme God.

Now, if these things be so; if the education of the MORAL SENTIMENTS be so vastly important with respect to this life; and if there be a future state of rewards and punishments, such as Christianity discloses; what created intellect, cherubic, or seraphic, can even begin to approximate a correct conception of the tremendous importance of this

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subject? Low, infinitely low, and grovelling, as compared with the dignity of the theme, must be the highest flights of fancy, the utmost range of created intellect, the loftiest soarings of finite imagination. The occasion will not allow us to do more, than barely glance at this subject of unspeakable importance, of awful, yet delightful grandeur and sublimity. And, yet, I cannot feel satisfied to pass it by wholly unnoticed.

Christianity clearly reveals, that there will be a resurrection of the dead, both of the just, and of the unjust. It teaches, that "*God hath appointed a day, in which he will judge the world righteously by Jesus Christ, of which fact he hath given assurance unto all men by raising him from the dead.*" It testifies expressly, that after this final judgment, the wicked "*shall go away into everlasting punishment; but the righteous into life eternal.*" The Author of Christianity, in whose lips no guile was ever found, informs us distinctly, that it is better to lose a right hand, or a right eye, and enter into life halt and maimed, than, having all our members, to be cast into hell, into the lake that burneth with fire, and with brimstone, where the worm dieth not, and the fire is not quenched. "Be not afraid," (says he,) "of them that kill the body, and after that have no more, that they can do. But I will forewarn you, whom you shall fear: Fear him, who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him."

In short, the most fearful images, that mind can imagine, or nature furnish, are selected by the Saviour of men, to picture to our view the horrors of damnation. And it is a plain dictate of common sense, that as the shadow, in point of reality, falls infinitely below the substance, which it accompanies—in like manner, and in the same degree, must these images, superlatively fearful as they are, come short of the horrible reality, which they are intended to represent.

But, on the other hand, the destiny, that awaits the righteous, is ineffably glorious and sublime. "It doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be *like him;* for we shall see him, as he is."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"Do ye not know, that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not, that we shall judge angels?"

Can heart desire, or imagination conceive, a destiny more sublime than to wear the likeness of him, who is "THE BRIGHTNESS OF HIS FATHER'S GLORY, *the express image of his person;*—to have our vile bodies fashioned like unto his glorious body;—nay, more, to be delivered from all the sufferings, privations, and persecutions of this life, and be seated with our *elder brother*, THE SON OF GOD, in the throne of the Universe, being associated with him in the final judgment of an ungodly world, and of apostate angels?

Lord, 'tis enough! Imagination can conceive no more.

Such, then, friends and fellow-citizens, is a very hasty and imperfect sketch of our leading views on this important subject. If these views be not wholly erroneous, it is manifest, that every system of education, which does not regard Christianity as the one thing needful, is radi-

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cally defective, and pernicious in its tendency. The scriptures alone "*are* ABLE *to make men wise unto salvation*"—to conduct them to the perfection of their being—to the highest attainable dignity and happiness in this world, and to glory inconceivable and everlasting in the world to come. Such were, no doubt, the views of those who founded this Seminary, over which I have the honor to preside. Such are the views of its Faculty, Patrons, and Trustees. With such views, I trust, it will ever be conducted. And, let me add, I would infinitely prefer, that Bacon College should be blotted out of existence, and its very name erased from our memory, rather than see it aid in perpetuating the miserable delusion, that the proper training of the MORAL SENTIMENTS is not the chief business of education, or that this training can be properly conducted, except in harmony with the sublime, the heavenly precepts and principles of the Christian religion.

But, on this important point, I desire not to be misunderstood. Christianity never was intended to operate *as a talisman*, or *an incantation*. It can only operate in so far as it is understood, and reduced to practice. Its effects are truly sublime—a bright reflection of the glory of its Author. It can raise a world lying in wickedness, from the deepest abyss of misery and degradation, and restore it to holiness, to happiness, to God. But, that any individual may be thus restored to a blissful connexion with the throne of the Eternal, he must be not merely a *hearer*, but also a DOER of the word.

I rejoice to think, that men are beginning to be aroused from their long slumbers, and to wake up to the importance of these things. Throughout the length and breadth of Christendom, but especially in our beloved land, the subject of education is exciting an intense interest. It is beginning to be generally felt and acknowledged, that education should be adapted to the nature of that which is to be educated; and, consequently, that, in the education of human beings, the training of the MORAL SENTIMENTS—those faculties which are *peculiarly* HUMAN, and the noblest part of our nature—should ever be regarded as the most important point. A spirit of emulation has gone abroad in our land, and the different sects and parties seem to be vieing with each other for the mastery in the struggle, who shall do most for the great cause of education. "It is good to be zealously affected in a good cause;" especially when that zeal is guided by knowledge.

Shall we, then, my brethren, ignobly sleep at our post, and take no part in this work of faith, and labor of love; we who profess to have consecrated our all to the service of our Master; we, who deplore, day and night, the unhallowed divisions, merely for *opinion's* sake, existing among the advocates of the *same faith*, AND THE PERNICIOUS STRIFES NATURALLY RESULTING FROM THESE DIVISIONS; we, who glory in laboring for the union of all Christians, on the common foundation of one Lord, one faith, and one baptism, as an indispensable prerequisite to the conversion of the world? Shall we, instead of taking the lead in this good work, ignobly fall in the rear; or be so mean, as to do nothing but bury our Master's talent committed to our charge? Heaven has smiled benignantly upon us, and blessed our feeble efforts in his service beyond measure. We say it, not boastingly, but for the purpose of exciting within you a proper feeling of gratitude, and a corresponding sense of obligation.

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The history of the world affords no parallel to the progress of the cause we plead, except that of the same cause in the hands of the Apostles. Although it was not till August, 1829, that this reformation assumed *ITS PRESENT *distinct and separate form*, in the Mahoning Baptist Association—and, therefore, as a visible organization, since the days of the great Apostacy, may be regarded as *but eleven years old*, at present we number perhaps fully one half as many, as the most populous sect in the land, that counts its age, not by years, but by *centuries*. Our numbers are rapidly increasing; and our ranks are being filled from day to day with choice spirits from all parties, the zealous advocates of a *union* in the *common faith*—but, at the same time, of unrestricted freedom in *opinions*, which we regard as private property.

From past results, and present prospects, it is not unreasonable to hope, that we shall ere long succeed in our efforts to unite in one holy and happy brotherhood, *without any sacrifice of truth or conscience*, all of every name, who sincerely love the Lord Jesus, and truly believe in him. How sublime the anticipation! How inspiring the prospect to every benevolent and pious heart!

But, my beloved brethren, our unparallelled increase, and unexampled blessings bring with them corresponding obligations. Much having been committed to our trust, more will be required at our hands. Religious bodies, *that fall far below us in numbers, wealth, and resources of every kind*, have amply endowed, *and are liberally supporting, not one College, but many.* For this they deserve commendation; and I rejoice to have a suitable opportunity of commending them for so doing. *We, with the most ample resources, and every thing to impel us to the work*, HAVE NOT YET ENDOWED ONE, NOR EVEN ERECTED THE NECESSARY BUILDINGS. Shall we allow things to remain any longer in this condition?

A few noble-minded souls, feeling the importance and grandeur of the work, have united their energies and started Bacon College. Other choice spirits are now laboring to bring into existence Bethany College in 'the Old Dominion.' But to establish and sustain these Institutions, as they should be sustained, will require exertion and sacrifice on the part of those who are friends to education conducted on liberal and Christian principles. *The necessary buildings, library*, and *apparatus*, cannot be had without a LARGE EXPENDITURE of money; nor can a competent Faculty be obtained, and supported even on the most economical terms, without a very considerable annual expenditure, besides that of the income from tuition; at least for several years to come.

Will the brethren and friends, who should feel the importance of this matter, come at once to our help, to the help of our common Lord, in this work of faith, and labor of love? Or, shall it be said to our everlasting reproach, that, professing to feel the importance of Chris-

* I am not ignorant of the fact, that some noble spirits had previously, and in all ages of the reign of Mystic Babylon, contended for many of the leading principles of 'this reformation.' Nor do I wish to disparage, in the least degree, their noble efforts. I am well aware, too, that several beloved and talented brethren, whose praise is in all the churches, were engaged for several years before this period, developing, with the voice and the pen, the heavenly principles of *unsectarian Christianity*. The remark, to which this note is appended, although, in my estimation, sufficiently plain, was misconceived by some at the time of delivery; and to this fact, the note is indebted for its origin.

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tianity, and Christian education, although we undertook to build up a College, in which our sons might receive a thorough literary, scientific, and Christian education, free from illiberal bigotry, and intolerance—still, through *covetousness*, which is IDOLATRY, we allowed this noble work to fall through? Forbid it, Heaven! It cannot—must not be. The rich, mindful of what is written, "Do good unto all men, as ye have opportunity"—"Make to yourselves friends of the mammon of unrighteousness"—will contribute of their abundant wealth *liberally* and *promptly*, remembering, that "*the Lord loves a cheerful giver.*" Those in more moderate circumstances will contribute in proportion to their ability. And all, both rich and poor, will unitedly implore, from day to day, the blessing of Heaven upon our labors, that the dear youth committed to our charge may be successfully educated, not merely for usefulness and respectability in this life; but also, and MAINLY, for glory, honor, and immortality, in the world to come.—Propitious Heaven will crown our united efforts with success, and we shall reap an abundant reward. By the blessing of Heaven, and the liberality of his dear children, Bacon College, and Bethany College, shall unitedly rise to adorn our favored land, and scatter unnumbered blessings far and wide upon the present, and all succeeding generations.

ATONEMENT—*No. VII.*

REVIEW OF BROTHER CAMPBELL'S THIRD LETTER.

My dear brother Campbell—I AM glad to find that we appear to be approximating to each other in some of our views on the subject under discussion; yet there are a few ideas in your third letter to which also I do object. They are contained in your seven propositions, and what follows, pages 42, 43.

Prop. 1. To the first part of this proposition I find no objection; but from the second part I must dissent. You say, "The sacrificial system was indispensable to any fallen man's approach to God." I reply, Of this I have no certain testimony, nor information from the Bible. Your proof of it, that Abel offered a bloody sacrifice in faith, plainly shows that sacrifice was a divine appointment, and of great antiquity, but it does not confirm your proposition. Abel was a shepherd, and of him God required the firstlings of his flock for an offering. Cain was a tiller of the ground, and of him God required the fruit of the ground for an offering. We have as good authority to believe the one requirement as the other; for this of offering the fruits of the ground was continued in the Mosaic institution, as well as that of bloody victims. Had both Cain and Abel offered in faith of God's appointment, would not each have been equally acceptable in their approach to God? Are we prepared to deny this?

But my brother's proof turns out to be a mere conjecture—*a may be so*; for he says, "Pious Jews may, therefore, like the pious patriarchs Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob, &c. &c. have had views superior to the legal economy." Your argument is this—As

the patriarchs Abel, Enoch, Noah, and others, when they offered sacrifice, saw by faith the blood of the Messiah to be in future shed for the remission of sins; so pious Jews, like them, may have had views superior to the legal economy; they also may have seen and believed in the blood of Messiah to be shed in future for remission of their sins, in their approach to God; while those not pious under the law, could not see nor believe in it. This is taking for granted what needs proof. It cannot be proved that Abel, Enoch, or any of the patriarchs or pious Jews had these views of the blood of Christ, or faith in that blood in their sacrifices.

Paul made no exception in Israel when he said that "the children of Israel [pious or not] could not steadfastly look to the end of that which is abolished: but their minds were blinded." 2 Cor. iii. 13, 14. Christ was the end of the law, and we shall presently see, that it, with all its types, ended in his death. Even his Apostles, who were sanctified by the truth, did not see the end of the law in its types and sacrifices till the event of his death proved it, and the Spirit at Pentecost confirmed it. We have generally admitted, without a doubt, that the path of the just is as the dawning light, that shineth brighter and brighter unto the perfect day—that the first ray of divine light on fallen man, increased to the just in every succeeding age, till the Sun of Righteousness arose. Therefore we cannot admit that from Abel, onwards to Christ, divine light decreased.

Prop. 2. To this proposition I do not object.

Prop. 3. With this proposition in general I cordially agree. It contains the sentiments I have advocated for many years. You say, "The life and death, the blessing and curse of the law, were merely fleshly and temporal, and therefore the virtue of its sacrifice could extend no farther than to temporal life and temporal blessings.—When, therefore, a Jew had forfeited these, the sacrificial law had no blessings in store for him. Deut. xxviii. 1–68." I am glad my brother has at length conceded the point of difference between us; for you say, "When a Jew had forfeited these, (one of which is temporal life) the sacrificial law had no blessing in store for him." Every Jew, therefore, who had forfeited his life by committing a sin worthy of death, had no blessing in store for him in the sacrificial provisions; therefore my conclusion is true, that the idolator, the blasphemer, the murderer, &c. must die without the benefit of sacrifice. You have in this also relinquished your idea, that all sins of every class, except apostacy, were annually purged from all Israel in the great day of atonement by sacrifice. You will no longer contend, that if the virtue of sacrifice only extended to the purging away of sins of ignorance, or errors, or sins not worthy of death by law, that they could not be typical of the sacrifice of Christ, seeing you admit that sins worthy of death were not by law permitted to be purged with blood. In your own words, "I truly admire your candor in giving up this opinion, as irreconcileable with truth." p. 44.

But my brother seems to be too precipitate in his conclusion. This is common, and hardly to be avoided when a truth first glares upon the mind. We then are apt to speak unguardedly. This you have done in saying, "When a Jew had forfeited these (temporal blessings) the sacrificial law had no blessing in store for him." Now we

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know that many of the Jews, by sins of ignorance, errors, and ceremonial defilement, forfeited many temporal blessings, as union with the congregation, the worship of God in the sanctuary, &c. yet they were admitted the privilege of sacrificing for their cleansing, by which the at-one-ment was effected between them and the congregation, and their God.

Prop. 4. This proposition contains but one idea against which I object. It is this, "That the legal sacrifices, in order to sanctify its subjects, must be accompanied with repentance, and the previous qualifications." This is true with respect to remission of sins, both under the Old and New Testament. But there are many cases in the Old Testament where sacrifice cleansed or sanctified persons, of whom repentance could not be required; as the leper, the man with a running issue, a woman after child birth, and many others.

Prop. 5. This is admitted, without one exception.

Prop. 6. You say that "no transgression or sin, even that of ignorance, or of mere ceremonial defilement, however trifling, could, without sacrifice, be forgiven. No repentance, nor amendment of life, without shedding of blood, could obtain remission." In a note appended you say, "David, guilty of murder and adultery, was pardoned, and certainly not without sacrifice; for without shedding of blood is no remission."

My dear brother, we may be too positive in our opinions, even to the contradiction of plain scripture declarations. You have made several declarations in this proposition indefensible by the scriptures, and apparently contrary to them; as you affirm, "that no transgression or sin could, without sacrifice, be forgiven." Do, my brother, read Numbers xiv. 19, 20. Moses prayed for rebellious Israel thus:—"Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt until now. And the Lord said, I have pardoned according to thy word." On what grounds was this pardon granted? Not on the ground of sacrifice; but according to the greatness of thy mercy through the means of Moses' prayer. On what grounds were the captivity in Babylon pardoned, when for seventy years they offered no sacrifices, seeing their temple, altar, and city were in ruins? Or will you say there were none pardoned? On what grounds were they pardoned for whom Solomon prayed at the dedication of the temple, 2 Chron. vi? On what grounds were those pardoned who ate of the passover in the days of Hezekiah, not cleansed nor sanctified by sacrifice. "But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah; and healed the people." 2 Chron. xxv. 19, 20. I ask again, on what grounds were the Ninevites pardoned? I might multiply cases, but one more shall suffice. On what ground was David pardoned for murder and adultery? Not on the ground of sacrifice; for we have agreed that for a Jew who had forfeited his life by committing a sin worthy of death, that the sacrificial law had no blessings in store—and David himself, when confessing these very sins, says, "Thou desirest not sacrifice, else would I give it"—certainly implying that he had not given it. Yet my brother asserts, he

was pardoned, "and certainly not without sacrifice, for without shedding of blood is no remission." The pardon David received was not legal nor carnal, but spiritual. This we agree was never obtained by legal sacrifices; but David obtained it of the Lord for his name's sake, or for his mercy's sake, as he frequently declares. To these queries you appear to have given but little attention.

You assert again in this 6th proposition that no ceremonial defilement, however trifling, could, without sacrifice, be forgiven." This is truly the most unguarded expression I ever saw from the pen of my brother Campbell. A man under the law became unclean by touching an unclean person or thing, or even a dead body. Now I ask, was it a sinful act to bury the dead, or to touch even accidentally an unclean person or thing, so sinful that he must repent and offer a sacrifice for forgiveness? In such cases neither repentance nor sacrifice was even required. The law in such cases is, that the person bathe in water and wash his clothes, and be unclean until the evening.

Prop. 7th, and last. "That the legal institution was typical. Its covenant, altar, priests, victims, all were but shadows of good things to come, through a greater and more perfect tabernacle; therefore, faith, repentance, baptism, prayer, and all acts of obedience, without the blood of the new institution, cannot obtain the remission of the least sin in the universe of God."

This proposition is to me more curious than logical. Had my brother proved that the covenant, altar, priests, victims, were types and shadows of faith, repentance, baptism, prayer, and all acts of obedience under the new institution, your conclusion might have appeared logical. But if this cannot be proved, and it is thought to be impossible, then your conclusion contains more than the premises: in fact, there appears to be no connexion between them. I had thought that we agreed on this point, that the blood of the new institution was the object of faith, and the ground of repentance, reconciliation, and obedience; and, consequently, of pardon. To talk of faith, repentance, reconciliation, obedience, and pardon, without the blood and resurrection of Christ, is to talk of effects without a cause. With you I certainly believe, that without the blood of the new institution, the remission of the least sin could not be obtained; for the reason already given, because none without that blood could be led to believe in him —none to repent, or be reconciled to God; and therefore none would be pardoned.

My brother does not seem to bear patiently the idea that I should call his opinion a new doctrine. p. 44. Had you examined the sentence a little more closely you would have found that I did not call it a new doctrine. My words are these: "This, to me, is a new doctrine." There may be a thousand doctrines new to me, yet old and familiar to others, and they may be true. I doubt not there may be some doctrines taught in the world, and even in the Bible, new to yourself. The imputation of new doctrines in this cavilling age, is sufficient to sink the reputation of any man. But what harm is it to discover a new doctride or truth in the word of God, and make it known to our fellow-creatures? If there is any thing offensive in my words, you have sufficiently retaliated in your reply: for you say, "Yours is indeed a new doctrine." This is positive enough. Let us leave to our readers to

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determine which doctrine is new or old. My doctrine is, that the law admitted no person worthy of death, or who had forfeited his life by breaking the law, to offer a victim for sin, and so obtain pardon by law. Your doctrine is, that the law admitted sacrifice for all sins of every description but one—the sin of apostacy.

My doctrine is, that sacrifice was only admitted for sins of ignorance and ceremonial defilement. By sins of ignorance, as by me explained, I included errors, or such sins as by law are not pronounced worthy of death. Your doctrine is, as I understand you, that if sacrifice was only admitted for such sins, it could not be typical of the sacrifice of Christ. This is what appeared to me a new doctrine. I leave this matter *sub judice*.

On page 44 you say, "I can sympathize with you in your morbid excitement about certain terms, such as *expiation*, *pacified*, *propitiation*, &c. and can bear with all good feeling your admonition about living up to my maxim about the pure speech and language of Ashdod." You cannot, my brother, sympathize with me; for I do not suffer under such a morbid excitement about certain terms, as *expiation*, *pacified*, *propitiate*, &c.; your &c. implying others not named, as objected to. I object to no Bible terms; I never objected to the terms *pacified* or *propitiation*, for these are Bible terms; but to the word *expiate* I have objected, because it is not once named in the Bible.

On page 45 you say, "But is *expiate* an unscriptural term? Open your Cruden's Concordance, and see the opinion of that greatest of verbal interpreters. But does Cruden, or Butterworth, or any other who have made a Concordance of the scriptures, write the word *expiate* in their catalogue of words, and refer to the texts where it may be found in the Bible? But Cruden uses the word *expiate*. Yes, and so does he use many of those words you have renounced as the language of Ashdod. Receive the language of these greatest of verbal interpreters, and you must expunge your chapter on the language of Ashdod.

On page 44 you ask me, "And is *atone for* an unscriptural phrase? You immediately ask, What is the difference between *atone for* and *to make an atonement for?* please explain to me, for I do not appreciate any!" And how does my brother know that I have made any difference between the two phrases? By the help of critics you have come to the conclusion that *expiate*, *atone*, *propitiate*, are scriptural terms, if not found in our English Bibles, yet they are according to the Septuagint, and New Testament Greek. So I conclude, and will thank brother Stone to show me any error in this conclusion." This I view as an entire aberation from the point in hand. But I am glad my brother has made a concession in his remarks on *expiation*, from which, it is hoped, he will never recede.

"*Hilaskomai*," you say, "a word found in the Greek of both Testaments, often in the Old, is, by all good Lexicographers, rendered *atone*, *expiate*, *propitiate*. So Parkhurst, Green, Rob, Schre, &c. &c." This word my brother has found but twice in the New Testament; and in the Old I have found it very seldom, but once as I remember. But its cognate *exhilaskomai* is of very frequent occurrence in the Old Testament, being generally the Septuagint translation of *kaphar*, which, in our version, is rendered to make an atonement, or to cleanse. I have

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said, in the New Testament *hilaskomai* is found but twice, and once translated to make reconciliation for iniquity. Heb. ii. 17. According, then, to your criticism, it should be rendered to expiate or purge away sin, and in Luke xviii. 13. "God, be merciful to me a sinner"—according to your criticism, it should read properly, O! God, make an atonement or purification for me a sinner—that is, purge me from sin. So its cognate *hilasmos*, 1 John ii. 2., and iv. 10., translated *propitiation*, means that Christ is he that cleanses from all sins. The text in Ezek. xvi. 63., you by examination will find a mistranslation. "When I am pacified to thee, saith the Lord." You will find the word *kaphar* there in *kal*, or active voice, and in the perfect tense. It would then read, 'When I have made an atonement or purification for thee, God is not then the person purified, pacified, or expiated, but defiled Israel. Will any Hebrew scholar deny this?

On page 47 you ask, "And does my brother Stone teach that the blood of bulls and goats had virtue to expiate sins of ignorance—errors, but no virtue to expiate other sins? From this I do not wholly dissent. I do not believe that all the blood of all the animals on earth were it all poured out at the foot of one altar, could take away one *onoeema*, one sin of ignorance—one of the errors of the people." In this we are agreed; for I have before stated that it was God himself that took away or pardoned sin, and that the blood of the offerings was the means appointed through which he did it. Our Pedobaptist friends have frequently used your argument against baptism for remission. We do not believe, say they, that all the water in the world can wash away one sin—the least sin. We have simply answered them, that the water, or immersion in it, was only the means by which God remitted sin; yet we hesitate not to say in the language of Peter, that "baptism now saves us." So the Physicalists say to us, when urging the gospel as the power of God to salvation to every one that believeth—O, say they, we do not believe that all the Bibles in the world will save from one sin, the least sin. We reply that God alone is the Saviour; but that he saves through the means of his word believed and obeyed. Now can these people seriously think we are such fools as to believe that the gospel or baptism can save any from sin—from the least sin, independent of God? And does my brother think that I am so ignorant as to believe that the blood of beasts could take away even sins of ignorance or errors? Especially when I have so plainly taught the contrary in this very discussion? I have gone farther than you on this subject; I have said in my last letter, that all the blood of the universe, the blood of Christ not excepted, could not take away our sin—the least sin. His blood was only the means through which God did the work. Yet of the sacrifices of the law, we say with Paul, that they sanctified to the purifying of the flesh; and with John we say, the blood of Christ cleanseth from all sin.

On page 47 you say, "I do moreover regard the contrast between sins and errors to be purely speculative and imaginative. If I am called upon, I will prove it by a list of quotations, in which those errors are called sins." If to make a difference between presumptuous sins and errors, as I have done, be speculative and imaginative, then have I been misled by Moses himself; for he makes a marked distinction between them in Num. xv. 22–32. Do, my dear brother,

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read this paragraph again with attention, and you will see cause to retract your words. Our blessed Lord once said, "Ye do err, not knowing the scriptures;" but had they known them, their sin must have been presumptuous and wilful. Do we not commonly make a difference in our frequent communications with one another? You yourself say, "On reconsideration you will perceive the error"—i. e. of calling yours a new doctrine. You did not charge me with committing a sin, but of error through ignorance of your meaning. Mark the difference in Psalm xix. 12, 13.

On page 47 you say, "Might I ask you, my dear sir, to read and consider again Heb. ix. 15. Mark these words: The Mediator Jesus by means of his own death for the redemption of transgressions, not transgressors—not sinners, but sins committed by the called under the first or former Testament" You add that I was "unfortunate in a former allusion to this chapter; but you have said nothing more. I have your judgment of the matter, but you have given us no argument upon which that judgment is formed. Let us read the whole text—"And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions of the first Testament, they that are called might receive the promise of eternal inheritance."

Two things are here stated to be accomplishod by the death of the Mediator. 1st. The redemption of the transgressions under the first Testament. 2d. That the called might receive the promise of eternal inheritance. The first referred to the Jews only, for they only were under the first Testament. Now, how were the transgressors of that first covenant redeemed? You wish me to mark that the Mediator, by the means of his death, did not redeem transgressors—nor sinners, but the transgressions, and sin. Surely my brother does not believe that the death of Christ redeemed transgressions and sins, and not the transgressor, nor sinner. To redeem transgressions, and sins, strictly speaking, is as impossible as to expiate or cleanse sin. To cleanse an object, is to purify it from defilement; but sin is all defilement in itself, and therefore admits of no cleansing. Yet we say to expiate sin; by which is meant, to cleanse the defiled person or thing from sin. So doubtless Paul meant, that the Jews were redeemed from the transgressions of the first Testament.

But how did the death of Christ redeem the Jews from the transgressions under the first Testament? His death disannulled that Testament: it put away the first, and established the second. By means of his death the priesthood was changed: so of consequence the law—the first husband [the law] then died; then the Jews became dead to the law, that being dead wherein they were held, being nailed to his cross—he was the end of the law in his death, and by it the first covenant waxed old, and vanished away. Christ hath redeemed us (Jews) from the curse of the law, being made a curse for us by hanging on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ, and that we (Jews and Gentiles) might receive the promise of the Spirit through faith. Gal. iii. 13. By means of death, then, he put an end to the first Testament, or redeemed and delivered from the law, that being dead wherein we were held. In redeeming from the law, of course he redeemed from the transgressions of the

law, for where there is no law there is no transgression. "Mark this, my dear sir." Moreover, by redeeming from the law, of course they were redeemed from the curse of it.

The second thing accomplished by the means of his death, is that "the called might receive the promise of eternal inheritance." To the Galatians the Apostle speaks in similar language: By means of the death of Christ, the blessing of Abraham came on the Gentiles, and the promise of the Spirit. This is equivalent to receiving an eternal inheritance. I know my brother wishes from this text to establish his opinion, that all the saints, who died before the death of Christ, were pardoned by his blood to be shed in future. To disprove this opinion, I have said enough in a former letter.

There are a few more items in your third letter, which I design to notice; but for want of room must defer at present. They shall receive due attention from your old brother and fellow-laborer,

B. W. STONE.

P. S. I am pleased to find we so cordially agree in the designs of the blood of Christ—had I only added another item, that it was designed to cleanse and purify from sin, you would have admitted that I was entirely correct in all. Now, my dear brother, did you seriously think that I intentionally omitted this, when I had made it the burden of my preceding numbers and letters? How often have I stated the effect of his blood in cleansing, purifying, and sanctifying from sin! Doubtless whatever was effected by his blood, was designed. Of this hereafter. B. W. S.

From the Christian Herald.

ATONEMENT—By Elder Russell.

The sufferings and death of the Son of God are every where in the scriptures spoken of, or referred to, as the procuring cause of our salvation. His "blood," the emblem of his agony and death, is said to "cleanse us from all sin," and "without the shedding of blood," we are told, "there is no remission." That the sufferings and death of the Messiah are a *sine qua non* in the plan of salvation, can be denied by none, who honestly believe the Bible to be the only infallible standard of Christian faith. But there are those who are disposed to undervalue the atoning sacrifice of the Lamb of God. Instead of attributing the pardon of sin and eternal blessedness to the *death* and mediation of Christ, as the procuring cause, they dilate upon the mercy of God, forgetting the testimony of Jesus when he said, "No man cometh to the Father but by me." They acknowledge that Christ died and rose again; but this death and resurrection are not a *sine qua non*, absolutely, in the very nature of things, indispensable to the pardon and final salvation of sinners. They say Christ died for us as General Warren died for his country,—that wicked men murdered the Messiah, that he fell a martyr to the truth, and that he deservedly stands at the head of that illustrious troop of martyrs, who have cheerfully, in every age, sealed the truth which they loved and preached, with their blood.—Against this low, Socinian, God-dishonoring view of the sacrificial offering of the Lamb of God, we enter our solemn *protest*. And the following are some of our many reasons:—

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1. To represent the death of Christ as only *martyrdom*, is equivalent to denying that Christ is the Saviour of sinners. If he dies as a murdered victim of the wrath of men—a martyr, and nothing more—then he does not any more than Stephen or any other holy man of God who has died for the truth, procure by his death and sufferings, our salvation. How, then, is he a *Saviour?* By his example and teachings only; and this is the sentiment usually entertained by Unitarians. According to this sentiment Christ may be *a Saviour*, but he cannot be THE SAVIOUR, "the only name given under heaven among men whereby we must be saved." He is a Saviour as the Prophets and Apostles were saviours. They taught the truth, and most of them died for the truth, and they were instrumental of bringing thousands to the knowledge and service of the living God. Is this all that Jesus has done for us? then he stands on a level with good men, if indeed this Socinian notion would not degrade him much below some of the luminaries of the church. If Christ is a Saviour only because he preached the truth and died as its witness, then Paul and Peter far excelled their Lord as saviours; they were longer and more successful in their ministry. They were indefatigable and most successful preachers of righteousness some thirty or forty years; but his ministry could not have been more than three years and a half. They planted many churches and received many thousands of happy converts, but Christ is supposed to have made but a few hundreds, some suppose one hundred and twenty disciples—up to the time of his ascension. They both died happy and willing martyrs to the gospel; and according to the hypothesis of our Socinian Doctors, Christ has done no more. It appears evident, therefore, if Christ is a Saviour only by virtue of his example and teachings, and not by virtue of an atoning sacrifice, that he is not THE SAVIOUR of the world, but only *a Saviour*, one among a multitude of Saviours. How appalling, may we not say, how blasphemous is this sentiment to the soul of him who loves the Son of God, as the "propitiation—(*ilasmos*) atonement for our sins, and not ours only, but also for the sins of the whole world?" 1 John ii. 2.

2. This view of the death of Christ impeaches both the wisdom and goodness of God. In all the works and appointments of Jehovah we behold order and congruity; the best means employed to accomplish the best ends. But if the death of the Holy, Dearly Beloved, and Only Begotten Son of God was not indispensably necessary as an expiatory sacrifice, where is that wisdom which always secures the best ends by the best means? How can wisdom be seen in "sparing not his only Son, but giving him for us all," to die the most agonizing ignominious death? Did the truth need a martyr's blood to attest its heavenly origin and its power to save? Where were the prophets? Many of them had been sawn asunder, had been stoned, and wandered about in sheep's skins and goat's skins, were afflicted and tormented. Would not this answer? Where was John the Baptist? His head had been presented to Herod in a charger. His blood had borne witness to the truth. Behold Stephen, James, Peter, and Paul. These are mortals. They must die, and they are all ready to seal the truth with their blood. Why, then, must Jesus, the immaculate Son of God become "exceeding sorrowful even unto death." It was not necessary to bear witness to the truthfulness of Christianity. There were

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witnesses enough already. Why, then, does God make such a sacrifice? Why pay such an exorbitant price? Why sacrifice the most precious blood in the universe, if the honor of the divine law can be maintained and souls redeemed without it? And where is the *goodness*, to say no more of the wisdom of God, in permitting his Dearly Beloved Son, in whom he was always well pleased, to endure so much undeserved and unnecessary sufferings? We are sinning mortals, and deserve to die; but this cannot be said of the Lamb of God. He was holy, harmless, and separate from sinners. He merited not the displeasure of his heavenly Father; and if his Father so far withdrew his divine protection from his Only Son, as to give him up unnecessarily into the hand of a murderous rabble,—if he so far closed his ears to the cries of his Dearly Beloved, as to leave him to be mocked, scourged, buffeted, and crucified, *where*, heaven and earth ask with distrust and amazement, WHERE IS THE GOODNESS OF GOD? Let such a sentiment as this obtain, and the universe would revolt and withdraw its allegiance from a throne too weak and too indifferent to protect the loyal and innocent.

3. We object to the Socinian views of the atonement, because the scriptures attribute our salvation to the death and mediation of Christ, but not to the death of any others who have died martyrs. Now if Christ died as a witness to the truth only fell, by the hands of his enemies; if such a death could have any thing worth naming, to do with our reconciliation to God, we should find our salvation referred not to the death of Christ alone, but to all the saints who have sealed the truth with their blood. It is frequently said that the liberties of our country were purchased by the blood of our fathers. General Warren is much distinguished for the part he took in that perilous struggle. But no one thinks of attributing the liberties of his country to the death of Warren. We speak and think of him only as one among many who suffered or died to deliver their country from the infatuation of Great Britain. But when we come to the Records of our faith we find no one of all the suffering and martyred saints sharing with Christ the honor of redeeming us to God by their blood. The language of the word of God is, "All we, like sheep, have gone astray * * * the Lord hath laid upon him the iniquity of us all." * * "He hath borne our griefs and carried our sorrows." * * "*He* was wounded for our transgressions, *he* was bruised for our iniquities; the chastisement of our peace was upon *him*, and with *his* stripes we are healed." We are said to be "justified by *his* blood," and when enemies "we were reconciled to God by the death of his Son," and by *his* "blood we are said to be cleansed from all sin;" and the redeemed in heaven are represented as ascribing their salvation to the death of Christ. In their choral songs they say, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, tongue, and people, and nation." Isa. liii. 3–6: Rom. v. 9, 10: Rev. vi. 8.

4. We protest against the Socinian views of the atonement, because they imply that the death and sufferings of Christ were all inflicted upon him by his enemies, which is not true. This sentiment is not only implied by the hypothesis that the blessed Redeemer died only as a martyr, but it is fully and frequently expressed by those who

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stumble at the cross. That the enemies of the Saviour laid wicked hands upon him, and were engaged in crucifying him when he made his soul an offering for sin, is true; but that they had power to take away his life, or that they inflicted the mighty aggregate of his sufferings, is not true. Hear the Prophet Isaiah on this point:—

"It pleased the Lord to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hands." Isa. liii. 10. Hear the testimony of the Faithful and True Witness:—"I lay down my life that I might take it again: NO MAN TAKETH IT FROM ME, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John x. 17, 18.

Besides, if the death of Christ was wholly inflicted by his enemies, what mean those dreadful agonies in the garden when no mortal was near? There we behold the Lamb of God prostrate on the ground, in deepest mental agony. So intense were his sufferings that he was bathed in a bloody sweat, and exclaimed, "My soul is exceeding sorrowful even unto death." This agony, which seems to have been the most dreadful which he ever endured, was not inflicted by the hands of wicked men. To say it arose from the apprehension of the near approach of his murderers, is to charge the holy Jesus with almost deplorable imbecility and cowardice. There is another difficulty here which is worthy of serious consideration. It is this: If the death of Christ was a death inflicted only by his enemies, his sufferings must have been *physical*. Men can kill the body, but cannot kill the soul. But how was it when the Lord Messiah died? Was his death confined to the body? Hear his dying groans: "My SOUL is exceeding sorrowful, even unto death." Matth. xxvi. 38: Mark xiv. 34. "He hath put him to grief; when thou shalt make his SOUL an offering for sin" Isa. liii. 10. Here then the soul of Christ is represented as *suffering death*, being made an "offering for sin." But we cannot see how wicked men could make the SOUL of Christ an "offering for sin."

5. We will name one more objection to the hypothesis under consideration, and leave this subject for another occasion. It is this: If Christ died only as a martyr, he died the most ingloriously of all Christian martyrs. It is a distinguishing trait in the death of those saints who have fallen by the hand of violence, as witnesses for the truth, that they have been wonderfully, almost miraculously sustained in the dreadful conflict. Read the history of the death of Stephen. How calm! How heroic he falls asleep! He bends his knees in prayer—he sees heaven open; and, wrapt in beatific vision, he prays for his murderers, commends his spirit to Jesus, and falls asleep! Look at the Apostle Paul. He died a martyr at Rome during the reign of Nero. Hear the triumphant notes which he raises, as he nears the scaffold: "I am now ready to be offered; the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day; not me only, but all who love his appearing." Look into the book of Martyrs, and see how calm and triumphantly those saints who have fallen by wicked hands, have fallen asleep. With their last breath they have smiled upon their enemies and cried, "Welcome the

cross of Christ!" "Welcome eternal life!" But when we contemplate the Redeemer in his death and sufferings, behold what a contrast! He is overpowered with mental agony. Before his enemies approach him, he falls agitated upon the ground, and shrieks out, "My soul is exceeding sorrowful even unto death." He sweats, as it were, great drops of blood, falling to the ground, and ejaculates: "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME!!

Why is the Lamb of God agitated? Why so swallowed up in view of death, if that death is only the death of the body? Is Jesus afraid to die? Does he shrink from the prospects of the eternal world? No—blessed be God, he is himself the Resurrection and the Life. The secret of this overwhelming agony is, "HIS SOUL WAS MADE AN OFFERING FOR SIN." Isa. liii. 10. More hereafter. R.

CONVERSATIONAL IMPROVEMENT.

THERE are very few Christians who seem to be impressed with the necessity of the Apostle James' injunction—"Let every man be swift to hear, slow to speak, slow to wrath." Much, very much is needed to purify the pulpit, the public vehicles, and the family hearth, on the subject of speech. In the presence of a friend we speak sparingly of his faults and foibles; but in his absence how freely we expose and ridicule them! And yet one is present always, who is more jealous of our character than we are of the presence of him whom we ridicule when he is absent. He that fears God will be sparing of denunciations on the absent; because, though he may have nothing to fear from the individual denounced, yet he knows how easily men are deceived by appearances; he will be, therefore, "slow to speak." The censoriousness of some persons would make one think them entirely free from faults, and infallible in judgment; for, without any misgiving, the motives of others are adduced with all the certainty of historic fact.

Our common fireside conversations need improving both in matter and manner. The subjects of most of our conversations are the world—the fashions—the persons—the characters—the circumstances—the religions, either of the living or of the dead. The world is a great theme; politics, sciences, arts, trades, and professions of all kinds come in here. The crops, the markets, the prices, the wages, the money, &c. all demand a share of attention. *The fashions*—yes, according to that common saying, "you might as well be out of the world as out of the fashion;" how many slaves there are to the "lust of the eye!" *The persons*—and what criticisms are here spent on the works of God! A man has nothing to do with the form of his head, the color of his hair, the length of his face, nor with the height nor breadth of his frame. And yet the deformities, or the untastely combinations in a man's frame are twitted at as though every one had the moulding of his body, as he has of his character! *The characters*—how tender should we be of character, because it is of human formation. How can we expect perfection from a creature so weak as man? Who knows the motives from which an action proceeds? Do we know always the leading prompting motive from which we act ourselves?

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If not, what daring we manifest when we so unceremoniously give coloring and character to the motives of others. Let us hear the good word on this subject. The Apostle Paul says, "For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. iv. 4, 5. Again he says, "Let us not, therefore, judge one another any more." James the Apostle says, "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." Solomon says, "He that justifieth the wicked, and he that condemneth the just, even they both are abominations to the Lord." Who is so well informed, so prudent, and so infallible in judgment as not to be liable to this condemnation? *The circumstances*—the estate, the papers, the debts and dues, the extravagance or penuriousness, the misfortunes or good fortunes, &c. &c. all take character from our likings or dislikings of the person who is the subject of remark. Very often we should have done exactly as the person we condemn did, if we had been placed in similar circumstances. Let strict scrutiny and rigid judgment begin at home, and operate on our own case and conscience; and let charity, that always hopes for the best, go abroad. *The religion*—"Every man must give account of himself to God," especially as to his religion; and "happy is the man who condemneth not himself in that which he alloweth." Is not our own shortcoming more evident to our own heart than the perverseness or wickedness of others? This should teach us moderation; and if we see an unfortunate person making mock at religion, let us pray for him, and, if possible, teach him better. "They that forsake the law praise the wicked; but such as keep the law, contend with them." Prov. xxvii. 4.

The above remarks are made on the common conversations of our friends and brethren, with a view of showing that we often err in being too swift with the tongue, when that member is under the influence of the feelings, and not moved by that love which "thinketh no evil." We have pointed out the stumbling blocks in the old path for the purpose of showing "a more excellent way."

Moses said to the children of Israel, "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and shalt talk of them *when thou sittest in thine house*, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6, 7. The Psalmist says, "O give thanks unto the Lord; call upon his name; *make known his deeds among the people*." Here now is a noble subject, worthy of our tongues and memories. Again he says, "Talk ye of all his wondrous works." This is a legitimate use of our powers; and O how much it is calculated to make us God-like. Godliness consists in imitating our heavenly Father. What themes the Bible unfolds of the ways and works of God, all which should have an abiding place in our memories: "*Remember* his marvellous works that he has done; his wonders, and the judgments of his mouth."

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Again, "Bless the Lord, O my soul, and *forget not all his benefits;* who forgiveth all thine iniquities; who healeth all thy diseases."

If, then, instead of the ordinary topics of conversation among us, about the sects, their errors, and their preachers—the comparative excellencies and defects of our own brethren, we substitute the facts of the word of God—the evidences of his love, his mercy, his long-suffering, and his justice—hundreds of instances concerning each being in the Bible, we shall make a happy exchange. If the Jews must recite the word of God to their children on all occasions, surely we who have tasted his love through Jesus Christ ought to be more careful to impress our children, that they may love and serve the Lord.

J. H.

ABUSES OF THE PRESS.

JEFFERSONTOWN, Ky., January 19, 1841.

Brother Campbell—I HAVE told you before, and now tell you again, rejoicing, that I have been ardently engaged in the cause of the reformation for which you plead, for nearly the last three years; and during that time the Millennial Harbinger, and the different publications of other brethren, have had no small share of my attention. I believe they have done much good in presenting and enforcing the truths of the Bible; but, from some recent indications, I very much fear that the good that has been done in days past will be counteracted or very much injured in days to come. So that the future usefulness of the press in this great cause of reformation, has, to my mind, become very problematical.

These doubts are forced upon my mind from the fact, that when two distinguished brethren fall out by the way, the whole difficulty must be spread abroad to a gainsaying world; and if a church (say at Baltimore) should be split and torn to pieces, a pamphlet is published, and perhaps a whole number of the Harbinger claimed, in order to publish to the world, that some of the brethren and the editor of the Harbinger have either done wrong, or failed to do right. The discussion about *Our Name* has, perhaps, done good; but I think ought now to stop.

I am persuaded, that if this practice be continued, the press will prove a curse instead of a blessing. And, if you please, I will take this opportunity to record my voice against *all* such publications, and to implore the brethren who edit periodicals, and all others, not to offend in like manner again. I could say more, but I forbear, and will close by requesting you to give us an essay on the subject.

Yours in the bonds of peace; and, as is my custom in all that I write, I subscribe, JAMES POMEROY.

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RELIGIOUS PERIODICALS.

The following communication was received in the absence of brother Campbell, who is now on a tour through Kentucky and Tennessee. Believing that it should be published with the least possible delay, in order to give the brethren time to express themselves on the subject. I have inserted it without the knowledge or consent of the Editor.

W. F. M. ARNY.

Brother Campbell—We address this communication to you for publication, believing that at the present stage of the reformation the subject of religious periodicals commends itself to the attention of the brethren as worthy of their especial consideration. While all are, or should be, deeply impressed with the importance of the gospel being preached—of the fact that "the harvest is great, but the laborers are few"—few, perhaps, have sufficiently considered how little is done to sustain the laborers who are occasionally in the field, or to induce others who might labor to engage in the work. From the increasing numbers and expense of periodicals on the one hand, and the indifference to holding forth the "word of life" on the other, it would seem, that we, as a people, would substitute the press for the pulpit—pamphlets for preaching.

Deeply impressed with the belief that a great and immediate reformation in this respect is required at our hands, as a Christian people, we think it proper no longer to withhold a brief expression of our views upon this subject of vital interest. However necessary it might have been at the dawn of the reformation for an individual or individuals to put forth efforts by preaching or printing, consulting nothing but their own sense of propriety and their accountability to the Creator, until "order was brought out of confusion," and churches were scripturally formed upon the true foundation, we humbly conceive that the time has long since gone by, that individuals should "run before they were sent," either as preachers or editors.

The following are among the reasons we would assign for the above indicated reformation:—

1st. We regard, with alarm, the fact that even the religious press, at this day, is often unbridled and astray in its course.

2d. There is reason to fear, by patronizing an excess of the writings and views of men, we will build up again those things we have destroyed, and condemn ourselves in the things we allow.

3d. We conceive it to be as evidently disorder and assumption in a brother to establish a press and issue a religious periodical, but at the instance or request of the brethren, as to go forth and preach without the consent of the church to which he belongs. If it be said that a numerous subscription list (often obtained by the most pressing urgency, not to say beggary,) is to be regarded as evidence of the brethren's sanction, (if not their request) of the Editor—so numerous assemblies imposed upon from state to state by a self-constituted preacher, may be cited as proof of the public sanction of a deceiver, whom editors might feel authorized to publish as such, to prevent disorder and disgrace.

4th. By sustaining a multitude of persons, and supporting besides editors, numerous mechanics employed in furnishing materials and keeping up printing establishments, we necessarily waste much of the Lord's treasure, that it were better to appropriate in sustaining efficient evangelists—"workmen who need not be ashamed."

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5th. We ingulf many of our talented brethren in business connected with the press, and thereby prevent them from being, as we believe, far more usefully employed in preaching the word, than they can be in writing and printing the cold, and often jarring things of their papers.

6th. We endanger, to some extent, the peace of the church by the indiscreet publication of much that ought not to have been spoken—but were much better it had been spoken merely, than written and printed.

7th. We would object to a paper being supported by the brethren for the purpose of profit to the publisher; believing that that would be to make "merchandise of the gospel." We have as great objections to hireling editors as to hireling preachers.

8th. We are persuaded that if the same efforts that are made to induce the brethren to support religious periodicals—to "obtain each an additional subscriber," &c. &c. were addressed to the justice and liberality of the brethren to influence them to sustain preachers of the gospel, far different and far better consequences would be the result.

9th. We regard not the directing of vast sums to improper channels, in supporting the numerous publications, a greater evil than the loss of much time bestowed on them by preachers and people, (in many cases,) thus creating and ministering to a vitiated taste, alike incompatible with their growth in grace or a devotional state of mind; while feeding, not on "the sincere milk of the word," but devouring the writings of men, often savoring too much of debate and strife, either to beget or foster "a meek and quiet spirit." And we would appeal to the experience and observation of the brethren, whether those have not most uniformly proved the most enlightened, devoted, and useful Christians, who have confined their reading mostly to the word of the Lord, and *vice versa*.

10th. In conclusion we will add, if it be thought (as it doubtless will) necessary to have sustained one or more papers for the benefit of, and subservient to the brotherhood, we are clearly and conscientiously of the opinion that such paper or papers, as well as all other publications for the furtherance of the cause, shall be sent forth for the least possible sum that will defray all necessary expences, or that all profits arising therefrom should, in all good faith, be appropriated to sustain and preach the gospel for the conversion of the world.

Much more we might have said, but less we could not have reconciled it to our consciences to have said upon a subject as *neglected* as *important*, and already scarcely less *complex* than *deliacte*. Desiring to hear from the brethren on this subject, we will add but the assurance that we wish at all times humbly to co-operate with them in all lawful measures necessary for the promotion of the common cause which we have espoused, that both we and they may be found faithful until death, that we may ultimately obtain the glorious crown of eternal life.

Benajah Austin,	Thomas Roller,
Cyrus Bosworth,	Charles E. Vanvoorhis,
Austin Pettit,	Wesley Lanphear,
Jonas Hartzel,	John Counover,
John Fuselman,	Wm. Beaumont,
John Hervey,	Benj. Pritchard,
Joshua Carle,	Warrick Martin.

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NOTHING TRUE BUT HEAVEN.

Extract from an unpublished Address, recalled Dec. 24, 1840, while reflecting, at a burial, on FUTURITY.

ALAS! alas! my young friends, how perilous is the career upon which many of you are now about to enter! How puzzled with mazes, and perplexed with errors! How fraught with besetments, and involved in toils! Life may aptly be compared to the smiling and treacherous ocean, where many a majestic bark has been wrecked in her pitch of pride. What shall secure your voyage? What shall direct you into a safe haven? Nothing, rest assured, but the chart which the hard-earned experience of others may supply. Nothing but the light which is shed by the Star of Bethlehem upon your benighted pathway o'er the mountain wave. Wherever your lot may be cast—wherever your steps may be directed—however your lives may be employed, I pray you ever bear in constant and dear remembrance, that the blessings of this perishing world are vain, without the blessings of Heaven. You may accomplish all your plans of worldly aggrandizement—quaff the full and flowing cup of pleasure—leave panting competition in the abject rear—magnify, as it were, your own destiny, and wield and sway that of others—yet in the moments of your supreme pleasure, like Belshazzar, you behold written in the very heart of the strong hold of your pride, by an immortal hand, "mene, mene, tekel, upharsin;" all the altars of worship, where you have so lavishly sacrificed, sink at once into nothing—and the gods of your idolatry only minister to your torment.

The world which clings only to your prosperity, deserts or tramples upon you in your fall—as it has done upon thousands before you. And having known but *this* world, in the hour of adversity and affliction, where will you fly for refuge? Where will you seek for succor or repose? The way of the transgressor is hard. His tastes are only refined, his appetite only gratified, that he may finally drain the cup of bitterness to the dregs. He may be elevated from the lowest sphere to the most lofty heights; but unless he rests mainly upon that arm that is omnipotent to save, he must inevitably sink into a worse relapse and heavier fall. In the eagerness of his phantom pursuit, he may reach the pinnacle of his proudest hope—but he reaches it only to be launched from the brow of a frightful precipice, whose precipitation doth stretch down beneath the beam of sight. As no height surpasses that of him surnamed the Morning Star, so no height shall be superior to, or exempt from, *his fate*, if disgraced by his rebellion against the might and majesty of Heaven.

On the other hand, if you walk the way of holiness, you ever have with you an immortal companion. If I ascend up into heaven, thou art there.—If I make my bed in hell, behold thou art there.—If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.—If I say, Surely the darkness shall cover me, even the night shall be light about me; yea, the darkness hideth not from thee—but the night shineth as the day—darkness and light are both alike to thee.

The good man is always great: he is not only the heir presumptive,

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but the heir apparent to an endless crown. However humble his roof here, it is but the portal to a house not made with hands, eternal in the heavens. Prosperity and adversity are alike to him, as they are the dispensation of an all-wise Being. He is neither proud of the one, nor depressed by the other; but looking through both, his eye is fixed, and his affections centered upon the source of both.

This is at best a fleeting and delusive world; an empty pageant; a passing shadow; a wretched drama, wherein man struts and frets his hour upon the stage, and then is seen no more. The ordinary span of human life is threescore years and ten. How few survive that date! How few of those now assembled, flushed with youth, and health, and beauty, shall awake in this world to the dawning of the next century! Perhaps not one! How many shall have passed to their eternal account before the close of the approaching year! In life, the only certainty is death. In death, the only hope is the cross. To live as mere men, is neither to do honor to this world, nor expect honor in the next. To live as Christians, is to deserve and secure the approbation of both.

Let me, therefore, my friends, and especially my young friends, affectionately and earnestly enjoin it upon you, speaking as one who himself has sounded many of the depths and shoals of fortune, to lay the foundation of your hopes, however they may be directed, in pure and undefiled religion; in the religion of the Bible, as taught from Mount Sinai, and as practically exhibited by our precious Redeemer, and sealed with his atoning blood on Calvary. Then shall you gradually pass down the gentle slope of life, that terminates in the grave, from which, in a glorious resurrection, you shall be translated to your kindred skies, there to dwell forever with the community of saints in unceasing joy.

It is not necessary to heighten this picture by presenting to you its reverse; by depicting the horrors that await the derelict from Heaven. "The fear of hell's a hangman's whip to keep the wretch in order." It is requisite only for the hardened and impenitent. I woud not *terrify* you into heaven—I would *lure* you thither. Men's love, and not their fear, should pay the adoration. I would point you to the charms of a celestial home, and anxiously invite you to that throne—

"Where sits in love array'd,
Attentive to each suppliant call,
The God of universal aid,
The God, the Father of us all."

R. T.

PHILADELPHIA.

OBSERVATIONS ON ISAIAH CH. L.

Submitted to the Editor of the Millennial Harbinger.

MY attention has been drawn to the 10th verse of the 50th chapter of Isaiah; which I render here from Bishop Lowth's translation— "Who is there among you that feareth Jehovah? Let him hearken unto the voice of his servant.* Who is there among you that walketh

* 'Jehovah's servant.' The Lord Jesus is called a servant, Isai. xlii.; and he declared he was as one who served, John xiii.

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in darkness, and hath no light? Let him trust in the name of Jehovah." Two descriptions of persons are here addressed: First, those that fear Jehovah; second, those in darkness as to his dispensations. Walking in darkness generally refers to walking in ignorance, unbelief, and sin; but here it has a different signification, because the question is addressed to those "who fear the Lord," and they are encouraged to hearken to the voice of Christ. Those that walk in darkness, and have no light, are to trust in the name of Jehovah, as the Lord God, merciful and gracious, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty: Ex. xxxiv. 7. Then what is the darkness in which those are walking, who are called on to trust in the name of Jehovah? When we find those who fear the Lord are subject to great affliction, distress, perplexity, and calamity; such dispensations are *dark* and mysterious; we cannot see the purpose of God in subjecting us to them. But this we see, set forth for the comfort of those who fear the Lord: "My son, despise not thou the chastening of the Lord, and faint not when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii. 5, 6. And under such chastenings, should we not examine ourselves, and see wherein we have departed; wherein we have walked according to the course of this world, and not in subjection to Christ. We see in many of the chastisements which befel God's people, that the punishment corresponded to the offence. Abraham told Sarah to deny she was his wife. That very denial was the means of drawing down the evil he dreaded, had not God interposed. Isaac and Rebecca's partiality for their sons carried its punishment: Jacob acted deceitfully by his brother Esau, and was partial to his son Joseph; and was he not punished in the way he sinned? These instances are sufficient to awaken our attention to our own case, and we shall see in ourselves and the world retributive justice even in this life. Whilst this is the case, we shall also find many persons suffering who yet fear the Lord, who are in darkness as to God's purposes in their affliction: but such are required to trust in the name of Jehovah. The same views of the Psalmist pervade the hearts of many of God's afflicted children, while they are instant in prayer, looking to, and trusting in the Lord, yet suffering affliction. They observe numbers around them, who do not trust in the Lord, and observe, "These are not in trouble as other men, neither are they plagued as other men; their eyes stand out with fatness; they have more than heart can wish; they say, How doth God know, and is there knowledge in the Most High? Behold there are the ungodly who prosper in this world; they increase in riches. When I thought to know this, it was too painful for me, until I understood their end; so foolish was I and ignorant, I was as a beast before thee." Psalm lxxiii. Thus it has been, is now, and ever shall be in this fallen state, in which the disciples do not walk by sight, but by faith. If all dispensations were explained, then men would walk by sight; but the purposes of God have never been revealed so as to be understood, until the event took place; so it is with the trials, dispensations, and sufferings, which of old afflicted the Patriarchs, and God's people now, the object for which they are sent is not understood—they are in darkness as to the aim and object; but let them "trust in the Lord." The Apostle, 1 Pet. i. 12., shows that the

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Prophets did not comprehend the messages they delivered; neither did Abraham, Isaac, nor Jacob, nor the other honored servants of God, comprehend the object God had in view by their sufferings. See Job, David, Solomon, Jeremiah, and many others. Look also at the latter day. See Joseph and Mary fleeing into Egypt; John the Baptist beheaded; Peter, Paul, Stephen, and others, who were often and long in darkness, as to the meaning of God's gracious purposes in their sufferings. Even in our own experience have we not mourned for many things—over many disappointments which we have been led afterwards to regard as blessings. Wherefore, though walking in darkness, and not being able to comprehend the reasou of our affliction, let us trust in the name of Jehovah: "God is our refuge and strength, a very present help in trouble." See also Psal. cxlv. 18.; cxlii. 5.; Prov. xiv. 26.; Heb. vi. 18–20.; P. i. 4. 15; Job v. 19.; Prov. xxxvii. 39, 40.; Psalms ix. 9; xvii. 1.; lix. 16.; Prov. xxx. 5.; Ps. xlv. 22. The servants of God are not exempt from afflictions; but in this they differ—they are sustained, they are comforted by the precious promises of their heavenly Father. In the darkest hour they are encouraged to trust in the name of Jehovah. J. B.

New York, Nov. 1, 1840.

IMMERSION.

Brother Campbell—In obedience to your request, I proceed to prepare for the Harbinger, the remarks I promised you on Immersion in Cold Water. They were originally published in refutation of some observations of the Editor of the Cumberland Presbyterian; and as you were pleased to express a wish for the refutation, I shall endeavor to elaborate some of the points more perfectly than I did before; retaining, however, the general drift of the former essay.——Yours fraternally. T. S. B.

IMMERSION IN COLD WATER.

Editors of Pedobaptist periodicals frequently entertain their readers with whimsies, which never occupied the attention of any one of those persons originally commissioned by Jesus Christ, to propound to the world the terms by which it could be reconciled to God—all such propositions of necessity fall under the head of "untaught questions," which we are more than permitted to reject. But rather than treat these *important* considerations of Pedobaptist writers with even the appearance of discourteous neglect, we shall enter upon an analysis of one of these whims, and give it whatever benefit it can derive from an acquaintance with philosophical truth. We purpose to consider those miraculous energies, which save baptized converts in their obedience to their Lord in cold weather, from the disastrous consequences which the prolific imaginations of our Pedobaptist friends frequently conjure into being. Sorely beset, indeed, must Pedobaptism be, when, having failed in its efforts upon the public mind on the subject of baptism, it has to invoke spirits from the regions of fear; when it has to turn alarmist, and rouse the dread of the community, instead of enlightening the public judgment on the ways of God to man. Weak and inefficient, factless and truthless must be that cause, which in support of its cardinal points, requires that the word of the living God shall be deserted, and while without a foot of *terra firma* to stand

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upon, summons up an *aqua horrida* to bolster up "*rantism*," and save it from "the tomb of the Capulets!"

The Editor of the Cumberland Presbyterian has all his sympathies aroused from those unfortunate persons who are immersed in cold weather, and declares such immersions are inconsistent with the declaration of the Saviour—"My yoke is easy, and my burden is light." What a chorus of symphonies this would have been for the Apostles, after the scourging they received in spite of the dispassionate pleading of Gamaliel! What a pity the Editor had not been there to give Peter and the rest of the scourged a lecture on the severity of the yoke, and the exceeding weight of the burden, and thus have seduced them from the ways of the Lord to more pleasant entertainment! Had he been present when tender maidens were made to fight wild beasts, and surrounded with flaming faggots; when the bloody proceedings of Nero and Antonius were making sad havoc in the church of Christ, his faith would have taken fright at these practical commentaries upon the text—"my yoke is easy and my burden is light"—his conscience would have been consoled with the idea that his views of ease and weight differed from these in toto. If afraid of cold water, he certainly never could have borne burning faggots.

Such appropriations of the words of Jesus are at war with the whole scope and design of the Christian religion. They form coverts to which worldlings may forever flee from the arrows of everlasting truth. On such grounds they may reject the gospel, because it ordains that if smitten on one cheek, we must turn the other; and because it teaches that meekness, humility, and love to all men, are graces of the Christian character. Indeed, upon such reasoning, every thing connected with the gospel must take an endless variety of forms, because the assumption is, that men are to say what is severe and what is grievous in matters of obedience to the God of heaven! This reasoning, if it deserves that dignified title, claims that man may dictate how far he will come under the yoke of the Saviour. But why pursue such a vagary with steady-paced sober reasoning? Its folly is so palpable that argument seems thrown away upon it. Yet to this covert has Pedobaptism fled for shelter from Baptist logic, from Greek criticisms, and from appeals to the word of God. It has appealed to the dangers of immersion in cold water, and since the cause has made its issue there, there we join it, and now proceed to examine the subject in its *natural* relations alone.

What, then, I ask, are the deleterious effects of immersion in cold water? By what signs are they known? What dangers attend the use of the cold bath at the *minimum* of the thermometrical scale? Has medical philosophy in its recorded observations of two thousand years, revealed to the world the serious disasters of a dip in cold water? Or has it ever met with anomalies in this matter, that rendered it necessary to ascribe the immunity from danger to miraculous interposition? Or is it a fact that the security of an individual dipped in cold water, at 33 degrees, is the result of well known and well established laws of the animal economy, which govern its relations to surrounding matter?

These questions cover the whole ground occupied by the Editor of the Cumberland Presbyterian. He assumes that the immersion of

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persons in water at 33 degrees, when the thermometer exhibited 33 degrees below the freezing point, is inconsistent with the declaration of the Saviour—"My yoke is easy, and my burden is light;" and also asserts that such immersions must be prejudicial to health. Let it, however, be distinctly understood at the threshhold of this investigation, that neither the great Lawgiver of the New Institution, nor any one of his Apostles, is a party to this dispute. The Editor of the Cumberland Presbyterian, and all of his school of alarmists, are on one side; and, as I shall endeavor to show, popular observation, fact, and medical experience are on the other side.

These remarks of the Editor of the Cumberland Presbyterian, upon which these comments are made, were called forth by a statement in the Baptist Banner, that upon a certain occasion, when the Baptists were attending to the ordinance of immersion, the thermometer stood at 33 degrees below the freezing point, and the Editor evidently labors under the impression that the temperature of the water and air was upon an equality. This impression is a very erroneous one—the temperature of water cannot be depressed below 32 degrees, because at that congelation takes place; but it is well known that the temperature of air may sink greatly below that point. The thermometrical condition referred to by the "Banner," alluded to the state of the air, and consequently it was at least 30 degrees colder than the perilous water. This important fact is sufficient of itself to put to flight armies of such alien fears as Pedobaptism invoked to its aid in this instance, because the persons immersed passed from a very cold air into water many degrees *warmer* than the surrounding atmosphere. And inasmuch as the *air* was 33 degrees colder than the *water*, upon the occasion alluded to, and the Editor does not seem to think that *miraculous agency* was necessary to save the *spectators* of the immersion, who were enveloped in an atmosphere 33 degrees below the freezing point, from evil consequences, we are certainly warranted by all fair inferential reasoning in saying, that those who were dipped in water, warmer than the atmosphere by at least 30 degrees, might have passed through the lesser peril without any such miraculous interposition. If the danger was in the amount of cold, the peril was in the atmosphere, where the temperature was *lowest*, and not in the water where the heat was greatest compared to the state of the air. Mr. Smith, the Editor, has no sympathy for those individuals who were exposed to the atmosphere at 33 degrees below the freezing point; but wastes a flood of it upon those who went into the water, which was *not* at the freezing point; for of course the people were immersed in a fluid! Great wonder is expressed at the thought of persons escaping direful consequences in submitting to immersion in cold water; but the safety of those exposed to the *colder air* excites no surprise! Verily, "the legs of the lame are not equal." Would Mr. Smith undertake to warn his congregation, not to turn out to hear him preach, when the air is 33 degrees below the freezing point? From all that is known on this subject, such warning would be more philosophical than the admonition against immersion. I venture the assertion, without fear of contradiction from any respectable quarter, that of the two sets of persons on the banks of the Ohio at the immersion, the one exposed to the atmospheric cold, and the other to the temperature of the water, the

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latter was by far the more comfortable and safer of the two. It is well known that while persons have, with safety, had their bodies immersed in sea-water from 15 to 24 hours, after shipwreck, the water being within one or two degrees of the same temperature as that of the Ohio at the time of the immersion, no such exposure to even the same temperature of air has ever been endured without destruction.

Popular observation through many generations has testified to the fact of the immunity of persons from danger, from occasional immersion in water at its coldest degree. Hence laborers frequently stand at their work in water in the depth of winter, and rheumatism is often cured by such exposure, by the stimulating effects of the water, causing by its impression on the skin, excess of action in the blood vessels, and thus the diseased action is removed. Hundreds of instances might be given, where individuals have, in various circumstances, been exposed to the coldest bath without any deleterious effect. In the Athletæ of the Campus Martius, the Roman youths were in the habit of plunging into the Tiber, when their bodies were heated by exercise, and of remaining in it a considerable time. The workmen in the glass manufactories at Glasgow, are in the practice of turning from their very hot furnaces, reeking with perspiration, and plunging into the Clyde, believing from experience that it is eminently conducive to health. In fact, the cold bath has ever been regarded by popular observation as a hygienic measure of great value; and that which is the result of general observation among the people, which they have seen and handled, and which continues to grow in strength from one generation to another, cannot be erroneous. And as we find the cold bath varying from 33 degrees to 60 degrees, used as a means of pleasure, and know that invalids derive a revenue of health from its enjoyment, it is safe to say—nay, we are warranted in saying, that the Saviour of sinners, in establishing immersion as the door-way into the temporal kingdom, did no violence to any principle he had made in the animal economy. Having made man, he knew what was in him; what he was capable of bearing; and being fashioned like unto ourselves in his nature, he adapted this institution to the nature of his subjects, as he did every thing else in all his teachings and doings. A close and full investigation and elucidation of this point, would lead us to the most exalted views of his wonderful wisdom in consulting and appreciating, if the expression is allowable, both the active and latent powers of human nature in his arrangements for the happiness of the human family, in rousing up the secret recesses of our nature, and bringing them out into action for his glory, and our benefit; for unto him belongs the exclusive honor and endless glory of teaching man the possession of attributes and powers, which had been lost to his own ken, in the long, long night of ignorance that succeeded the Fall. But the idea cannot be pursued farther here, because the question under discussion prohibits a discursive range. Suffice it to say, that the above facts are the results of the observation and experience of centuries—the *modus operandi* in the production of the effects will be shown presently. Let us return to the question.

Thus far it is ascertained that individuals, in a great variety of circumstances, have been exposed to extremely low temperature of water after shipwrecks—in their labors—by accidents—and by choice for

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Health; and that this exposure has not been attended with a malign influence; and popular experience having failed to record in any instance the evils of a simple dip in water, even at the very point of congelation, let us now turn our attention to a higher tribunal, composed of men of intelligence, with philosophy to guide investigation, powers of observation to detect the true character of every thing that presents itself in the inquiry, and with honest minds to tell the whole truth on the subject—the allusion is to medical philosophers. From the days of Galen down to our own time, members of the medical profession have been in the habit of prescribing for invalids the cold bath, which, in the parlance of the profession, signifies a temperature just above the freezing point—indeed, as cold as water can be without freezing, up to 60 degrees. That it may be continued too long, and thus be injurious, is admitted; this, however, would be the abuse, not the use of the blessing. The fact should be borne in mind too, that medical men prescribe the cold bath as a tonic, not for such healthy characters as are generally immersed, but actually for the debilitated. There can be no doubt of the fact, that any person may be dipped in water near the point of congelation, no matter what may be the state of the system; and if taken directly into a warm room, and clothed in warm air, a salutary state of animal feeling will be the *necessary* result. The human system being endowed with the power of generating extra animal heat, when the exigencies of the case demand it, and this power being peculiarly called into action by the impression of cold water, gives a philosophic reason for confidence in the result, and the ground-work of this faith is strengthened by combining with this natural process the favoring circumstances of rapid transit from the water, dry clothing, and warm air, by which reaction is insured in almost any case. These are known to be the customs at baptisms; though, in most cases, there is no necessity for the great attention usually paid to these favoring circumstances, since it is found that even invalids may remain immersed in water at 33 degrees, for many minutes, without suffering evil consequences.

Now for the *modus operandi*—this has been already hinted, but I shall now make it plain to the humblest mind. I am thus particular in every branch of this subject, because this *aqua horrida* is frequently conjured up in order to frighten weak souls from duty, and because I am anxious to leave no opening for the escape of this whimsy. The faculty through which the result is obtained, is a most beautiful exercise of the animal powers. The generation of animal heat by the native energies of the human body is an extraordinary process, and the fact is well known, not only to medical men, but to the populace. It has been often observed that if the feet are suddenly immersed in cold water, a disagreeable sense of coldness is produced for the moment, but it is soon followed by sensations of warmth which are highly pleasurable. And if the hands are immersed in water near the scalding point, by keeping them quiet in one place in the water, the heat ceases to be disagreeable. Both facts are referable to the same principle—the generation of animal heat, and the law by which caloric seeks an equilibrium. It is also well known that after the feet are removed from the cold bath, the sensation of pleasant warmth remains for hours. The same is true of the entire body: if it be suddenly

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dipped in water at 33 degrees, the first sensation is that of anhelation, which is soon succeeded by re-action; then comes a glow of warmth, an increase in the activity of the circulation, the muscular parts become full and plump, the skin is red and filled with a glow of pleasure, and *there is a rise in the temperature of the body.* Dr. Currie, who is high authority on this subject, says, that in some experiments performed by him, the thermometer, with the bulb placed on the tongue, continued to rise for the space of 15 or 20 minutes, while the body was immersed in very cold water throughout the time. Instances might be multiplied, showing the almost universal certainty of reaction after immersion in cold water, no matter how low the temperature; and whenever reaction does take place, the dip is salutary and healthful in its operation. The arrangements of those who immerse are generally such as to insure this healthful action to the immersed. Dr. Currie states, as the result of his observation in this matter, that if the *mind* be firmly braced for the immersion in cold water, the impression of the cold is much higher, and the reaction and generation of animal heat more certain and much greater. Even Mr. Smith will acknowledge that the persons immersed in the cold weather on the occasion alluded to, and over whom the warm mantle of his sympathies has been cast, must have had their minds braced up to the right point.

In several of the foregoing facts, it is found that a long immersion in cold water, so far from diminishing the animal heat, actually caused it to be more abundantly generated, and the splendid experiments of Edwards, show the law to be universal in its operation. He has shown, beyond all cavil, that this calorific power enables human beings to resist the injurious impressions of cold up to a certain point, by the formation of an extra amount of calorie in the system, sufficient to prevent the evil effects of the cold. These remarks are especially applicable to the cold bath of water, because it is well known that the body is not capable of resisting the same amount of *atmospheric* cold with equal success. Therefore the long probationary efforts of philosophy to arrive at truth on this point, so far from impugning the wisdom and discretion of the Saviour of men, has done no more than adorn and illustrate the fact, which his conduct extorted from the populace while he was on the earth, when they exclaimed, "He has done all things well." We find it to be an indisputable truth, that the institution of immersion is perfectly safe in its application to men, women, and children, at all times, in all climates, in all conceivable circumstances. Let those afflicted with this chimera expressed by Mr. Smith, now read the experience of medical philosophy for two thousand years, concentrated in a single aphorism by Dr. Forbes, a distinguished English physician—let it be remembered that it is spoken in reference to invalids, and that the "cold bath" herein mentioned, ranges from the temperature of the Ohio at the time of the immersion, which called forth the remarks of Mr. Smith up to 60 degrees. The remark of Dr. Forbes is—"When used in the proper case, at the proper time, and in the proper manner, the cold bath is undoubtedly one of the most powerful *tonics* in the whole range of the Materia Medica." And, to put the finishing blow to this matter, the writer has known the wives of respectable physicians to demand immersion in the last stage of disease, and they have received it without any opposition from their hus-

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bands, and without any evil to themselves. I have known many persons of very delicate habits, weak constitutions and general debility, to be dipped in the coldest water, and with the happiest influence.

The general conclusion, therefore, is warranted from all the facts and principles involved, that immersion in cold water is physically harmless, provided it be not abused in its application, nor afterwards. In the way the Baptists use the cold bath no evil can possibly result from it. All this safety is found to consist in the operation of natural laws, reaction following the impression of the cold water, and a consequent generation of animal heat—hence there is no necessity for miracles in the case. The facts triumphantly establish the truth, that there can be no deleterious result from cold bathing, unless it be done in violation of all laws human and divine; and, farther, these facts sustain the wisdom of Jesus Christ against the attacks of those who profess to be his friends—it is found that there is an exact adaptation of immersion to the very elements of human nature.

Thus is the Saviour and Maker of men vindicated from the imputations cast upon his prescience, by one who professes to have dipped his hand in the dish with the Son of Man. The Author of our faith has ordained nothing for our obedience but what is calculated in itself to increase our joys and enlarge our happiness. He was fashioned like unto ourselves, and knew how to feel sympathy for the infirmities of our nature, by the temptations which he endured without sinning.—Those who examine his system with most care, will find continually increasing proof that he has not forgotten his knowledge of the nature of man in any department of his government, in adapting his religion to the wants and necessities of the human race, and that there is no portion of his dispensation but will come as triumphantly through an investigation as the institution of immersion has done in all controversies respecting it. That convenience may be consulted to some extent, provided the commandment is kept, is readily admitted, and the admission is founded upon the fact that John, the great dipper, came immersing in garments made of camel's hair—a species of clothing that enabled him to take to the water frequently, without the trouble of changing his garments, because the small amount of water they received was dried with facility. But John's consultation of covenience had not for its object an evasion of the command.

But let the fact be admitted that immersion in cold water is injurious to health, and detrimental to our physical happiness, if it be the command of Him to whom "all power in heaven and on earth" belongs, is it for us who are his purchased people, who have been redeemed from the bondage of sin, by the shedding of his blood, who has rendered death ineffectual over us that believe, and through whom we are seeking for glory, honor, and immortality; I repeat, is it for us to hesitate in giving him our perfect obedience, through fear of bodily suffering? Thousands of lives poured out for him, could not repay the debt of love we owe; and if the light afflictions of this life are to be followed by an exceeding and eternal weight of glory, where is the cold calculator who can stop in obeying the truth long enough to sum up an account of profit and loss? And since God has highly exalted us on account of the Beloved, and has made us heirs of immortality through his blood,

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what yoke could the Apostle of our redemption put on us that would not be light? What burden could be thought too heavy?

"Must we be carried to the skies
On beds of flowery ease,
While others fought to win the prize,
And sail'd through bloody seas?"

He that teaches men to disobey one jot or tittle of the word of Jesus, shall be counted of no esteem in the kingdom of heaven; for the word of the King Eternal, purer than silver seven times refined, shall not return void to his mouth; but shall roll onward and onward, until it has accomplished all the purposes whereunto he has appointed it, in spite of the dogmas of partisans or perversions of errorists. Therefore it should be the object of all who obey the King, to obey him fully; and when the shadows of time shall blend themselves with the dawning glories of eternity, the faithful shall enter into the city of the Great King, and go out no more forever, but shall stand enveloped in eternal love, "where the smile of the Lord is the feast of the soul."

A SCRIPTURAL VIEW OF CHRISTIAN CHARACTER AND PRIVILEGE.

[*Continued from page* 137.]

Section 4.—"Lay not up for yourselves treasures on earth, where moth and rust do corrupt, and where thieves break through, and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal: for where your treasure is, there will your heart be also.—No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.—Ye cannot serve God and Mammon. Therefore, I say to you, be not anxious for your life,—what ye shall eat, or what ye shall drink; nor yet for your body—what ye shall put on. Is not the life more than meat? and—the body than raiment?—But seek ye first the kingdom of God, and his righteousness, and all these things shall be added to you."*

We have seen in the preceding section, that "*blessed*," and *only blessed*, "is the man whose delight is in the law of the Lord; and who meditates on his law day and night." Psalm i. 1, 2. In the one under consideration we are divinely admonished against the deceptive allurements of wealth, and the vain anxieties of a present life; which, if indulged, would necessarily rob us of that special blessedness,—that heavenly enjoyment. "For no man *can* serve *two masters*," at the *same time*, and *equally* please them both, or be *pleased* with them: especially where their claims are so opposite as those of God and Mammon.—The former calling and claiming our attention to the things that are spiritual and heavenly; the latter—to the things that are sensual and earthly. Which things differ not only in fact, but in

* Matth. vi. 19, 20, 21, 24, 25, 33.

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their nature and tendencies: the latter continually exciting our attention to the objects of sensual gratification, which is exactly contrary to the nature and tendency of the former. Wherefore no man can consistently and successfully even attempt to serve both: but our divine Teacher has, in the mean time, shown us a more excellent way. For though he would not allow us, for the reasons assigned, so much as to attempt to "lay up for ourselves treasures on earth," yet he would not have us to live to no purpose,—to die as poor as we were born. No, he would have us to become supremely rich, prosperous, and happy;—to lay up treasure in heaven; and that of no inferior kind, but a kingdom:—"Seek first the kingdom of God and his righteousness." That is, the kingdom and the righteousness required by him which he has to bestow: to which we are here, and elsewhere, graciously invited to aspire:* see the following quotations:—

"The gospel of Christ is the power of God to salvation to every one that believes it: for in it is the *righteousness of God* by faith, revealed in order to faith." chap. iii. 32–26.—"Even the righteousness of God by faith of Jesus Christ, to all, and upon all, that believe; for there is no difference; (for all have sinned and come short of the glory of God;) they are justified freely by his grace through the redemption that is in Christ Jesus: whom God has set forth—a propitiatory through faith in his blood, to declare his righteousness for the remission of the sins formerly committed, through the forbearance of God:—to declare, at this time, his righteousness, that he might be just, and the justifier of him that believes in Jesus." chap. v. 1, 2. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:—and rejoice in hope of the glory of God." 1 Cor. i. 30, 31. "Who, of God, is made to us wisdom, and righteousness, and sanctification, and redemption: that, as it is written, He that glories, let him glory in the Lord."

"When the Son of Man, and all the holy angels with him, shall come in his glory—then shall he sit on the throne of his glory;—and then shall the King say to them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me meat; I was thirsty, and you gave me drink; I was a stranger, and you took me in;—naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me." Luke xii. 32, 33. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have, and give alms: provide yourselves bags which wax not old;—a treasure in the heavens that fails not; where no thief approaches, nor moth corrupts." James ii. 5. "Has not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he has promised to them that love him?" 1 Tim. vi. 6–12, 17–19. "Godliness with contentment is great gain: for we brought nothing into this world, and it is certain we can carry nothing out. Wherefore, having food and raiment, let us be therewith content. For they, that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they

* Rom. i. 16, 17, and iii. 22–26, and v. 1, 2; 1 Cor. i. 30, 31: Matth. xxv. 31, 34–36; Luke xii. 32, 33; 1 Tim. vi. 6–12; James ii. 5; Rev. iii. 21, and xxi. 7.

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have erred from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, to which thou art also called, and hast confessed the good confession before many witnesses. —Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who gives us richly all things to enjoy;—that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Rev. iii. 21, and xxi. 7. "To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—He that overcomes shall inherit all things, and I will be his God, and he shall be my son."

In these two sections we have both the means and the end divinely proposed. In the former,—the righteousness of faith, by which we are justified: in the latter—the righteousness of works, by which we are sanctified, and so prepared for heaven; having thus "put on the new man, which, after God, is created in righteousness and true holiness; without which no man shall see the Lord:" that is, enjoy him.* Now as to this twofold righteousness, namely, of faith, and of works; they are equally requisite—equally of God; for he is the author and requirer of both. He equally furnishes the means of both; namely, the gospel and law of Christ, published by his Apostles; and they are equally written by his Holy Spirit upon the hearts of all that believe and obey him. "For of his own will begat he us by the word of truth." And "except a man be born of the Spirit he cannot see, (that is, enjoy) the kingdom of God." He "must be born again of incorruptible seed, by the word of God, which lives and abides for ever." "For no man can call Jesus Lord but by the Holy Spirit." And "if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new. And all things of God, who has reconciled us to himself by Jesus Christ."

Thus we see, that the divine agency in our salvation, the means, and the end, are so intimately connected, that they cannot be separated; being all essentially necessary to make and support the Christian. Also, that where this good work of regeneration, justification, and sanctification is once commenced, the divine Author will triumphantly finish it. Hence the repeated triumphs of Christ and his Apostles in the face of all opposition—of all the lowering aspects of hell and earth. See John viii. 45–47: "Because I tell you the truth you believe not.—And if I say the truth, why do you not believe me? He that is of God, hears God's words. You, therefore, hear not, because you are not of God." And chap. x. 24–29. "Then came the Jews—and said to him, —If thou be the Christ, tell us plainly. Jesus answered them, I told you, and you believed not.—The works that I do in my Father's name, they bear witness of me. But you believe not, because you are not of my sheep, as I said to you. My sheep hear my voice, and I know them, and they follow me: and I give to them eternal life, and they

* Eph. iv. 24; Heb. xii. 14; James i. 18. John iii. 5; 1 Peter i. 23; 1 Cor. xii. 3; 2 Cor. v. 17, 18.

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shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand. "See also Rom. viii. 28, 29. "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that He might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how will he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect?—God that justifies? Who is he that condemns? Is it Christ that died? Yea, rather, that is risen again, who is even at the right hand of God, who also makes intercession for us? Who shall separate us from the love of Christ?—Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

What insuperable reason, then, has the Christian to rejoice, seeing his salvation thus secured by the divine immutability, love, and power? He may well say, with the Apostle, Eph. i. 3–16. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual and heavenly blessings in Christ: according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he has made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace; wherein he has abounded toward us in all wisdom and prudence; having made known to us the mystery of his will, according to his good pleasure, which he purposed in himself: that in the dispensation of the fulness of times, he might gather in one all things in Christ, both which are in the heavens, and which are on the earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who works all things according to the counsel of his own will."

Well, therefore, may Christians be exhorted to persevere, in the use of the appointed means, to work out their own salvation, even in the most dangerous and alarming circumstances; "Seeing that it is God that works in them both to will and to do of his good pleasure:—fulfilling in them all the good pleasure of his goodness, and the work of faith with power." Compare Phil. i. 28–30.; and ii. 12, 13, with 3 Thess. i. 11.

Now that this is the divine intention and manner of proceeding

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under the gospel, is most expressly declared in the antecedent predictions of the Old Testament:—compare Jer. xxxi. 31–37, and xxxii. 36–41, with Ezek. xxxvi. 24–27. From the former of these, viz. Jer. xxxi. 31–37, the Apostle has transcribed entire the New Covenant, or Christian Constitution: see Heb. viii. 6–12. The sealed charter of the Christian's privileges, ratified in the blood of the surety; of which he is also the Mediator and Administrator; the provisions of which are also farther specified in the subsequent quotations.—Behold, &c. &c. N. B. "And now—thus saith the Lord, the God of Israel—Behold I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again to this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; and I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good—with my whole heart, and with my whole soul."—"Then will I sprinkle clean water upon you, and you shall be clean; from all your filthiness, and from all your idols, will I cleanae you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Now, though some of the specifications in this divine charter have a special reference to the ancient Israel; yet, as far as they are of a spiritual nature, they are common property; for the Gentiles are fellow-heirs, and of the same body, and partakers of the divine promise in Christ, by the gospel. See Eph. ii. 6. Wherefore, looking forward with an eye of faith, through these gracious and effectual provisions of the gospel, to the blissful and glorious objects presented to our hopes, there is no room left for doubts and discouragements. Every thing on the part of Heaven is as propitious and provident as our souls could desire. There is nothing left for us to do, but what is indispensably necessary to our present and future enjoyment of the great salvation; namely, a believing or confidential use of the divinely appointed means; being divinely assured, that in so doing we shall not be disappointed,—"that our labor shall not be in vain in the Lord." Neither is there any discouragement left in the way of the poor sinner, that comes so far under the influence of the blessed gospel, as to desire to be a partaker of the proposed salvation from the guilt, the love, the practice, and the punishment of sin. For every one that is thus truly willing to be saved, is as truly welcome. "For the Spirit and the bride say, Come; and let him that hears say, Come. And let him that is athirst come; and whoever will, let him take of the water of life freely." Rev. xxii. 17. Nay, the very *will* to be thus saved through Christ according to the gospel is of God, and is therefore a divine assurance of success: as it is written, "Thy people shall be *willing* in the day of thy power." Ps. cx. 3. "All that the Father gives me shall come to me; and him that comes to me, I will in no wise reject." John vi. 37.

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Duly considering and realizing the whole of these divine premises, may we not justly exclaim, How blissfully great and glorious are the Christian's privileges!—"Happy art thou, O Israel!—Who is like to thee, O people *saved* by the Lord!" T. C.

[TO BE CONTINUED.]

WHAT IS EDUCATION?—By Miss Sedgwick.

"What is education?" asked a teacher of a class of girls. Young persons, when asked such general questions, do not reply promptly. They have no thoughis on the subject, and therefore have nothing to say; or, their thoughts not being arranged, they are not ready to answer; or, they may be too diffident to answer at all. On this occasion half the girls were silent, and the rest replied, "I dont know, sir."

"Oblige me, girls, by saying something," urged the teacher. "The word is not Greek: surely you have some idea about it. What is your notion of education, Mary Bliss?"

"Does it not mean, sir, learning to read and write?" Mary Bliss paused, and the girl next her added, "And cyphering, sir, and grammar and geography?"

"Yes, it means this, and something more. What is your idea of education, Sarah Johnson."

"I did not suppose education meant much more than the girls have mentioned, sir. Mr. Smith said, at the Lyceum Lecture, that the great mass of the people received their education at the common schools; and the girls have named nearly all that we learn at the common schools."

"Does not education mean," asked Maria Jarvis, "the learning young men get at Colleges? I often hear people say of a man that he 'has had an education,' when they mean merely that he has been through College."

"You are right, Maria, in believing this to be a commonly received meaning of the term 'education;' but it means much more, and it is important to you to have right and fixed ideas on this subject. I earnestly beg you all to give me your attention while I attempt to explain to you its full meaning."

"A great man, (Mr. Locke,) said that 'the difference to be found in the manners and abilities of men, is owing more to their education than any thing else.' Now, as you are acquainted with men who have never seen the inside of a College, and yet who are superior in 'manners and abilities' to some others who have passed four of the best years of their lives there, you must conclude that education is not confined to College walls."

"You are born with certain faculties. Whatever tends to develope and improve these is education. Whatever trains your mental powers, your affections, manners, and habits, is education. Your education is not limited to any period of your life, but is going on as long as you live. Whatever prepares you to be a profitable servant of God, and a faithful disciple of Christ—whatever increases your reverence and

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love of your Maker—all that in scripture is called 'the nurture and admonition of the Lord,' is a part of your religious education."

"Whatever you do to promote your health, to develope and improve the strength and powers of your body, is a part of your physical education."

"What, sir," interrupted Mary Lewis, "do you mean that running, jumping the rope, trundling hoops, and clambering over rocks, is a part of education?"

"I certainly do—but why do you laugh, my dear child?'

"Because, sir, I never knew that eductaion meant any thing so pleasant as that. I wish my mother could hear you, sir; she would let me play more, instead of studying all the time, if she only knew that driving hoop was called education."

The teacher smiled and proceeded:—

"Whatever calls forth your affections and strengthens them, whatever directs and subdues your passions, whatever cultivates your virtues, and whatever improves your manners, is a part of your moral education."

"Then," said the same lively little girl, "that is what my mother means when she says, 'There is a lesson for you Anne!' every time any one of the family does any good thing. It seems to me I am educating all the time."

"You are, Anne—the world is your school, and good examples are your very best lessons. Whatever unfolds the faculties of your mind, improves your talents, and augments your stores of knowledge, is a part of your intellectual education."

"Whatever improves your capacity for domestic affairs, or for business of any sort, is a part of your economical education. Now you will perceive, from what I have said, that education is not confined to schools and colleges; but that, as Anne has very well remarked, we are 'educating all the time.' Nor is the conduct of education confined to professed teachers; we are educating one another.'

"While I am teaching you geography and arithmetic, you are perhaps trying my patience, or by your own patience calling forth my gratitude. If I make progress in these virtues, you are helping on my moral education."

"The knowledge you impart to one another, the kindness you receive, the loves you exchange, are all a part of your education. When you learn to sweep a room, to make a bed, or a cup of tea, a shirt, or a loaf of bread, you are getting on in your education."

"Every thing around us, my children, may help forward this great work. The sun, the moon, and the stars teach their sublime lessons. 'Day unto day uttereth knowledge.' The seasons make their revolutions. The rain and snow, dews and frosts, the trees and rocks, fruits and flowers, plants, herbs, the very stones, and grass we tread upon, are full of instruction to those who study them."

"All the events and circumstances of your lives are contributing to your education. Your classmate, Lucy Davis, has been absent from school the last two months. Reflect on what I have been saying to you, and then tell me whether Lucy during this time, though she had not looked into a school-book, has made any progress in her education?"

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The girls were silent and thoughtful for a few moments. Maria Jarvis spoke first.

"Lucy's economical education, as you call it, sir," she said, "has been going on; for she has had the care of the family, and every thing to do all through her mother's illness."

"And I guess she has been going ahead in her moral education," interposed little Mary Lewis; "for I never saw any body so patient as she was with her mother's cross baby."

"And she has not lost this opportunity for improving in her religious education," resumed the teacher.

"You all saw her yesterday at her mother's funeral subduing the grief of her little sisters by her quiet resignation and affectionate devotion to them. Ah! she has been taking lessons in more important branches of education than are taught in schools."

"So you see, my dear children, that life is a school—a primary school—and that we are all scholars, and are all preparing for a day of examination, when the infallible all-seeing Judge will decide how we have profited by our means of education."

ORDER.

Our God being a God of order, should not his church be a place of order? From which consideration I would take the liberty of making a few remarks, for the purpose of calling forth some of your able correspondents on the order scripturally to be observed relative to our evangelists and proclaimers of the glad tidings. Having my fears that great injury has been sustained by permitting incompetent individuals to itinerate as proclaimers, I would inquire by what authority should a person proceed in so important an undertaking? Or should the churches receive any or every person who may imagine himself qualified, without being sanctioned in some orderly manner, and so come regularly certified as qualified for the work? We find, both in the old and new dispensation, either an immediate call from God, as in the case of Moses, and that of Saul of Tarsus.—Next a regular appointment by authority delegated. Our Lord appointed or ordained twelve to be with him, whom he sent forth two and two before his face—afterwards, the seventy. We also find that even Paul and Barnabas received authority from the church of Antioch to fulfil a certain mission, and of their returning with an account of having attended thereto. We also find the church at Thessalonica commended for being ensamples to others; for it appears the word of the Lord sounded out from them. Now, keeping in view scriptural order, is it not ascribed to the church, and not to insulated individuals, who might have itinerated on their own responsibility? I would here observe, a brother may possess a readiness in expatiating on the great and momentous doctrines of the gospel, and be very deficient in many other qualifications necessary for the important work. Therefore, others would be better prepared to decide on the requisite gifts, and particularly when we take into account that the church is, in a certain degree, responsible to her head for the exercise of her authority. We are

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aware that some possess high opinions of themselves, and there are others who may estimate themselves too low—the latter I would consider the safer. But I apprehend, that taking all things into consideration, it is fit and right that a controlling and appointing power must be vested somewhere; let us, therefore, keep all our actions, in the great cause, in due subordination to the plainly revealed laws of the King.

There is another deficiency which often occurs:—Members of churches frequently migrate from the vicinity of one church to that of another, it may be to remain permanently, or for a time, without procuring letters. On the footing of their profession as Disciples, they are permitted to partake in the ordinances. In case of any difficulty occurring, such may refuse holding themselves responsible to that church, inasmuch as they do not recognize the authority of it, being members of the church from which they are absent. Then is there not a want of attention by individuals and churches on that ground? A hint to the wise is sufficient. A few practical remarks on subjects of this kind might be blessed in rectifying a great many difficulties that occur in churches.

Being persuaded that the church of Jesus Christ is that city set on a hill, which is destined to enlighten every land; she should be first engaged in rectifying every thing within, not only theoretically, but practically, according to the law and testimony given, that her light may break forth fully on the nations.

The object of the above remarks, it will be perceived, is to elicit something pointed on these, and similar subjects, from others.

T. H.

REMARKS.

The items of scriptural order above specified, ought, we think, to be duly attended to, not only for the important reasons assigned; but also for the sake of the character and influence of the individuals themselves. For if letters of authority and commendation were deemed necessary in the apostolic age, when the very profession of Christianity was so dangerous as to jeopard the lives of the professors; how much more so in the present time when there is no such danger; but, on the contrary, a certain degree of honor and respect, especially among those with whom we associate; and, consequently, so much greater reasons to impose and falsify. Whereas, in those very perilous times alluded to, Evangelists had their letters of credit from the Apostles: see the epistles to Timothy and Titus: as had also those that were sent, or received by the churches: see 2 Cor. iii. 1. Wherefore, upon the whole, we humbly hope, that our brethren every where, will, both for their own sake, and for the truth's sake, be duly attentive to those important items of Christian duty. T C.

News from the Churches.

Bethany, Va., March 15, 1841.

Brother J. H. Jones has been laboring at this place and neighborhood for a few weeks past, during which time 19 persons obeyed the Lord. W. F. M. ARNY.

Fayette, Missouri, February 15, 1841.

The truth has gained a glorious victory here: Rev. H. L. Boon, a Methodist preacher in high standing, has joined our little band of Disciples in this place, and has commenced boldly to expose the evils of sectarianism. Upwards of sixty converts at one meeting was the immediate result of this change. We all rejoice, and give God the glory. Some of the preaching brethren will write you a succinct account of our meeting; therefore I barely mention it at present. JOSEPHUS GILL.

Washington, Kentucky, March 4, 1841.

Brother Gano and myself have just closed a protracted meeting at May's Lick, of seven days, with brother Ricketts, their evangelist. We gained 81 additions, to the joy and astonishment of all. It seemed as if every person was prepared to bow to the Lord. We gained several Baptists, Presbyterians, and Methodists. Indeed, I expect a union with a majority of the Baptists at that place, upon the Bible alone, within a few weeks. We have reached a new crisis in Kentucky, and the Baptists can now do themselves eternal honor, and advance the cause a hundred fold. In my judgment the people will make a movement, even if they have to leave the preachers behind. We have been here a few days, and gained 6 more additions—making 87 in all. This county is ripe for a union, so far as Baptist influence extends. We had to give way to the Baptist meeting at May's Lick, or we might have gained many more. The people would have rejoiced at a continuance of our meetings; but some of the preachers, with some few of their bigoted devotees, would have it otherwise. We have the respect and affections of almost the whole community. May the Lord bless us all in the good work! This is a glorious new year's gift. I take fresh courage and resolve to exert myself afresh for 1841.

J. T. JOHNSON.

Holly Hill, Caroline county, Va, January 30, 1841.

I am happy to inform you that the good cause continues to receive accessions in this part of the country. Nearly thirty have been added to the two congregations of Antioch and Emmaus during this and the last month. Brother Henry T Anderson has been conducting a meeting in Fredericksburg, from which I have just returned. Fifteen persons were immersed. The brethren and friends are generally well, and alive to the great work of proclaiming the gospel.

R. L. COLEMAN.

Warren county, Illinois, January 6, 1841.

I again take up my pen to give you an account of the success of the gospel in the bounds of my knowledge and labors Since I last wrote I have witnessed the confession and baptism of about forty-five persons: prospects appear to be continually brightening in this part of the Lord's vineyard. May the Lord hasten the time when the gospel shall universally triumph and prevail over all opposition, and righteousness cover the earth as the waters do the great deep!

LIVY HATCHITT.

Masons. Missouri, January 9, 1841.

You are aware that Platt county is one of the extreme western counties of the state. A few years since it was a wilderness. No white man was permitted to place his foot on this rich soil until the year 1837 Now it is densely settled with an intelligent enterprizing set of citizens. We have already three or four congregations of the Disciples of Christ our Lord, who assemble themselves statedly in order to worship the God of our fathers The congregation to which I belong numbers about 100 members. We have three leading Elders and two Deacons. From the state of Kentucky this fall we have received some 12 or 15 more of our brethren, among whom is my mother I rejoice to inform you that in these western wilds the good cause is prospering, and will prosper, I hope, until the whole country is leavened with the good seed of the kingdom.

JAMES LOVELADY.

Philadelphia, Penn, February 3, 1841.

We have had the aid of brother Ferguson, from Virginia, for a few days, in pleading the good cause here. The result has been an increased interest in the people, and 16 valuable accessions of both men and women. In one family we immersed husband and wife, aunt and sister, and even from the ranks of the *Friends* one valuable addition.—The cause was never more encouraging here than now; and we hope for more, who seem deeply impressed with the truth. I greatly regret that parental demands upon us have constrained us to leave here some two months sooner than expected. It is a source of pleasure, however that I leave behind our brother Taylor, whom I immersed last fall from the Methodist ranks, to plead the cause of the Bible. I shall go by way of Baltimore, and aid the brethren once more in the work of conversion. We hope by the divine aid, to do something there in the new church to push forward the truth.

GEORGE W. ELLEY.

Mercer county, Kentucky, December 28, 1840.

I have made my home principally in the counties of Mercer and Washington for the last seven years, during which time I have been engaged in proclaiming the gospel and exhorting the brethren to good works I labored with the brethren at Grapevine, Mercer county, in helping them to reorganize and constitute in 1837, and the success at that place since has been an addition by baptism and otherwise of 71 members I also visited the brethren at Long Lick, Rocky Run, Centre, Union, Lickamore, Bradfordsville congregation, Marion county, Robertson's Creek, Green county; and have immersed at these last named places about 100 persons into the name of the Father, Son, and Holy Spirit—some from the Methodists, the Baptists, and Cumberland Presbyterians

L. MERITT.

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Port Gibson, Mississippi, January 29, 1841.

We delivered three discourses at Whitestown, the settlement of our pious and talented brother W. E. Matthews, and gained 9 volunteers. Your very excellent sister M'Dougle, of Port Gibson, has seen her youngest most blooming son espoused to the blessed Saviour—Two others were baptized at the same time.

A KENDRICK.

Lunenburg county, Virginia, February 22, 1841

The progress of the reformation among us, though it seems to be slower than the brethren desire; yet, so far as soundness of the faith once delivered by the Holy Spirit speaking through the Apostles, is concerned, advances so as to make us rejoice and hope that the time may not be far distant, when scores will flock to the banner of the Lord. O that such a refreshing season may flow from the presence of the Lord! But while the Christian is rejoicing in anticipation of the fruition of heavenly things, bitter waters will spring up to mar his enjoyment; but being such, he may expect nothing else than tribulation in some shape; yea, whilst sojourning here under existing circumstances, things of a strange and novel character, especially considering the general state of society in this present century, will arise, and to you no doubt many have presented themselves. But, to be short, I will put what I allude to in the form of a question, and request you to reply to it as soon as you can, and show whether a thing of this sort be scriptural or not.

Query.—Has a brother the right to withdraw all congregational responsibility, and yet claim the right of fellowship with the general body of Christ?

A DISCIPLE IN PRINCE EDWARD.

Might it not as consistently be asked, Has a member of the human body—the emblem of the body of Christ—a right to withdraw all corporal responsibility, and yet still claim the right of fellowship with the body in all its special enjoyments? Let the Apostle's emblematic exposition of the relation and relative duties of Christians, answer this question. See 1 Cor. xii. 12-27. Now if the Apostle's reasoning will justly apply to the Christian's at Corinth, surely it will equally apply to all such throughout the world.

T C.

OBITUARY.

Port Gibson, Mi., January 29th, 1841.

Prother Campbell—I am requested to say that your devoted friend and fellow-helper in the Lord, Elder CAREY SMITH, who left his home and friends in Ohio, to bear the good tidings to the South, has fallen. Dr. Matthews and myself arrived at brother J. Stower's on the evening of the 27th instant, and learned that he had triumphantly departed before the dawn of that gloomy day, for the healthful fields of everlasting life. Dr. M. thinks he had been for some months afflicted with the return of an old chronic disease. He had gotten better, left with his family for the North, got as far as Fayette, Mi., relapsed and died, leaving a pious amiable wife, three beautiful and lovely little children, with a long list of friends, to mourn his absence. May we all be prepared to mingle in strains of everlasting praises, with all the redeemed!

A KENDRICK.

Died, at her residence in Ohio county, Kentucky, POLLY ELLIS, consort of Joel Ellis, a mother in Israel, on the 21st of February, 1841, after an illness of four months, which she bore with Christian fortitude, in her 53d year. She had been a professor of the Christian religion for 23 years, the greater portion of which time she belonged to the United Baptist church. After hearing the reformation she embraced it, and continued a member of the Christian church until her decease. She left her husband ten children, eight grand children, five brothers, one sister, and many relatives and friends to mourn their loss. She died in hope of a blessed immortality.

Died, at his residence near New Castle, Henry county, Kentucky, ROBERT ELLIS, on the 15th of November, 1840, after an illness of several months, in his 52d year. He has been a member of the Christian church in New Castle above five years, and continued a member of the same until his decease. He left a wife, nine children, four grand children, two brothers, one sister, and many relatives and friends to mourn their loss. He died in hope of a blessed immortality.

JOEL ELLIS.

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THE

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THE COMING OF THE LORD.—*No. IV.*

THE FIRST RESURRECTION—AGAIN.

THOUGH the connexion of scenes in the grand panorama view of the future destinies of Messiah's cause, as pictured by John, is not always indicative of the order of events in the developments of time, it is sometimes so; and, I presume, more especially so towards the close of the Apocalypse than in any other portion of sacred prophecy, either verbal or symbolic. The events of the 18th chapter close the special history of mystic Babylon. Her fall is reiterated in strains as eloquent as they are clear and intelligible. There is nothing wanting to complete her ruin. It is sudden, awful, and complete. All that consummated the destruction of the ancient and literal Babylon furnish but the images of the accumulated indignation that breaks upon her more guilty and devoted head.

The 19th chapter commences with such connectives as warrant its application to events concomitant with that dread catastrophe: "*After these things I heard*," &c. are sufficient authority for placing the details of the 19th chapter as following or explanatory of the events of the preceding. Of these the first is the burst of joy which animates the new volumes of *Alleluias* which rise from much people in heaven, from the twenty-four elders, the four living creatures, and from the midst of the throne. These are supported "with the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth."

"The marriage of the Lamb" and "the great supper" are the next symbols following the downfall of Babylon and the celestial exultations. The "Bridegroom" next appears on a white horse, with the titles of "*Faithful* and *True*," waging a triumphant war; his cloak was baptized in blood, and his name in awful characters is written, "THE WORD OF GOD—THE KING OF KINGS—THE LORD OF LORDS."

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All the armies of the skies mounted on white horses follow him. Then he smites the rebel nations with the iron rod of his wrath, and treads, as the vine-treader, "the wine-press of the fierceness and wrath of Almighty God." All the fowls that fly in the midst of heaven are invited to "*the supper of the great God*," to eat the flesh of kings, and captains, and mighty men, with all their vanquished armies, free and bond, small and great." The fates of *the beast* and his unhallowed allies are again told, and their consummate ruin written in terms of awful moment, but of easy intelligence. Then comes the first resurrection.

The 20th chapter introduces this glorious event by a continuation of the same bold imagery. Meanwhile, on the destruction of this confederate army, with the beast and the false prophet, a new scene opens to the Prophet:—An angel descends with a massy key, and a huge chain in his hand; and, with more than gigantic gripe, seizes the dragon—the old serpent—the devil and Satan, and bound him fast, and cast him down to the fathomless abyss; and not only locked the door, but put a seal upon his sepulchre for one thousand years. This is the first burial of the antagonist power since the day of Christ's temptation in the wilderness. But this burial is to be succeeded by a resurrection; for after that a thousand years shall have sped their way into eternity, he shall be loosed and raised out of this grave, for a short period. This burial and resurrection of the Devil and Satan, I imagine, suggested to the Prophet the idea of a previous resurrection of the saints. For our sovereign rule of interpretation, *the context*, very obviously suggests this; and as no other burial and resurrection is in the context as yet, we are in duty bound to find the contrast for the *first resurrection* in this symbolic incident, and not in the literal raising of the wicked dead, to which there is no allusion in this part of the prophecy.

Now it ought to be distinctly noted, that although the burial and resurrection of satan, or of the antagonist powers symbolized by the dragon and satan, is first spoken of in the vision; still the resurrection of the souls of the mighty dead—*the revival of such spirits on earth*, though next described, is first in fact, and in occurrence: since satan and his innumerable hosts are not to encompass the city of the saints till some time after the thousand years, or the revival of the "*rest of the dead.*" Have we not, then, I appeal to the unprejudiced readers, much more reason and consistency in explaining the *first* in contrast with the second symbolic resurrection, as we have it clearly intimated in the context, than to imagine a *second* literal resurrection to suit a first literal resurrection? Indeed, as *first* implies

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a *second* of the same sort, we are constrained to make both either literal or figurative. But the doctrine of two literal resurrections is no where taught in scripture, unless it be taught in this passage; and certainly to select out of the midst of so many symbols, as we find in this passage, one phrase, and make it not only literal and unfigurative, but also to found on it the doctrine of two distinct corporal and literal resurrections, would be a dangerous precedent—and without a parallel in sound criticism and good sense—not only in the Bible, but in any other similar composition in the world. Where have we a first and a second resurrection in any other passage of Jewish or Christian scriptures besides this? And where have we a hint of one literal resurrection a thousand years before another literal resurrection, from any Prophet or Apostle? I know of none. It appears, therefore, like building a castle upon the ice, to found the theory of two proper resurrections upon such data as this passage affords.

But it is said, "Blessed and holy is he that hath part in the first resurrection: on such the second death," and consequently the second resurrection, "shall have no power." When the beast and the false prophet are cast into the lake of fire, they shall not participate with them; and when "the rest of the dead" revive again and wage a new war against the saints, they shall suffer no evil from it: for the Lord will instantly and personally appear to their rescue and deliverance.

It is also said, "Blessed are they who are called to the marriage supper of the Lamb;" indicating as here, that when the Lord, in his providence, comes to destroy the beast, his allies and confederates there will be a remnant of the uncompromising and excellent spirits of the olden times, that will not have received his mark, nor paid homage to his authority; and these will partake of the honors and the joys attendant on the prostration and destruction of the son of perdition—that man of sin, of mammoth blasphemies, "whom the Lord will destroy with the brightness of his coming."

It is also worthy of remark, that as the binding and imprisoning of Satan precedes the first resurrection, so the loosing and restoration of Satan from this pit of interment immediately precedes the second resurrection—that is, the revival of "the rest of the dead"—spirits homogeneous with their new Captain.

While on this subject of the proper interpretation of these sacred symbols, I think the whole subject of the interpretation of prophecy may be benefited and improved by a few other specifications of this style; and as they will facilitate our progress in understanding the whole subject of unfulfilled predictions, I will give a few samples of them in my next. A. C.

Ohio River, below Louisville, Steamboat Commerce, Feb. 22, 1841.

THE COMING OF THE LORD—*No. V.*

I PROMISED in my last farther evidence of the system of interpretation adopted in the exposition of the 20th of the Apocalypse. Since writing my last yesterday, I have just read the "*First Report of the General Conference of Christians expecting the Advent of the Lord Jesus Christ, held in Boston, October* 14 *and* 15, 1840: *published by Joshua V. Himes.*" This Report, of 176 pages octavo, is indeed a valuable document on the subject of the immediate personal return of our Lord Jesus Christ. It has a good deal of consistency and inconsistency in it—much strength and a good deal of weakness—much confidence mingled with some doubts—many valuable thoughts and sayings, with others of very questionable shape and tendency. It is, however, worthy of a calm, serious, and grave consideration; and such I have given it, and am thankful to brother Himes for his promptness in sending it to me.

While it oft denounces, in very unqualified terms, certain modes of interpretation, it is nevertheless oft obliged to adopt them; and while decidedly in favor of a literal interpretation of all millenniary passages, it sometimes resorts to the figurative and spiritual. It is to be regretted that it uses the term *Millennium* in such unscriptural acceptations and associations, and thereby confounds the understanding of the reader—at one time condemning, and at another approving of the same thing under a sort of double sense.

With me the term *Millennium* represents neither more nor less than what is described in the single passage where the *thousand years* are six times named in four periods. It is not the ultimate and eternal state of the church: it is but a thousand years—literally *a thousand years*. We have had six Millenniums of the triumphs of infidelity, impiety, atheism almost completed; we have the promise of one Millennium of the same endurance, in which the gospel and its friends shall have the ascendancy. While, then, I concur with much that is said in this Report upon the mistaken views, explanations, and reasonings of the last two centuries in their dreams of millennial bliss, I as decidedly dissent from it in its attempts to make the Millennium eternal life and glory in an eternal inheritance. To make *heaven* and the *Millennium* identical terms, or two names for the same state, is too sudden and bold an innovation upon the stipulated signs of our ideas, to be received without a demur. I do not confound the Millennium state with the New Jerusalem state described in the next chapter. John makes them two visions, and I cannot make them one. "Jesus and the Resurrection" is my *hope*, not my Millennium. It appears as

though they were both the hope and the Millennium of the authors of the Report.

Indeed, the scope of these documents is on the side of no thousand years reigning of Christ's party or cause; no general triumph of Christianity at all. The world, in its common acceptation, will terminate in some three or four years, and the day of final and eternal judgment may be expected to commence in the year 1843. Then the world will be just 6000 years old; and instead of a Sabbath day of a thousand years peace and love, we will have an eternity of bliss. For a Millennium the theory gives us more than three hundred and sixty millions of ages of the triumphs of Christ and his people. To all this I have no objection whatever, provided only we can find the word of the Lord for it.

All my hopes are in "Jesus and the Resurrection;" and if in three years hence we are to have these, and the world as it now is be no more, I shall rejoice; although my desires are to see the gospel blees all the families of the earth, and the glory of the Lord to fill all nations with light and salvation—that "all the ends of the earth may remember and turn to the Lord;" and that as the Lord has promised by Malachi, "from the rising of the sun, even unto the going down of the same, his name shall be great among the Gentiles; and in every place incense shall be offered to his name, and a pure offering for his name shall be great among the heathen, saith the Lord of hosts."—This, however, I expect to precede the day of judgment and perdition of ungodly men. But to return to our task:—

Israel, House of Jacob, Tabernacle of David, Mount Zion, Jerusalem, &c. &c. are sometimes to be interpreted figuratively in the New Testament, just as much as any of the symbols of the Apocalypse. Indeed, most of the promises made to David, Israel, and the Fathers, as well as those concerning Jerusalem, Mount Zion, "the rest of Canaan," "the seed of Abraham," referred to by the Apostles, are applied not in their original and literal, but in their figurative and spiritual import. We shall at present adduce a few examples.

1st. Gabriel, in the annunciation of the nativity of the Messiah, thus speaks, "He shall be called the Son of the Highest; and the Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Surely this is not the literal and earthly throne of David, nor is it the literal and earthly house of Jacob; nor can it be said, even now, that he has received the kingdom and the throne of God on which David sat on earth; that he has reigned over the house of Jacob ever since, much less for ever; nor will he ever in Jerusalem

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sit upon the throne of David; for the earthly city shall never again be built, nor that throne established either on our hypothesis, or on that of the Literalist of the Boston Convention.

2d. Paul has taught us to say that "they are not all *Israel* which are of Israel;" "neither are the seed of Abraham all children;" "not the children of the flesh, but the children of the promise are counted for the seed." He has also taught us to say that "he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh"—"But he is a Jew which is one outwardly; and circumcision is in the heart of the *spirit*, and not in the letter." Besides, "we are the true circumcision which worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Thus Israel, the seed of Abraham, a Jew, circumcision, &c. are often used figuratively; and many of the promises concerning them and their restoration must be understood figuratively, and not literally, as the sequel may fully demonstrate.

3d. Even the earthly Canaan to Abraham himself was rather a type or a figure, than an inheritance. Paul makes him a spiritualist, rather than a literalist, Heb. xii. 16. Of Abraham, Isaac, and Jacob he says, "They confessed that they were pilgrims and strangers in their own land," because they sought a *heavenly country*, and a *city of foundations*, whose builder and maker is God." "They plainly declared that they sought not Canaan, but its antitype the heavenly rest." This is the land of promise for all the Israel of God, and the heavenly Jerusalem, the city of the great King. If Abraham saw Christ's day, he might see heaven in Canaan, and his spiritual seed in the child of promise.

4th. Once more: The Christian church is by Paul, Heb. xii. 22. called "Mount Zion, the heavenly Jerusalem, the City of the Living God." Hence we doubt not that many of the ancient promises and prophecies concerning the future fortunes of the seed of Abraham—of Israel—the house of Jacob—of Jerusalem—Mount Zion—and the covenanted land, are accomplished or to be accomplished in those who are the children of Abraham by faith in Jesus Christ—the church of God, made up of a remnant of the twelve tribes and of the Gentiles converted to God through the promises announced to Abraham almost four thousand years ago.

We are not arbitrary, then, in supposing that the resurrection, and binding and loosing of Satan, &c. spoken of in the Apocalypse, in the midst of symbols, may be figuratively understood as expounded on a former occasion. I discover that our friends of the Convention regard it as inexplicable on their hypothesis, and consider it a "*partial Mil-*

lennium." They and I agree, perhaps, after all, in what they improperly call a general Millennium, although we may differ so widely in that which is particularly now under consideration.

A. C.

Steamboat Commerce, Feb. 23, 1841.

ON LIVING ACCORDING TO THE SPIRIT—*No. III.*

"HAPPY THE PURE IN HEART, FOR THEY SHALL SEE GOD."

THAT the pure in heart, and none but they, shall see or can enjoy God, is a truth as delightful as it is immutable and incontrovertible. Moral affinities, attractions, and repulsions, are just as well established principles in the moral universe, as are chemical affinities, attractions, and repulsions in the material system of nature. Like loves like every where, and at all times. He that delights in a being who is pure, must himself be pure. This is the genius of the skies, and it is the soul of all the holy sympathies of the church on earth, as well as of that in heaven.

Purity of heart is a rare science, and of difficult intelligence to all but the initiated. It presupposes a knowledge of all lawful and unlawful affections, desires, and volitions; and a habitual study and cultivation of holy thoughts and feelings. It allows not a single inimical or unfriendly feeling towards any human being; no selfish emulation, strife, or vain glory; but cherishes the kindest wishes and most benevolent desires for the health, wealth, and prosperity of every one, and suffers not envy, jealousy, revenge, or any kindred feeling to to have an abiding within it. It is a heart impregnated with divine love, which, as a fire continually burns within, and consumes the dross of every unclean passion, affection, and lust, that wars against the soul. It is the fruit of that holy truth believed and obeyed, which reveals the beauties, moral excellencies, and loveliness of God, and assimilates our nature and character to his.

This is the heart, and the only heart under these heavens, in which God is pleased to dwell, or which constitutes a habitation of God through the Spirit. If the heart be polluted with guilt, or desecrated by any unhallowed intimacy with corruption, the Spirit of God, grieved by its follies and deformities, consents not to abide in it; and certainly if the Spirit of God have to forsake such a heart here, it cannot enjoy God's presence hereafter. How, then, shall we set about the cherishing of the spirit of holiness, and preserve that purity within, so

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essential to our happiness in this world as well as in that which is yet to come?

Heaven's scheme of mental and moral purification is *the belief of the gospel.* Peter long ago affirmed that God purified the hearts of the Gentiles by faith. Now this "faith which purifies the heart," is the belief of Christ's gospel as it was proclaimed to the Gentiles at the beginning. Of this gospel Paul says, "It is the power of God to salvation to every one that believeth: for in it is revealed the righteousness of God from faith to faith, as it is written, The just shall live by faith;" for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." This revelation of God's purity, made in the gospel, is the great moral instrument for delineating his image upon our hearts, for transforming our souls anew.

The contemplation of the gospel as a transcript of all the divine excellencies, is the first and most requisite means of sanctification. It is this, and not the law of ten commands, which merits the title of a transcript of God's perfections. There is justice and righteousness, but no mercy, nor reconciling love in the law; whereas in the gospel "justice and judgment are the habitation of his throne;" while "mercy and truth go before his face." The universe reveals nine grand perfections of God—wisdom, power, and goodness; justice, truth, and holiness; mercy, condescension, and love. Nature unfolds the first three; moral government, the second three; the gospel, the last three; and places them all in such an attitude and combination as reconciles, subdues and renews the heart to God. They are all infinite, immutable, and eternal; but these are perfections of perfections, as knowledge is of wisdom, and need not a separate existence or demonstration.

To consider the gospel as a perfect transcript of the divine excellencies, is the best means of delineating the moral image of Jehovah on the moral nature of man. Hence the awful danger of corrupting the gospel of Christ, and the philosophy of Paul's solemn anathema on those who, instead of Christ's gospel, preach one of their own.—the impotency of all false gospels consists in two great points:—First, in not fully reconciling the heart to God's government; second, in not thoroughly purifying it from the love and practice of sin.

It is not without good reason that Socinianism and Pelagianism have been denounced by the most eminent saints in these times, because of their want of power to purify the heart. The reasonings of a Newton and a Bunyan terminated in the point that "the system which most humbled the sinner, exalted the Saviour, and glorified God, was the most powerful means of moral purification, and most consonant with that philanthropy which shines forth in the gospel." My

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experience and observation very remarkably harmonize with those views; and I am confident that the power of the gospel to save and to fit for heaven, will always be found pre-eminently to consist in its being a perfect and full transcript of all the moral excellencies of Jehovah *as a just God and a Saviour*. This fits the heart for the residence of the Holy Spirit; and therefore I place a clear and full apprehension of the Divine Father, as revealed in the gospel transcript of his character, as the first and most essential means of moral purification, without which the heart never can be in this life 'a habitation of God through the Spirit.' A. C.

Ohio River, 22d Feb. 1841.

A SCRIPTURAL VIEW OF CHRISTIAN CHARACTER AND PRIVILEGE.

[*Continued from page* 187.]

Section 5. I BESEECH you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world; but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God." "Know you not that your bodies are the members of Christ?—That your body is the temple of the Holy Spirit, which is in you, which you have of God; and that you are not your own? For you are bought with a price: therefore glorify God with your body, and with your spirit, which are God's." "Whether, therefore, you eat, or drink, or whatever you do, do all to the glory of God."—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. —Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.—And grieve not the Holy Spirit of God, whereby you are sealed to the day of redemption."—"Let the word of Christ dwell in you richly; with all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.—And whatever you do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, by him."—"Finally, brethren, whatever things are true, whatever things are honest, (*semna*—dignified, grave, serious, venerable,) whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, if any praise, think on these things." Rom. xii. 1, 2; 1 Cor. vi. 15, 19, 20, and x. 31; Eph. iv. 29, 30; and v. 4; Col. iii. 16, 17; Phil. iv. 8. I would just remark with respect to this last quotation, that the approved and eligible items therein specified, and which are indeed very comprehensive, not only condemn and prohibit every thing of a contrary nature and tendency; but also, that the only rule and standard of judging what the things are, that

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are justly entitled to the above epithets of "true, honest, just, pure," &c. must be the very letter and spirit of the holy scriptures exhibited in the divine declarations, invitations, precepts, promises, and approved examples of the sacred canon; and not according to the opinions and customs of the world. "For all that is in the world,—the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world: therefore, "If any man love the world, the love of the Father is not in him." 1 John ii. 15, 16.

In the preceding section we have taken a glimpse of the blissful and glorious privileges of the genuine Christian, both with respect to the transcendant glory of his ultimate destiny, and also—to the blissful nature and insuperable efficiency of the means divinely appointed for this glorious purpose. In this we proceed to consider the exclusive and paramount obligations imperiously and naturally resulting from the divine love, mercy, and condescension, so transcendently manifested towards us, both in our present and future salvation. To this the Apostle calls us by the most endearing consideration:—"I beseech you, therefore, brethren, by the mercies—(*oiktirmon*—compassions)—of God." This exhortation is evidently founded upon the whole of the premises, from the beginning of the epistle which contains a very striking summary exhibition of the ruinous and terrible condition of the whole human family, notwithstanding all that God has done, and suffered, in the exercise of long suffering patience, for the amelioration of their condition, previous to the commencement of the gospel dispensation; and in this, especially, the transcendent display of his loving kindness and tender mercies for the relief and deliverance of the perishing guilty; irrespective of every thing, on their part, but their wretched, guilty, perishing condition. Upon these premises, duly apprehended, the Apostle founds his plea for Christians' entire devotion to God, in body, soul, and spirit, as their reasonable service, and most blissful privilege; that they might thus prove, to their happy experience, the good, and acceptable, and perfect will of God; and so enjoy a heaven upon earth. It surely becomes us, therefore, to consider, with the greatest possible attention, all the Lord would have us to observe and do for this blissful purpose. In order to this, we have selected a few quotations of a very general and comprehensive import; and which, it appears, are divinely intended to supply the place of an indefinite number of precepts, which, otherwise, would have been necessary to complete the catalogue of our moral and religious duties; —and are therefore as obligatory, and as necessary to the formation of Christian character, as if the intended items had been distinctly specified: nor, indeed, are they less intelligible to the candid professor, who sincerely desires to be, what God would have him to be; that is, a person entirely devoted to God. To evince the truth of this assertion, and so to edify the reader, we now proceed to analyze and review our premises. 1st. "Present your bodies a living sacrifice, holy—to God." 2d. "Be not conformed to this world; but—transformed by the renewing of your mind." 3d. "Glorify God with your bodies, and with your spirits, which are God's." 4th. "Whether, therefore, you eat, or drink, or whatever you do, do all to the glory of God." 5th. "Whatever you do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." 6th. "Let the

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word of Christ dwell in you richly; with all wisdom teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." 7. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." 8th "Finally, brethren, whatever things are true, whatever things are venerable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, if any praise, think on these things." In this analysis, in order to abbreviate and simplify as much as possible, we have merely aimed at repeating the preceptive injunctions, omitting the annexed motives and reasons contained in the text, which we would still be understood to consider and feel in all their force.

We have here at least eight general comprehensive precepts, no two of which are precisely the same. Yet between severals of them there is an evident connective coincidence. The first and second of them present the whole man, body and mind, requiring the entire devotion of each to God, with the proper reasons for so doing—the former as a living, that is, a perpetual sacrifice to God; the latter by renovation—into a continual disconformity to the unregenerate world. Again, the third embodies them both. And the fourth and fifth covers the whole field of action, both as to matter and manner. The sixth and seventh prescribe the means by which these things are to be accomplished. And the eighth and last supplies the ellipsis, if any such there be.

Now for the practical application. If the first and second of these general precepts were duly observed, what a holy and temperate use would professors make of their souls and bodies. What a health-giving, labor-saving, soul-improving alteration would be produced in their food, raiment, furniture, and manners. And this would naturally dispose and lead them to the blissful obedience of the third, which calls us to the happiest employment under heaven; namely, to "glorify God with our bodies and spirits, which are his." And this again would lead to the dutiful obedience of the fourth and fifth; namely, to have but one and the same intention in every thing—that whether we ate or drank; or whatever we did in word or deed; it would all be done to the glory of God, in an acceptable manner; that is, "in the name of the Lord Jesus," with thanksgiving. Now to be thus actuated intentionally and practically according to the letter and spirit of those precepts, what a blissful change it would make upon the face of Christian society! And what a powerful tendency would it have to ameliorate the condition of the non-professing world! What a countless number of acts and practices—sayings and doings, that now pass without censure, would be abandoned with abhorrence! Yea, several of our admired and ingenious trades, and fine arts, would fall into disrepute; all these, at least, that merely cater for the gratification of "the lust of the flesh, the lust of the eyes, and the pride of life." What, then, would become of our luxurious cookeries, our distilleries, our drinking-houses, our grog-shops, our millineries; our balls, masquerades, and theatres; our gambling-houses, and their machinery, such as cards, dice, &c.—our cock-fights, horse-races, puppet-shows, fine paintings, sculpture, military tactics, and the whole machinery of death, &c. &c. &c. For could the persons engaged in those things do

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them with a good conscience, "in the name of the Lord Jesus," to the glory of God, praying for his blessing upon their labors, and returning him thanks for their success? Or can we, indeed, upon Christian principle, do all or any of these things which only serve to gratify the aforesaid lusts? And what are these but a mere specimen of the unnumbered evils, evidently prohibited in those comprehensive precepts?

But the sixth and seventh brings nearer home to the religious use of the mind and tongue: of the former, in treasuring up the Word of Christ; of the latter, in making the proper use of it, both for the edification and comfort of ourselves and others; for duty and privilege are but two names for the same thing; and "out of the abundance of the heart the mouth speaks." What a laborious, unprofitable, and even hurtful use of the mouth and mind, would the conscientious observance of these two precepts happily prevent? And, at the same time, what an incalculable amount, both of profit and pleasure, would a due attention to them yield to the enjoyment of Christian society, and to the conversion of unbelievers? What an amount of useless reading—of vain and hurtful conversation would be prevented? And what time and money saved for infinitely better purposes?—How would it diminish the number of the eight hundred millions of newspapers, and of the one hundred thousand periodicals,* which are annually poured forth from the American press, upon our fellow-citizens? And, last and best of all, how mightily would it contribute to the knowledge and enjoyment of God, which is the very essence of heaven itself?

But the eighth and last of those comprehensive precepts covers the whole ground,—embraces the whole compass of human thought, word, and action; and, of course, excludes the very possibility of an ellipsis in the sacred code. For if we thus reduce to practice, according to the dictation of the sacred volume, every thing that is true, honorable, or venerable, just, pure, lovely, of good report, virtuous, and commendable; we will not only do every thing that we ought to do; but we will also do nothing that we ought not to do, either towards God or man. Thus would we be complete under Him, in whom all fulness dwells. T. C.

[TO BE CONTINUED.]

THE PASSOVER AND THE LORD'S SUPPER.

I SUBMIT the following remarks upon the subject of the Passover and the Lord's Supper. The Lord said to his Apostles when he sent them on their mission to the nations, "Teach them [the disciples] to observe *all things* whatsoever I have commanded you." From which it is evident that those who take the *scriptures* for their guide in *all* matters of religious observance, should be very careful to ascertain the apostolic usage, and scrupulous to observe it. Yet I have observed among the churches, which profess to have taken the high ground of scriptural precept or precedent, to justify them in the administration

* True it is, that we circulate eight hundred millions of newspapers in a year, and more than a hundred thousand quarterly and monthly periodicals
American Eclectic, Vol 1., No. 1, p. 6.

of their affairs, a diversity which cannot abide the test of scripture. I contend that in all cases where we have a precept, enjoining the observance of any thing in a certain way, that thing, whatever it may be, cannot be rightfully done, or observed in any other way than that prescribed. And in the absence of precepts, where can be found an example or precedent, showing the manner in which any part of Christian worship was performed by the Apostles and first Christians, that example or precedent should be as carefully observed by us, as the pattern shown to Moses in the Mount was by him, in the construction of the tabernacle in the wilderness. The occasion, institution, and design of the Passover are clearly stated in the 12th chapter of Exodus. Here we learn that the paschal lamb was selected, prepared, and slain by divine direction;—that in connexion with the passover was to be observed the feast of unleavened bread. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." It is recorded as a *fact*, that the passover was eaten, with unleavened bread: and that the use of the unleavened bread which commenced with the passover, was to continue for the full period of seven days, throughout all the land of Israel. And it was considered by the Almighty himself a matter of much vital importance, that when he gave Moses directions for the establishment of the institution, he enjoined it under the penal sanction that every soul who shall desecrate the passover by eating leavened bread, shall be *cut* off from the house of Israel. The paschal lamb was typical of Christ. The Apostle Paul evidently viewed it in that relation when he wrote 1 Cor. v. 7. For even Christ our passover is slain (sacrificed) for us. A lamb is an approved emblem of innocence: and Isaiah speaking of Christ, says, "He is brought as a *lamb* to the slaughter." And the Apostle Peter, "Ye were redeemed with the precious blood of Christ, as of a *lamb* without blemish, and without spot." And John the Baptist, "Behold the *Lamb*, of God," &c. All the blood of all the lambs offered in sacrifice, from the days of Abel to those of Christ, pointed to the great antitype; but none so directly, perhaps, as that of the paschal lamb. For the same night in which he was betrayed to his enemies, Christ partook of the passover with his disciples, and said. "With desire I have desired to eat of this passover before I suffer." Here for the last time with his disciples, he commemorated the national deliverance of the Jews; and the disciples witnessed the consummation of that immense system of bloody institutions which adumbrated and prefigured that great, that glorious, divine, and mysterious personage, called the *Lamb* of God. On that solemn occasion our Lord took an *unleavened* cake, such as are spoken of, Ex. xii. 39, and said, "*This* is my body which is broken for you." By thanks and prayer he consecrates the cake, and ordains it to be the appointed and fit emblem of his body. Paul, correcting the abuses of this institution in the Corinthian church, says, 1 Cor. xi. 23. "For I have received

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of the Lord that which also I delivered unto you, that the Lord Jesus, the night in which he was betrayed, the night in which he ate the last passover with his disciples, took bread:" and if Paul delivered the institution to the Corinthians as it was observed the same night in which Jesus was betrayed, he delivered to them an *unleavened* loaf as the symbol of the body of Christ. But if this is not sufficient to settle the question, observe further what he says in the 5th chapter. Immediately after declaring that Christ our passover is slain for us, he adds, "Therefore, let us keep the feast." What feast? That, doubtless, which reminds us of the slaying of our passover. "Let us keep this feast, not with old leaven, neither with the leaven of malice and wickedness; but with the *unleavened* bread (the natural symbol) of sincerity and truth; and purge out the old leaven that ye may be a new lump, as ye are unleavened." Christ warned his disciples to "beware of the leaven of the Scribes and Pharisees, which is hypocrisy." Leaven, and that which is leavened, with the divine writers furnish suitable representations of hypocrisy, deceit, malice, wickedness, &c. And things leavened are almost universally, by Christ and his Apostles, as figures of speech, used in a bad sense. On one occasion Christ instituted a comparison of the gospel with leaven. But in that place the gospel in one respect only is compared with one attribute of leaven; that as leaven, when hid in a quantity of meal, being of a diffusive nature, will gradually affect the whole mass; so the truth of the gospel, by its own inherent power, works in the hearts of men. But men in sin are leavened, and the tendency of the gospel, by its diffusive quality, is to purge out the old leaven of wickedness, and render the man a new and *unleavened* man. With these facts before us, I do not see how Bible Christians can think of representing the body of Christ, who is holy, harmless, undefiled, and separate from sinners, with a large, huffy, light loaf. I think the same reasoning that would justify this, would justify sprinkling; yet in some of our churches we meet with this unseemly custom.

In the good hope yours, G. G.

KNOWLEDGE INDISPENSABLE TO RELIGION.

To the Editor of the Albion.

Sir—I most heartily thank you for the eloquent article, in your last, on the subject of the recent great Educational Meeting. I cannot sufficiently express to you how delighted I am with the true liberality of sentiment and the spirit of enlightened philosophy and philanthropy which characterize and pervade the whole of those admirable remarks. Would to God such sentiments and opinions were universally entertained by clergy and laity! In that case, we should not long have to deplore the debasing ignorance, with its concomitant evils, which still characterizes a large proportion of our population.

I shall now, with your permission, offer a few remarks on one or two points involved in the speech of the Rev. Hugh M'Neile. That reverend gentleman, amongst other crudities of the kind, broached anew the old doctrine, that knowledge is hostile to religion; and, by

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implication, he represented mental culture as inimical to human salvation. A more dangerous or damnable heresy never emanated from the great father of lies himself. It is insulting to God, and is an infamous libel on humanity. It may safely be predicated, that one of the principal causes of the comparatively limited triumphs of the gospel, in our own country, is to be found in the benighted and degraded mental condition of the bulk of its population. The mind itself is the great instrument designed by the Creator for accomplishing its own elevation and happiness. Christianity, as it is a system of divine truth, is based on argument and evidence, and, in that character, addresses itself to man as an intelligent being. It appeals to the human understanding, recognizing its right and competency to decide on the subject submitted to its consideration—"I speak as unto wise men: judge ye what I say." Hence it is manifest that the more cultivated the mind, and the more accustomed it be to the exercise of its faculties in the discriminating investigation of evidence, and close and consecutive reasoning, the better prepared, *cæteris paribus*, is it for the calm and dispassionate consideration of the claims of Christianity. But, further, gospel truth must be known and understood before it can be felt in its soul-recovering and purifying influences. To perceive and appreciate divine like other truth is the peculiar province of intellect; but intellect uncultured and undisciplined is incompetent for the due performance of this its appropriate and most important function. Hence one of the most deplorable of the many evils attendant on mental debasement is the incapacity which it superinduces for the appreciation and reception of religious truth. Knowledge of duty is a necessary antecedent to the conscientious performance of duty; but such knowledge cannot easily gain access to the stagnant minds of the great bulk of the uncultivated adult population. Right thinking is a necessary preliminary to correct conduct; but, as Locke well observes; "a man who has never elevated his thoughts above the narrow compass he has all his life been confined to, you will find him no more capable of reasoning than a perfect idiot." Yet it is manifestly necessary that a man must be brought to reflect on the purposes of existence, and on its various relations to external physical objects and the intelligent universe, and also to reason, and to reason correctly, on the consequences of his actions and the responsibilities of his position, ere he can be transformed into an enlightened and practical believer in the religion of Jesus. But those whose minds are strangers to thinking on all other subjects are not the most likely to be brought to think deeply and seriously on the subject of religion. That obtuseness of understanding, that confirmed inactivity of mind which can witness with a vacant stare and almost brutish stupidity the most splendid phenomena of nature, and the most marvellous exhibitions of divine power, wisdom, and benevolence, must, obviously, present serious obstacles to the conversion of those who, as regards their consciousness of intelligent existence, are, as it were, "dead before their death." In reality, the sublime and spiritual truths of our holy religion are far above the comprehension of stunted and shrivelled intellects—of minds conversant alone with the gross and substantial realities of every day life. In the words of the eloquent Foster, "The abstracted, contemplative, and elevated ideas of celestial happiness are far above their

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apprehension. * * * The modern Christian barbarians of England do not know what they mean by their phrase of 'going to heaven.' " Christianity, then, demands for its competent understanding, and the due appreciation of its life-giving principles, and the glorious prospects it holds out of a happy immortality, "minds trained to the exercise of their faculties and the possession of the elements of knowledge."

It follows, then, that secular knowledge, so far from being inimical to religion, is, in reality, its most powerful auxiliary. The direct tendency of mental culture is to prepare the mind for the reception of truth, and is, therefore, a most efficient agent in paving the way for the ultimate triumphs of Christianity. The mind, when its slumbering faculties have been awakened and developed by a generous culture, becomes, to some extent, alive to its own inherent wants and imperfections, whilst it becomes increasingly conscious of its vast capacities for improvement and enjoyment. It is dissatisfied with its present attainments. In its vivid conceptions of ideal excellence and happiness, contrasted with its present humiliating condition, it begins to

> "Look inward on itself
> In awful seriousness,"

and soon becomes painfully convinced of the utter inadequacy of all terrestrial objects to satiate its deep and various wants, or to fill up the measure of its boundless hopes and lofty aspirations. The mind becomes thus predisposed in favor of a religion which is "rich beyond compare" in its infinitely gracious provisions for the redemption of lost humanity, and which brings to light "life and immortality," and reveals to man the prospects of a never-ending progression in knowledge, virtue, and happiness. This view of the subject is corroborated by Finney, in his lectures on Revivals. He says, "The class of 'cultivated minds' are more easily converted than any other. They have so much better capacity to receive an argument, and are so much more in the habit of yielding to the force of reason, that as soon as the gospel gets a fair hold of their minds, it breaks them right down, and melts them at the feet of Christ." We are compelled, then, to come to the conclusion, that those religionists who discountenance intellectual pursuits, and depreciate the value of secular knowledge, unwittingly do the cause of religion most serious injury, inasmuch as they disdainfully repudiate those means and appliances which may powerfully aid them in their benevolent efforts "to excavate the people from the mass of heathenism in which they are so firmly embedded." But not only is intellectual enlightenment of essential service in preparing the popular mind for appreciating religious instruction, and profiting from the ministrations of the pulpit; but it is of imperative necessity in the case of those who, by divine grace, have been brought to a knowledge of "the truth as it is in Christ Jesus," for aid of intellect is not only indispensable to the acquisition of religious truth, but it must be under the guidance of enlightened intellect, well furnished with natural and divine knowledge, that they alone can intelligently pursue a line of conduct in harmony with the will of God. Intellect has been given to us to discover truth, and to guide us along the path which leads to peace and happiness: but if religionists neglect or con-

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temn mental culture, "they will be liable and inclined to receive their ideas of the highest subject in a disorderly, perverted, and debased form, mixed largely with other men's folly and their own." If they dispense with the aid of exercised and enlightened judgment, in the direction of their religious conduct, they will infallibly become the creatures of impulses and impressions, the mere puppets of passion and prejudice—

"A soul without reflection, like a pile
Without inhabitants, to ruin runs."

Religion, if separated from its legitimate adjuncts of cultivated understanding and secular knowledge, is very apt to degenerate into abject superstition, fanaticism, or enthusiasm. A bigoted zeal, in the absence of sober judgment, has ever inflicted on religion its deepest wound, and committed the most flagrant outrages on the rights of humanity. But I find I must bring these desultory observations to an abrupt conclusion. To me it appears that these and other considerations afford abundant encouragement to increased exertions on the part of the friends of popular enlightenment; and to the Christian philanthropist it is a consolation to know that, in furthering the extension of useful science and widely diffusing the blessings of a liberal secular education, he is not only most effectually promoting the amelioration of the present condition of man, and opening to the many new and elevating sources of enjoyment; but he is, at the same time, accelerating the coming of that glorious advent, "when the earth shall be full of the knowledge of the Lord, even as the waters cover the sea."

CYMRO.

Liverpool, 24th September, 1840.

THE CAMPAIGN IN MASON COUNTY, KENTUCKY, EARLY IN 1841.

CENTREVILLE, Bourbon county, Ky., March 17, 1841.

Dear brother Campbell—THROUGH the abundant goodness of the Lord I reached home on yesterday, safely, and in my usual health, after a long, early, and successful campaign in Mason county.

The most decisive and eventful battles for the Lord have been fought near the spot, where, in 1823, with the same glorious weapon we have been wielding, you vanquished a celebrated Paido-Raino, and cut away human traditions from around the sanctuary of God, until again unmasked the significant and blessed institution of Christ stood forth to the view of man in all its primitive loveliness, seen again in the light of Heaven's own Book.

On the 19th of February, in company with that untiring servant of God, brother J. T. Johnson, I reached May's Lick. It was the last day of a protracted meeting then and there being held by the Baptists. Messrs. Mason and Sayre were the preachers present. The last named was holding forth when we arrived. We instantly entered the house, and heard part of the discourse. It seemed to me a strange mixture of Calvinism, Arminianism, and some gospel—the first ingredient

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greatly preponderating. There is much allowance to be made for this speaker, as he told us he had only been preaching about one year, and "could not (he said) quote scripture." He is evidently much in the smoke, and should be cautious how he assails persons or societies from the pulpit.

Mr. Sayre again spoke to us at night. He came out decidedly in favor of an authoritative human creed, and claimed for the Baptists the honor of having one. He might prefer that I should call it an authoritative expression of their views of Bible doctrine. Well, it is all the same.

Mr. Mason arose, and after an animated and very interesting exhortation, denied that the Baptists, as a people, acknowledged such a creed, or that May's Lick church had one to his knowledge; and that if she had, he declared he would never subscribe it.

Mr. Sayre, much warmed, rejoined—That he was sent to labor in the bounds of the Bracken Association under the belief that the churches in that Association were governed by a creed; and that if they had none, he should preach for them no more. After some other remarks, he repeated that if they had no creed, "Then farewell, Bracken Association." After a short speech from Mr. D. Morris, an aged member of that church, in which he was understood to sustain Mr. Sayre in his view of that question, Mr. S. left an appointment for the Saturday week following, and the meeting was adjourned.

The large brick meeting-house at May's Lick, you are aware, is occupied alternately as a partnership house by the Baptist and Christian churches. Next morning, therefore, the house being yielded, we commenced our labors. The union of God's people on Bible ground, and the conversion of sinners by Bible means, were the great objects kept steadily in view, and for which we labored earnestly first, last, and midst. Up to the close of our meeting the next Saturday morning, when we met for baptizing, having in turn to yield the house, eighty-one had nobly volunteered to stand with us on the foundation of Apostles and Prophets—Jesus the chief corner stone. Some of the choicest spirits from the Baptist, Presbyterian, and Methodist societies, met us on the Bible by discarding party creeds and party *names*. The great majority of the volunteers, however, came from the world; and it was remarked by both saints and aliens, on one occasion when a large number were immersed, that a greater amount of moral and intellectual worth they had never seen at one time go down into the watery grave. Praised be the Lord! The last night of that meeting nineteen came forward, making twenty-nine for that day. The interest was evidently intense, and the people realized that the simple old-fashioned gospel is still the power of God unto salvation to every one that believeth. Brethren Ricketts and Callerman were with us, and the saints of the Most High stood with us nobly throughout the contest.

On Saturday, the 27th, we proceeded on to Washington, only eight miles distant. Here the cause seemed almost prostrate, the church weak, and prejudice very strong against us. For five days we labored hard twice each day publicly; also, from house to house. Two volunteered from the world, and four worthy members united from the

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Baptists. We thought we saw prejudice gradually giving way, and much interest being excited.

On Wednesday I left for home; brethren Johnson and Ricketts still remained, as I promised (the Lord willing) to return the next Saturday to May's Lick, bringing with me sister Johnson and my wife; our intention being there to recommence our labors. While at Washington we were most kindly heard and hospitably entertained by brother G. Mason (the Baptist teacher before mentioned) and his lady, who reside there. We had much free, affectionate, and most interesting conversation on the subject of Christian union, with them and the friends present. And whilst I most fervently pray that they, with all God's people, may speedily, visibly, and scripturally unite to effect an answer to the earnest petition of our blessed Saviour, (see John xvii. 20, 21,) whether they do or not, we shall ever cherish a grateful recollection of their kind treatment, and desire an opportunity to show our gratitude.

To my deep regret on reaching home and sending for sister Johnson, she was too unwell to accompany us The incessant rain on Saturday prevented my reaching May's Lick until on Sunday morning, the 7th instant. Brother Johnson was speaking when we entered the house. After the discourse a young man confessed the Lord. Being instantly advised of his wife's illness, brother Johnson left for home as soon as possible. To my astonishment I learned that a Mr. Leak, a Baptist preacher, had left an appointment for Wednesday night following, just in the midst of our intended operations. We labored on until that time with fine success: eight or nine rallied to the standard of Immanuel. We then gave way to hear Mr. Leak.

I would here remark, that I had determined to leave early on Thursday morning owing to the interruption, unless our Wednesday morning meeting succeeded well; but the brethren anticipated me, and made a last appointment for me on Thursday evening at 3 o'clock. I heard Mr. Leak most patiently. He informed us first of all that he was very much opposed to controversy, and afterwards preached a most controversial sermon. He then tried to prove the Holy Spirit to be Jehovah himself in person, and then battled a long time with some imaginary being who held "the Holy Spirit to be nothing but the natural power of God." This, to me, was a *brand* new idea. He preferred the phrase "entirely depraved," as *total* was not strong enough. I wanted to whisper in his ear that probably "teetotal depravity" would suit him still better. He informed us that man was natural, and the word spiritual; man could not understand God's word until spiritually enlightened by an operation of the Spirit. He said it was morally impossible for a sinner to obey God; that this prior operation was necessary to enable the sinner to repent, to pray, and obey; and asserted that a sinner could not have faith in Jesus until after repentance. He closed with a most animated exhortation to sinners to obey. An aged brother of his approached a very intelligent gentleman in the audience, and urged him to obedience; he told him he was waiting for the operation the preacher contended for.

In announcing his appointment he said he understood there would be preaching the next day at 3 o'clock, and that they would not use the house any more until Friday night. I arose and urged them to go

on with their meeting, as we would not interfere. He said they "would not preach in a house the same day with another denomination." I told them that we could both proceed; that I pledged myself to speak the truth in affection and kindness, and hoped they would not desist on our account, as our meeting was at 3 o'clock. They refused to preach again until Friday night, and so adjourned their meeting.

In our reply on Thursday evening, among many other unanswerable arguments, we gave him this:—All admit that the prior operation of the Spirit, so much preached about, is a *thing* of the Spirit, or a spiritual thing: now if Paul's *natural man* means any and every sinner now-a-days, as asserted; then, according to their own showing, no sinner can ever be saved. Thus—"The natural man receiveth not the things of the Spirit." This proves, say they, he cannot understand or believe the word of God. Now if the word is one of the things of the Spirit, the operation is another; and if the sinner can receive neither the word nor the operation, lost he must be inevitably. How much better to look among the uninspired Grecian philosophers at Corinth, once in heathenish darkness and without revealed light, now foolishly opposing that inspired Apostle through whom that light now shone, in order to see and understand Paul's natural man, (or uninspired man.) I asked publicly for one single text in which God had promised to send the Holy Spirit into a sinner's mind or heart to enable him to believe his Creator speaks the truth. Mr. Leak was present, but quoted not.

I then proved the Saviour had said *the world* [sinners] could not receive the Holy Spirit. See John xiv. 17. In the close four other persons came forward to stand with us—one from the Baptists, and three from the world. Next morning, having met for baptism, another young man confessed the Lord. We immersed the four, making in all who came forward ninety-five at May's Lick, and six at Washington, as well as remembered.

A messenger (brother Corwine) arrived on Thursday evening from Maysville, and urged a visit to that city. Being so near them we left those dear to us under the hospitable roof and in the kind care of our beloved brother L. A. Sandige and his excellent family, and set out for Maysville. We only labored from Friday night until Lord's day night, and left in the stage on Monday morning, the 15th instant. Four confessed the Lord during our stay; and much pained at the thought of leaving our fellow-laborer R. C. Ricketts to carry on the work alone, and to tear ourself away from friends so kind; having while in the county taken the hands of one hundred and five volunteers, we bade them adieu.

When I think of the devotion and untiring zeal of the brethren in Mason county, and particularly at May's Lick, I feel like naming them out; but there were so many tried and true, that I should scarcely know where to begin or end. If they be faithful to the end, as we have every confidence they will, their reward is heaven.

May the Lord smile on you, and direct your labors to a glorious result!

Yours in the hope of eternal life,

JNO. ALLEN GANO.

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XVII.

GENESIS XV.

Olympas. WHEN was it, James, that God said to Abraham, "Fear not, Abraham: I am thy shield and thy exceeding great reward"?

James. After those things which occurred in the battle at Dan, or when Abraham refused the spoils of victory offered him by the king of Sodom.

Olympas. It would seem then, William, that this magnanimous conduct of the venerable patriarch had the approbation of Heaven, and that the refusal of reward from king Bera invoked a greater reward from the King of heaven—"I am thy exceeding great reward."

William. I cannot see why the Lord should have here spoken of an exceeding great reward, unless in contrast with the reward offered by the king of Sodom; and, indeed, thus compared, it was exceeding far all earthly reward.

Olympas. Learn, then, from this illustrious example, my son, to disdain reward from ignoble hands for discharging the debts of friendship—for fulfilling the obligations which nature and religion have equally imposed on all the sons of God. Heaven approves this truly noble example of heroic benevolence, of generous and exalted sympathy for a suffering relative and brother. Never accept from human hands a remuneration for having relieved distress—for having discharged the mere debt of humanity and religion. Remember God said to the venerated father of all saints for such a noble deed, "I am thy shield and thy exceeding great reward. Tell me, Thomas Dilworth, why think you did the Lord precede the promised reward with the intimation of a *shield?*

Thomas. It would seem that Abraham needed more a *shield* than a *reward*, inasmuch as he had exasperated the surviving friends of the vanquished alliance of the confederated kings.

Olympas. True, most true; and in this we have an important lesson and a new incentive to the discharge of hazardous duties. Can you fathom the full meaning of this, Reuben?

Reuben. No, sir, if it indicate more than that the Lord will always defend them that do right.

Olympas. This includes all, it is true, that is intended; but it is too general, and strikes not the special point. Some good men have been intimidated from reproving sin and aiding injured innocence, fearful

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of the vindictive resentments of wicked men, to whom these words furnish a severe reproof and a strong persuasive to faithfulness to the claims of true religion and suffering humanity. Abraham jeopardized his life, his property, and the secure possession of the calm repose and serene contemplations of the greatly exposed position of the shepherd's peaceful life. He hazarded all this on the account of an injured brother, and the demands of an afflicted relative, through the promptings of the tender mercies of the saint. Therefore said the Lord, FEAR NOT: Abram, I am thy SHIELD. It was after, not before, the patriarch triumphed, the Lord promised this special care—this guarantee of property and life. Never then, my son, fear the consequences of duty: be first persuaded that it is your duty—that the God of nature and religion has so enjoined upon you. Any thing else in this connexion that excites your admiration, Reuben?

Reuben. Yes; I admire Abraham in every point, as his character developes to my mind. He knew the *mollia tempora fandi* of Virgil; or, as one of the sons of Grecian lore used to say, he knew the *kairon gnoothi* of Pittacus.

Olympas. Quote not these Pagan authors while we worship God, and meet in the family temple. It is as incongruous as to quote Byron and Shakspeare in the pulpit to set off the doctrine of Christ. You mean by these quotations that it is wise to know the proper time to speak, and to secure a moment favorable to a kind reception. Proceed, Reuben.

Reuben. Abraham at the moment of these new condescensions thought it suitable to ask, 'Lord, how long shall I live without the child of promise, and my Damascene steward be my heir?' But when the Lord assured him that he had not forgotten his promise, but renewing it with amplification, led him to expect from the aged Sarah an issue numerous as the stars, and countless as the sands, he instantly responded, "*I believe it, Lord.*" Therefore says Moses, and says Paul, this ready belief was counted to him for righteousness.

Olympas. Thomas, was it the belief in the promise of the seed of blessings, or the belief of the promise, "*So shall thy seed be*"—numerous as the stars, countless as the sands, that was accounted to him for justification?

Thomas. Paul says (Rom. iv.) that it was the belief of the promise, "*So shall thy seed be;*" for on this he comments, saying, "Being not weak in faith, he considered not his own body now dead, when about a hundred years old, nor yet the deadness of Sarah's womb, (about ninety years old,) he staggered not at the promise of God—(*so shall thy seed be*)—but was strong in faith, giving glory to God"—(his

power and faithfulness)—"being fully persuaded that what he had promised he was able to perform."—Therefore *it* (his belief in this promise) "was imputed to him for righteousness," or justification.

Olympas. Is this, Thomas, the same sort of faith now imputed to us for justification?

Thomas. Yes; for adds the Apostle, "It was not written for his sake that it was imputed to him, but for us also, to whom it—(similar faith in a similar promise)—shall be imputed;" provided we have the same belief or confidence in him who raised up Jesus from the dead womb of Sarah, and from the barren rock of the Arimathean's sepulchre the dead body of him who was delivered for our sins to the cross, and was raised from the dead for our justification.

Olympas. Well spoken, Thomas. It is even so. The same faith in the new promises exhibited by Abraham in the old promises will be reckoned to us for righteousness. I emphatically note this, because many will tell you that it was faith in the Messiah, and not in this promise, that was reckoned. No doubt the virtue is in the object of faith; but that is not the question here. The virtue in faith, which finds the virtue in the object of faith, is the sincere and heartfelt persuasion of the faithfulness and power of God.

Reuben. But Abraham seems to want a pledge of the inheritance of Canaan, if not of the fulfilment of the promise concerning the nations to be born of him. How are we to understand this?

Olympas. As yet there was no guarantee of the inheritance of Canaan. It had been mentioned, but not defined, nor covenanted.—Therefore he asks, "Whereby shall I know that I shall inherit it?" Assurance is naturally desired when the object proposed deeply interests the heart. The painfulness of doubt is ever in the ratio of the magnitude of the interests contemplated. Hence the desire of certainty in all the great concerns of life. The Lord has always kindly vouchsafed it—sometimes independent of, and without, the solicitations of man; at other times, in answer to their prayers. On this occasion Abraham asks, and God tenders a covenant, and all the sacred victims are appointed. You can tell me, James, what and how many were the clean beasts, or acceptable sacrifices, of the patriarchal and Jewish times.

James. They were five:—The cow kine, the goat, the sheep, the turtle dove, and the pigeon.

Olympas. How were they disposed of at this time, Eliza?

Eliza. The beasts were killed and divided in the midst, and laid each piece one against another on the altar, so that the parties covenanting could walk between them.

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Olympas. Can you, Eliza, name any place in the Bible that alludes particularly to this practice?

Eliza. Jeremiah xxxiv. 18. The Lord says, "I will give the men that have transgressed my covenant, who have not performed the words of the covenant which they had made before me when they cut the calf in twain and passed between the parts thereof. The princes of Judah," &c. "who passed between the parts thereof."

Olympas. Do you remember, Reuben, whether any Greek writer alludes to this custom?

Reuben. Homer, in the first book of the Illiad, says, "They cut the quarters, dividing them in two, and cover them with the fat," when preparing them for sealing a covenant or making a sacrifice.

Olympas. The Chaldeans, Greeks, and Romans borrowed this custom from the Patriarchs. They were wont to imprecate upon themselves destruction should they break the covenant thus confirmed over dead sacrifices. "That day," says Moses, "God made a covenant with Abraham," or gave him a pledge that from the Nile to the Euphrates his seed should possess the land then occupied by ten distinct idolatrous tribes. The Lord also prefigured to Abraham at the going down of the sun, through dark omens, and in a dream foretold the afflictions of his people during four hundred years' pilgrimage in a strange land. He also declared the decree of the reprobation and condemnation of their Egyptian masters, and their deliverance from a servile and cruel bondage. These, together with other items of personal importance to Abraham, were kindly intimated to him; and thus assured not only of all the great points concerning his seed, but also of such incidents in his own history as could be gratifying to him, the Lord withdrew from him and left him to his own reflections.

Thomas. As much depends upon a right perception of the faith of Abraham, it being a model faith, I desire to ask wherein specifically lay its chief excellence?

Olympas. Not, we have seen, in its object; not in any specific promise, such as, "In thy seed shall all nations be blessed," not even in the words, "*So shall thy seed be;*" for although according to Moses and Paul, this proposition was that so cordially and so firmly grasped by the faith of the patriarch, which secured to him an eternal honor, still the peculiar excellence of his faith was not in that promise, but in the firmness and strength with which he embraced it; being fully persuaded that what he had promised he both could and would perform.

Thomas. I can easily perceive that if the virtue of his faith consisted in the promise, or object of it, "*So shall thy seed be,*" we, not having such a promise tendered to us, never could have a similar faith; and,

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therefore, must necessarily be precluded from the honors and advantages of the heirs of the Abrahamic faith; yet I have understood you to teach that the salutary virtue of faith lay in its object, and not in the manner of believing it.

Olympas. True; and whenever the question arises about the *manner* of faith and the *object* of faith, we strongly affirm the conviction that as it is not the manner of eating, but the thing eaten, that supports life; so it is not the manner of believing, but the thing believed, that sanctifies and saves us; for a man may eat poison as he eats food, and die through eating; so may he believe a lie as he believes the truth, and die through his faith; for to believe a lie of Satan, or to disbelieve the truth of the Lord, as to eat poison, or to refuse to eat food, will equally end in death. But the faith that justifies and saves through the object believed, is a faith that doubts neither the power nor faithfulness of God, but acquiesces in the conviction that the Lord both can and will do what he has spoken. There is, then, no promise that can justify or save unless it be believed; and there is no belief that can justify and save unless there be both justification and salvation in the thing or promise believed. But now we are characterizing the belief of Abraham, and not the promise which he believed; and so far as his faith is a model faith, its excellence consists in its promptitude and strength. He immediately and firmly received the promise, acquiescing in the power and veracity of God to do what he said.

Thomas. If, then, we hold as certain the promise of forgiveness, adoption, the resurrection of the just, eternal life through Jesus Christ our Lord to those that are in him, are we not then possessed of the faith of Abraham, and constituted heirs of an eternal inheritance?

Olympas. Abraham believed the certainty of the promise with a special reference to himself: if, then, we believe the promise of forgiveness, adoption, &c. with a special reference to ourselves, we are walking in the steps of his faith in the promise, "So shall *thy* seed be."

Thomas. You make a difference, then, between the belief of a general and a special promise.

Olympas. No difference so far as simple *believing* is concerned; but a great practical redeeming and exhilarating difference between believing that *some persons are pardoned*, and that *I am pardoned.* Multitudes believe that Christ died for sinners, who do not believe that he died for them: I say, multitudes of sectaries believe that Christ died for *some* sinners, who do not believe that he died for them; and even of those who believe he died for all, and that all are pardoned who have received Christ, there are many who do not rely upon him and

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confide in him with an assurance that they are pardoned, adopted, and saved. To believe the promise made to us as Abraham believed the promise made to him, is all that we need, so far as faith goes, to constitute us Abraham's seed and heirs according to the promise made to us of the eternal inheritance. Few seem not to appreciate the great moral and sanctifying difference between believing Christ and believing in him. Demons believed Christ, but they did not confide in him as their Saviour. Still while believing a person, and believing in a person, are as cause and effect in some instances, and yet different states of mind, those who now intelligently and cordially believe what Christ says, will confide in him; provided only, they are conscious that they do the things that please him. But there are some other points in Abraham's faith and character that will come in our way as we advance in the biography of this great and honorable patriarch.

A. C.

CONVERTING INFLUENCE.

Brother Campbell,

The following letters have fallen into my hands; and although I cannot vouch for their authenticity, yet as they combine with natural descriptions, useful reflections; and treat of some important points in the simple and familiar style of the letter-writer, rather than the formal stiffness of the essayist, or the measured phraseology of the theologian, they may serve perhaps to relieve, if not to interest and instruct the reader:—

U.

Interior of Mexico—Plateau of Anahuac.

E.——— to *L.*———

From these fertile districts, where a perpetual Spring clothes the plains with undying verdure, and blends, with her own unfading flowers, the pleasant fruits of Summer, and the treasures of Autumn; accept, my dear L., assurances of my continued remembrance, and of the unabated warmth, upon my part, of that friendship which has been to me the happiest solace of life, and which will, I trust, like the region in which I am now a sojourner, never experience any winter. May mercy and peace be ever yours, and may the Lord multiply to you continually his precious favors!

How joyful I have been to hear from you of the rapid progress of the truth in the United States since I had the pleasure of seeing you! Alas how different, in a religious point of view, are the scenes around

me from those which you describe! What moral desolation overspreads this whole land upon which Nature has been so lavish of her bounties! Is it not strange that man should always form such a contrast with his circumstances—that he should be industrious, persevering, intelligent, religious, where, with few natural advantages, he suffers the rigors of a Siberian climate; and that we should find him the victim of indolence and misery, of ignorance and superstition, in the genial climate of the South, where every thing else is on a scale of grandeur and magnificence? Yet I can assure you, that, if, in the language of the poet, 'MAN *only* is vile

"Where Afric's sunny fountains
Roll down their golden sand,"

as well as upon the 'coral shores,' the 'ancient rivers,' and 'palmy plains' of Asia, where he is fanned by "spicy breezes," and furnished with the choicest gifts of nature, he is no less wretched and abject upon that portion of our own continent which stretches itself into some burning latitude where the productions of nature flourish in luxuriant beauty, and assume the most gigantic proportions.

You can, indeed, form no adequate conception of either the moral debasement of this population, or the fertility, richness, and singularly grand and romantic scenery of the country. The native of the United States is particularly struck with these two points in which this region differs so essentially from his own. The calm and beautiful, sometimes romantic, but rarely sublime scenery of the United States, sinks into tameness and almost dull insignificance, compared with the stupendous manifestations of creative power every where presented in this land of plains and mountains, lakes and volcanoes: but, on the other hand, the poorest and humblest denizen with you is possessed of more social and political privileges, and, for the most part, of more moral and religious elevation of character than the most lordly cacique or successful chieftain in this corrupt, unsettled, and tyrannical government.

Imagine to yourself a country where the climate, general aspect, and, consequently, the productions of the soil, depend entirely, not as with us upon latitude, but upon the degree of elevation above the sea; and where you can, by a journey of a few leagues, exchange the sultry heats of Summer for the refreshing breezes of Spring, and these again for the perpetual snows of Winter—where, in fact, these seasons are seated on three distinct thrones which they never quit, and which are constantly surrounded by the insignia of their power. Here a journey from the summit of the Cordillera to the level of the sea, or *vice versa*, produces the most remarkable effects upon the human constitution,

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and proves an important means of removing disease. Here the productions of every zone are found upon the various terraces which rise one above another, like the hanging gardens of Babylon, but upon a grander scale; so that while upon one of these the traveller finds himself surrounded with oaks, alders, and various plants of the United States, he perceives above the snow-clad summits of the Andes, and on the other hand discovers with astonishment, at his very feet, as it were, in the plains below, a luxuriant country, waving with the productions of the tropics—the palm-tree, the banana, and the sugar-cane.

This central plateau of Anahuac, to which I have just returned after having fulfilled my commission at the city of Mexico, enjoys a delicious climate. Here the genial temperature of Spring forever reigns, never varying more than eight or nine degrees. It is celebrated for its salubrity, and the abundance of the fruit-trees by which its villages are surrounded. The only natural disadvantage under which it labors, so far as I can discover, is that being about the same elevation as that at which the clouds float above the plains adjacent to the sea, it is often enveloped in dense fogs. Upon the rough and precipitous road from Vera Cruz, the traveller is struck at the appearance of this plateau, which seems to be an immense dike of porphyritic rocks, containing, as I am informed, vast deposits of gold and silver. These rocks assume occasionally the most extraordinary shapes, like ruined walls and bastions. Some masses ascend perpendicularly to a height of 1300 feet above the surrounding plain. Others rise to view in the horizon like old towers whose shattered bases have become narrower than their summits. Sometimes, again, they appear in the form of gigantic columns, supporting at their termination, ranges of mountains, like pillars at the portico of a stupendous building, and, being crowned with pine-trees and oaks, present an imposing sight.

But why should I attempt to describe to you that which language is inadequate to portray, the vastness and sublimity of these divine creations! How wonderful! how manifold are the works of God! In what wisdom has he made them all! Yet how few of them, comparatively, are known to man! What vast solitudes are unexplored! What treasures are unrevealed! How small a part does a man possess of even the small aggregate of human knowledge! How small a portion of even this does he devote to the glory of God!

Man, it seems to me, is alike ignorant of nature, religion, and himself; and for the same reason—a want of faith; a disposition to prefer sensible evidence to human testimony. Man learns almost nothing of nature from his own observation. The construction of a fly's wing will puzzle even a learned naturalist for a month. How much longer

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one who rejects all discoveries but his own! And who can learn religion from observation or sensible demonstration? No more can a man know himself by his own experience without the reception and belief of that revelation to man himself presented in the oracles of God, by which alone his profound ignorance of his origin, destiny, condition, relations, obligations and capacities can ever be enlightened.

So little faith have I in the faith of men, that I should not dare to publish the wonders I have seen and heard. Were I to relate even the accounts given me by certain travellers from the southern portion of the Cordillera, of immense cataracts leaping at a single bound from the cold to the burning region—the frigid and the torrid zone of these countries; of natural bridges spanning with a single arch inaccessible and dark abysses, in whose gloomy depths torrents are heard to roar, and numerous flocks of nocturnal birds create a melancholy sound; of vallies like the garden of Eden, guarded by immense volcanoes as by the flaming sword of the cherubims; of mountains of iron; of mines of emeralds, and beds of precious stones, I should certainly expect to lose all credit for veracity. I hope, nevertheless, my L——, one day to describe to you these wonderful works of God, and to admire with you in humble adoration his glorious attributes.

Meanwhile, shall I entertain you with an account of the magnificence of the city of Mexico? Shall I speak to you of the floating gardens that cover its lakes; of its beautiful buildings of porphyry and amygdaloid; its majestic palaces; its churches glittering with metallic riches; or of its cathedral surpassing in this respect all the churches of the world, having the balustrade around the great altar of massive silver, and its lamp, of the same metal, of so vast a size that three men go into it when it is to be cleaned. Shall I tell you of the beautiful fountains in the midst of the public square; of the city promenade, the charming *Alameda;* or of its shops absolutely overflowing with gold, silver, and jewels? Surely if I may defer to consider now in the natural beauties of this romantic country the workmanship of God, much more may I delay to a more convenient season a description of the works of man.

Let me rather, my dear L——, speak of the moral and religious condition of the people, a subject in which you feel so deeply interested, and of which indeed you requested me at parting to give you some information. You are aware that this country has been, ever since its discovery, the resort of adventurers from almost every nation. The first conquerors, the Spaniards, largely predominate amongst the mixed population which has been the result of this constant influx of foreigners, added to the various intermarriages of these with each

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other and with the natives. We have here in consequence almost all colors and all religions. Copper-colored natives, fair Europeans, Spaniards, Creoles, a few Negroes, and the castes which have originated from them—the Mestizoes, Mulattoes, Sambos, Quarterons, Quinterons, &c. compose the population. Here, as with us, the tint of the skin is made an important criterion of merit and distinction; and it establishes a certain equality among those who take pleasure in refining upon the prerogatives of race and origin. A white who rides barefooted fancies that he belongs to the nobility of the country, and when he enters into a dispute with one of the titled lords of the land it is no unusual thing to hear him exclaim to the nobleman, "Is it possible that you really thought yourself whiter than I am?" Hence it is that the various castes of mixed blood of every grade, as well as the colored races from which they are descended, are kept by the laws in a state of degradation and contempt. This in turn obliterates the landmarks of virtue, and opens the way to every species of crime.

Among the pure races, the indigenous natives who compose a considerable part of the population, seem to me entitled to peculiar commiseration. From the days of Montezuma their history is that of cruel oppression, and unmitigated suffering. Notwithstanding all they have endured they still retain much of their peculiar traits of character, in some of which I have felt much interested. Like the aborigines of our own country, they are from early infancy grave, melancholy, and taciturn, and with the same terrific suddenness pass from a state of calm repose to one of violent and uncontrollable passion. Every shade of softness is unknown to the energy of their character. They possess, however, a great degree of improveability, and show when cultivated a precise and logical understanding and a particular tendency to subtilize or sieze upon the minutest differences in objects that are to be compared with each other. They have preserved a particular taste for painting and for the art of carving in stone and wood. Many of them are employed by the Romish clergy in painting the images and carving the statues of saints. They have likewise retained the same taste for flowers which Cortez noticed in his time. In the great market of Mexico the native does not sell even fish, or pine-apples, or vegetables, or fermented liquor, without his shop being decked out with flowers, which are renewed every succeeding day. The Indian shop-keeper appears seated behind a perfect entrenchment of verdure, and every thing around him wears an air of the most refined elegance. This taste for the beautiful is certainly very singular in a people in whom one would suppose their ancient

Nor has their religious condition been much bettered by the introduction of Roman Catholicism among them. This superstition, as complicated as their own, has but given to them new symbols and ceremonies. The missionaries even favored those affinities and that admixture of ideas by means of which the Mexican mythology became merged in Romanism. The Holy Spirit, for instance, was identified with the sacred eagle of the Aztecs, and not only the persons in the Trinity, but the Virgin and the saints were thus received by them in exchange for their own divinities. The following incident, which was related to me, will serve to illustrate their religious sentiments. Some time since the English collector, Mr. Bullock, obtained leave from the clergy and authorities to disinter and take casts from the image of the sanguinary goddess *Teoyamiqui*. During the time it was exposed, the court of the University was crowded with people, most of whom expressed the most decided anger and contempt. Not so, however, the Indians. Not a smile escaped them, nor a word—all was silence and attention. In reply to a joke of one of the students, an old Indian remarked, 'It is true we have three very good Spanish gods, but we might still have been allowed to keep a few of those of our ancestors.' In the evening it was discovered that chaplets of flowers had been placed on the statue by the natives, who had stolen thither unseen for the purpose. This shows that the diligence of the clergy for three hundred years has not yet succeeded in banishing their ancient idolatry.

This is but an imperfect outline of the condition of this population. Indolent and wretched, they live but from day to day. Immorality, grossness of manners, and ignorance, serve but to increase the degradation which arises from tyranny and oppression. On the other hand, the elevated classes are distracted with social and political animosities. Proud, revengeful, and cruel, they are full of turbulence and anarchy, and the prey of every ambitious chieftain. Yet they possess much politeness of manners, with a great degree of frankness and generosity. In a religious point of view, however, they are the veriest slaves of priestcraft. The Bible is unread and almost unknown among them, while the vain and showy ceremonials of Popery are regarded with superstitious reverence. You can then easily conceive how deluded and depraved a population inhabits this beautiful country. It is this reflection which casts a shade over its most charming landscapes, and represses those emotions of delight which its magnificent scenery and rich productions would otherwise inspire. It is as though a beautiful female were transformed by magic into an inanimate statue while we were admiring her charms. Or we feel as though while we

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were contemplating with delight a splendid villa embosomed by the deep foliage of its shrubbery, and adorned with all the elegance of art, we were informed by our fellow-traveller, that this supposed residence of some distinguished personage, was in fact a Lunatic Asylum.

Allow me, my dear L——, in conclusion to inquire if you think our brethren in the United States sufficiently alive to the unhappy condition of the nations of the earth? Have they added to the love of the brotherhood the love of all men? Oh! that they would undertake the noble enterprize of sending the word of life to those who sit in darkness and the shadow of death. Oh! that their missionaries would visit every land to diffuse the knowledge of salvation. Certainly the Apostles and first converts to the faith were less addicted to circumscribe their labors. They went abroad—went every where, visited foreign nations, and diffused the leaven of the gospel through the whole of human society until all was leavened. Should not a similar course be pursued in the restoration of the gospel?

Farewell! E.

EXCURSIONS—*No. I.*

Just returned to my study (April 15) from a tour of some 2000 miles, and an absence of 75 days, having visited Cincinnati, Ohio—Louisville, Kentucky—New Albany and Jeffersonville, Indiana—Nashville and Franklin, Tennessee—and, on my return, meandering through Kentucky, discoursing publicly at Okia Delphia, Hopkinsville, Elkton, Russelville, Bowling Green, Dripping Spring, Glasgow, Bardstown, Bloomfield, Taylorville, Shelbyville, Lexington, Mount Vernon, Versailles, Millersburg, May's Lick, Washington, Maysville—in all some sixty times, I resume my pen—not to speak of the Christian hospitalities enjoyed from so many brethren, nor specially of those with whom I sojourned, or by whom I was helped forward on my journey in the absence of stages and other vehicles of transportation; but to note some facts, incidents, and events replete with instruction, correction, and admonition to those not yet perfected in faith, knowledge, and moral excellence.

The church in Cincinnati exceeds six hundred members, as I learned from Elder Crane, my kind host, and the amiable brother Challen, the Evangelist. The oversight of such a flock, dispersed through so large a city, grown up, too, by several large accessions in short periods of time, requires a very efficient eldership, greatly devoted to the advancement of the Messiah's honor, the usefulness and happiness of

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his people, and the salvation of the world. If a stranger were to judge of the ability and faithfulness of the eldership of this church from its apparent good order, and regular advancement in numbers, influence, and moral respectability, I am persuaded a very favorable estimate would be made. Still were the congregation to be divided into two, and one placed in another part of the city, and were they to have twice as many persons as busily employed in the Elder's office, there is every reason to think that as much good of every sort now accomplished by the six hundred meeting in one place, would be achieved by each of the three hundreds meeting in two places: in other words, twice as much good would be accomplished by two congregations as can, *in that city*, be achieved by the one church.

I would not say the same of the church in Louisville, now under the presidency of the erudite, diligent, and laborious brother Hall; nor of the church in Nashville, with all the moral worth of its bishops and deacons; and from my intimacies with some of them, especially with the much esteemed and beloved Elder Foster, with whom not only during my late sojournings under his hospitable roof, but on former occasions, I have formed a very agreeable and interesting acquaintance. The materials of which these two congregations are composed, though their numbers might justify it, together with the peculiar complexion of surrounding society, would not warrant the opinion that they would be more useful forming two congregations than as now constituted. While, then, I express an opinion that in some cities and communities it would be more expedient to have two or more congregations than one, I would not be understood as founding that opinion merely upon the number or general respectability of the members or officers that preside over them, but more especially on the peculiar cast and tone of the church and the community in which it is found. The three congregations now mentioned ought to wield a mighty influence in the respective cities to which they belong—Cincinnati, the Queen of the West—Louisville, the great commercial emporium of Kentucky—and Nashville, the literary, political, and commercial capital of the state of Tennessee. Without derogating from what the best of them has done to advance the cause of reformation, it may be justly assumed that a great deal more may be done than has yet been attempted by any of them. There may be a much more elevated tone and spirit of piety displayed—a greater attention to Biblical readings and recitations—a more ardent and unequivocal exhibition of fraternal feeling—more Christian enterprize in all the variety of doing good—and a great deal less conformity to this present evil world in all the details of social life, than is yet even contemplated by the most spiritually-minded of the present race of professors.

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This is truly a secular age. The political and commercial spirit seems to pervade all society. It enters the sanctuary of religion and carnalizes the very worship of God. It profanes the family altar, and seems to mingle its sordid counsels and ceaseless croakings with the most sanctified schemes of piety and benevolence. It inhibits the retirements of the closet, the moral culture of children, the proper sanctification of the Lord's day, and that preparation of heart essential to the profitable enjoyment of the ordinances of religion.

There is, then, no mystery, deep, dark, or impenetrable, mantling around the cold and formal public devotions and congregational piety of this generation. A failure in the closet produces a failure in the family, and bankruptcy in the congregation. He that prays not in his closet, will fail in his family and in the church; while he that habitually opens his heart in secret places in prayer to God, will be edifying around the domestic altar, and in the public assembly.

It is a true saying, 'True piety begins in the heart.' Faith, indeed, comes by hearing—by understanding the testimony of God. The truth believed is thus introduced into the heart. It is the incorruptible seed planted in the soil of the human affections. It germinates there under the warmth of Heaven's life-inspiring breath. But remains not there. It branches forth, it blooms, it fructifies, it adorns and enriches the character of its possessor with all the clusters of righteousness and holiness. But its first sallies are in the secret fervors and aspirations of the soul after the light of God's countenance, and the sincere milk of the word. Its cries are heard in the social meetings, whether of the family or the congregation; provided only, the convert is one of mature age and reason.

But our churches are filled with persons whose education is so wretchedly defective, (many of them having professed religion in the different parties and formed their habits under the cold, dark, and doubting systems of degenerated Protestantism,) that they cannot enter into the liberty and boldness of the Christian religion. They are too old, they think, to learn; and they are too proud to follow in the train of their former movements. Hence the difficulty in exhibiting in the churches the power of godliness.

There is another of equal magnitude. The young converts are not put immediately into the practice of their profession. They are permitted to follow the example of the seniors, most of whom in all churches are but theoretic reformers. They are taciturn in the private meetings, and know not how to pray even in the family circle. Now all reason, all theory, and all experience are in favor of leading a converted father the day of his rising to walk in a new life, into the prac-

tice of all manner of religious duties. That very evening he ought to summon his family into one room—tell the reasons of his change of life—relate his experience, though it be but that of a day—read the scriptures to his household—fall upon his knees—thank God for all that he has received and enjoyed; and if he can but express one petition for himself, his wife, his children, his domestics, his neighbors, the church, the world, let him do it. No matter how illiterate, how awkward, how uneducated. These defects will sit more gracefully upon him that evening than any other evening of his life. If he tarry only one week, more will be expected from him, and a beginning will be more difficult. That very day, as Jesus commanded one that he had just healed, let him go home and relate to his friends and family what great things the Lord has done for him. This is an invaluable prescription. I know it works admirably.

One Evangelist, of whom I have heard, makes it a point, if possible, to spend the first evening after baptism, with every head of a family that he baptizes. The new convert summonses his family, calls upon the preacher to pray for him and his house. The preacher always refuses; but says, 'I will now unite with you,' and so insists upon it as to make refusal unavoidable. This done, the way after is always easy. Let him that doubts its efficacy, try it.

At this moment I cannot expatiate on the things wanting in some of these churches to make them exceedingly more fruitful. I intend to follow it up; and will only add at this moment, that if only half the pains were taken to train the proselytes that are usually employed to bring them into the fold, we should have twice as many of them, and many times more honor, excellence, and happiness. A. C.

RELIGIOUS PERIODICALS.

Communications from two respectable sources on the abuses of the Periodical Religious Press, appeared in the last number, during my absence from home. The first of these, from brother Pomroy, I left for publication; the latter I never saw till in print. Its signers are, I believe, all of my acquaintance, and most of them of long standing—men of intelligence and moral excellence who enjoy my esteem and affection.

That the Press in the hands of reformers has been abused, it were a reproach upon oneself to deny; and, that a machine of such tremendous power for good or for evil—for weal or for woe—is not greatly liable to abuse, he is neither a saint nor a philosopher who should pre-

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sume to doubt. Still no one will say that its use ought to cease because of its abuse. But all will say that its abuse ought to cease every where, and especially amongst those who profess to be reformers and disciples of Christ.

What, then, are its abuses? This is a question of grave consideration? I could wish that these were all clearly pointed out and excommunicated from the pale of our endurance. Some of these are so evident that all readily perceive them, and with one consent reprobate them. Such are—

1st. All publications that assail the reputation of a brother, whether filling a public or a private station in society, especially a brother Editor, for the sake of raising one's own reputation at the expense of his. This all men regard as unchristian and wicked.

2d. All discussions of untaught questions, that gender strife rather than godly edifying—intended more for the sinister interests and honor of the individual than for the public good.

3d. The circulation of erroneous opinions and views of divine truth.

4th. The publication of any sentiment or incident of irreligious and immoral tendency.

5th. The exhibition of weak, crude, and silly conceptions, even of things in themselves good, excellent, and great.

6th. The unnecessary, monotonous, and perpetual recitation of the same things to the same readers; thus consuming time, money, and life itself in vain repetitions, which, if even true and good, could be learned as well from one or two copyings as from a thousand editions.

To go no farther, were every sentence excluded from the press condemned by these six specifications, how greatly reduced would be its volumes! how pure and chaste would be its pages! how wholesome its influence, and how pleasant its periodical visits compared with its past and present character!

That we have had an unnecessary number of publications I believe is universally acknowledged; but, like many other evils, this sometimes corrects itself. Brethren will not long pay such a tax, especially when the value received is not equal to the whole expenditure of time and money.

Another point suggested in the address now before me, is of much delicacy, and yet of immense, indeed, of vital importance to the prosperity of the cause. It is that of irresponsible and unlicensed presses. It is admitted that in the formation or creative process of society instrumentality and means are called for, which are neither lawful nor expedient when society is formed. Creation work is always extraordinary. When that, however, is completed, what we call the natural course begins.

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Now it is of the essence of every social compact that all its members live, move, and have their social existence according to the expressed will of that compact. At present the expressed will of our social compact is, that things proceed as they begun, so far as Editors are concerned; that is, that every one assumes the office upon his own vote, and shall continue so long as he can find payment for his labors. He has a right to open shop and sell his lucubrations to every purchaser so long as they choose to buy. Few continue very long in business after customers retire from their counters. But whenever the social compact shall in its wisdom decree that its editorial organs shall be elective in the way of states and territories, as bishops and deacons are in the several congregations, then, indeed, it will be competent to that same tribunal to say who, and only who, shall be patronized by it as its licensed organs. At present, then, it is competent to any voluntary association of individuals to take any measures to form public opinion and to guide its action as the signers of the aforesaid address have done.

The disadvantages of the present system are clearly and fully drawn out in the address; but I must differ in one or two points from the estimate formed of the comparative utility of preachers and periodicals. One good periodical, ably and piously conducted, and well patronized, is worth ten of the best Evangelists in the field. But I will not say that ten good periodicals are equal to one hundred Evangelists; nor, perhaps, that three are equal to thirty. But I will contend that one good one is equal to ten. It may, indeed, contain the best essays of ten correspondents every month. But that is not all. It may travel over more ground in one moon than one hundred Evangelists. I know this is more than true of the Harbinger. It is ever on the wing—on the sea, over the continent, and in most of the islands where our language is spoken. Again, it is heard in many places where no living preacher could gain a hearing. It has found its way into a hundred pulpits, whence its Editor would be debarred. Many have been converted by it that never could have been approached by the living voice of any preacher in the land. I speak advisedly when I avow my conviction that one good periodical, free from acrimony, partyism, rivalry, and ambition, is worth many Evangelists in the cause, the general cause of reformation.

Moreover, the reformation began by a periodical, a single monthly sheet, dedicated to the Lord and the twelve Apostles, committed to the wind and the waves, sowed the seed from the banks of the Ohio, over lakes, and seas, and oceans, to the banks of the Thames, the Tweed, and the Clyde. Some scattering seeds have gone to Asia,

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to Africa, to Mexico, and South America; and none but that Eye, to which nothing in the boundless future is unseen, can define the onward march of those ideas and impulses which have gone forth with so much power, and by such an humble instrumentality.

I agree, indeed, with these brethren that more is to be feared from our friends than from our enemies—from the pens on our side than from all the pens against us. I have felt so a thousand times within the last ten years. There have been clashings, and there would have been more, had not those who suffered the most said the least. But I know there are some spirits among us who will never assail a brother, or intentionally wound any person; and I think there is more than one who will never reply to any thing personal from a brother Editor. In this way injuries complained of, and injuries done, will not soon be repeated; and by a little forbearance on the part of the strong, the weak will soon cry themselves to sleep, and all will be just as quiet as the third watch of the night.

True, indeed, all our scribes might be heard once-a-week in one large sheet, and the proceeds of their labors might go to the education and support of Evangelists. Soon as our College will be in operation we may, perhaps, propose one large weekly sheet devoted to Religion, Literature, and the Chronicles Ecclesiastic and National of the Age; in which a score of writers and their periodicals might be merged, and the brethren and the world have a great deal more for two or three dollars per annum, than from a cohort of pamphlets and monthlies. All our scribes could then deliver themselves free from cost and risque; and if the brotherhood will risque all the expenses, they should have all the profits sacred to their own disposal.

Finally, though I have been scribbling for a quarter of a century, I have not more than about half written myself out; and as I have not exhausted this subject by several pages, I beg the indulgence of my brethren, and I will ask their forgiveness if I have in the candor of my remarks trod on the foot of a single brother, of all the sons of oil and lampblack, who are still seeking out of the blackest materials in nature to illumine and convert the world. May the Lord bless every brother who sincerely labors for the diffusion of light, either orally or with the pen, and make his efforts fruitful in glory to God and in peace and good will to man!

A. C.

METHODISM.

BARNWELL, *South Carolina*, January, 1841.

Dear brother Campbell—HEALTH, peace, and prosperity!——I trouble you with a small affair that has recently transpired in this region. A

Methodist preacher of this state was a few weeks since appointed to the editorial department of their paper in the South. Amongst his first selections was the following from a Presbyterian periodical of Boston, which would have been unworthy of notice in many other sections. But as it was thought that in this region it *might* mislead many uninformed persons, our brother Dr. Erwin of this district concluded to address the Editor a friendly note, requesting that he would present to his readers a few extracts from the printed works of our brethren, tending to correct the error into which the Editor had been led, and was like to lead others. From the paper which I forward you will doubtless perceive the "*even-handed justice*" of this age amongst those who call themselves "*Christian Advocates*"! Where is the golden rule? The ninth commandment—who keeps it? Truly did the Master say, "If they hear not Moses and the Prophets, neither will they hearken to Him who rises from the dead.

But I rejoice to say that I have not yet heard one of his people commend his course—many censure it. I remember the saying of a Prophet, that, it was the *leaders* of the people that cause them to err'!

As a fragment of the year 1840, and as proof of the *need* of a reformation, I request that you give the article from the Charlestown Mercury a place in your paper.

If the brethren of the West, who are nicknamed as below, are really guilty of the charges preferred, they do truly need a radical reformation. If they do not amend their ways, they will evidently show themselves worse than infidels; for it would appear that they have had *many such* admonitions!!

Some in old times thought Nehemiah and his friends a *great* curse to the land. The High Priest and Elders thought that the Lord Jesus was a curse, and determined that he should be accursed! But who has lived godly in Christ Jesus, and not been called a curse!!

Let us continue faithful in the Lord, and we shall receive the crown of eternal life—in hope of which I subscribe myself your brother in tribulation, EPHM. A. SMITH, of Danville, Ky.

From the Mercury.

Mr. Editor—As the enclosed article has been refused admission into the columns of the Southern *Christian* Advocate, thereby refusing to correct an error, which it was instrumental in circulating through the length and breadth of the land; I am under the necessity of seeking its correction through your paper, although it is not a "*religious*" paper. You are therefore requested to publish these remarks, together with the Editor's letter, and the communication which was originally sent to the Methodist paper for publication—and forward your account to this office.——Very respectfully, yours, &c. W. R. ERWIN.

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Charleston, S. C. December 8, 1840.

W. R. ERWIN, Esq.

Dear Sir—I should have no objection to publishing your article, as it is temperate and well written, but for the knowledge that it would lead to a protracted controversy on the general subject of your peculiar views. For this I cannot open the columns of the Advocate. The article of which you complain did not originate in the editorial columns of the Southern Advocate, nor was it communicated as original. It is going the rounds of the religious newspapers, and for its doctrines let the *Missionary Herald* be responsible.

I return your communication as you request, and subscribe myself, very respectfully, yours, M. W. WIGHTMAN.

From the Southern Christian Advocate.

"CAMPBELLISM."

Respected Sir—In the 23d number of the 4th volume of your paper, I find an article under the above caption, taken from the *Missionary Herald*, which reads as follows:—

"This is the *great* curse of the West—more destructive and more injurious to the cause of religion than infidelity itself. It has no creed or confession of faith of its own. It is like the pirate bark upon the seas, provided with the flag of every nation, ready to run up any one as occasion may require. Its religious requirements are simply to be *immersed*, and to give consent to the *historical facts* of he New Testament—'every thing else will follow—the Holy Ghost will be imparted —the man become a Christian!' "

As the above article *misrepresents* and *perverts* the doctrine of the Disciples, who were first called Christians at Antioch; and is designed to prejudice the community by hoisting a false "flag," rather than the true one; and as you have unintentionally, no doubt, (from want of more correct information,) contributed to this end by republishing it, I respectfully request as an act of justice, that you give this communication a place in your paper.

It is said in the above article that "Campbellism is the *great* curse of the West." It is true that the doctrine held by the Disciples of Christ, (who, with one voice, protest against being called "Campbellites,") is most *rapidly* advancing in the West: nor have the combined influence of all the sects been able to check it. It is equally true, that within the last three years it has made considerable progress in *this* state; and in fact is advancing steadily in nearly every state in the Union, as well as in Mexico, the Canadas, and in Europe; for the peaceful banner of the Prince Messiah has been raised in the land of our fathers, and is ably defended by the London "Christian Messenger."

Again, it is said that it has no creed or confession of faith of its own. This is far from being true. The scriptures of the Old and New Testaments are the avowed "creed and confession of faith" of the Disciples of Christ, to the exclusion of all uninspired, or human creeds or confessions of faith; for these are but the wisdom of man, and not the wisdom of God.

Again, it is said that "its religious requirements are simply to be *immersed* and give consent to the *historical facts* of the New Testa-

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ment—every thing else will follow—the Holy Ghost will be imparted —the man become a Christian!"

A perfecet refutation of this most *grievous* and *gross* misrepresentation of our views, will be found in the following work entitled "THE CHRISTIAN SYSTEM,"* by brother Alexander Campbell, which, if you read, will ever afterwards prevent your transferring a similar production into the columns of your paper.

The extracts read as follows:—

"There are three things to be considered in *baptism*. 1st. The action commanded to be done. 2d. The subject specified. 3d. The meaning or design of that action. Jesus commanded a certain *character* to be the subject of a certain *action*, for a certain specific purpose or *design*.

"THE SUBJECT OF BAPTISM.—*Characters*, not *persons*, as such, are the subjects of baptism. *Penitent believers*—not infants nor adults, not males nor females, not Jews nor Greeks, (as such;) but professors of *repentance* towards God, and *faith* in Jesus Christ, are the proper subjects of this ordinance. 'To as many as received him, to them he granted privilege of becoming the sons of God; to them that believed on his name, which were born, not of flesh, nor of blood, nor of the will of man, but of God.' 'He that believeth and is baptized, not he that is baptized and believeth, shall be saved.' 'Many of the Corinthians hearing, believed and were baptized. Not many of the Corinthians were baptized and then believed, and finally heard the gospel!' 'For without faith it is impossible to please God,' &c.

"THE MEANING OF BAPTISM.—'In those days came John the Baptist, preaching in the wilderness of Judea the baptism of repentance for the remission of sins.' 'And Jesus said that repentance and remission of sins should be preached in his name amongst all nations, beginning at Jerusalem.' Therefore, Peter said to the penitent Pentecostians, 'Repent and be baptized every one of you, in the name of the Lord Jesus, for the remission of sins.' Again, 'As many of you as have been baptized, or immersed into Christ, have put on Christ, have been immersed into his death—have risen with him.'

"Baptism is, then, designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ, who 'died for our sins, and rose again for our justification.' But it has no abstract efficacy. Without *previous faith* in the blood of Christ, and *deep* and *unfeigned repentance* before God, neither *immersion* in water nor any other action can secure to us the blessings of peace and pardon. It can merit nothing. Still, to the believing penitent it is ☞ the *means* of receiving a formal, distinct, and specific absolution, or release from guilt.† Therefore, none but those who have first believed the testimony of God and repented of their sins, and that have been intelligently immersed into his death, have the full and explicit testimony of God, assuring them of pardon. To such only as are truly penitent dare we say, 'Arise and be baptized, and

* "The Christian System," with other works of the Reformation, can be had at the Book-Store of Mr. Stoy, in Augusta, Georgia.

† Mr John Wesley, in his commept on the New Testament, page 350, says—"Baptism administered to real penitents, is both a *means* and a *seal* of pardon. Nor did God ordinarily in the primitive church bestow this [pardon] on any, unless through this *means*."

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wash away your sins, calling upon the name of the Lord.' To such only can we say with assurance, 'You are washed, you are justified, you are sanctified in the name of the Lord Jesus, and by the Spirit of God.'.

Your compliance, Mr. Editor, in publishing the above communication, will oblige yours, with sentiments of great respect,

WM. R. ERWIN.
Erwin, Barnwell District, S. C.

ATONEMENT—*No. VII.*

To. B. W. STONE.

Dear brother Stone—My absence from home on a laborious tour of two and a half months, has interrupted the consecutive order of my replies, and has placed you on my pages one month in advance of me. The advanced stage of the present number on my arrival at home leaves not sufficient room for a full reply to your Review of my 3d Letter, or your No. VII. While I regret the very immethodical manner in which this correspondence proceeds, and the consequent unintelligibility of much of the matter introduced, I am indeed glad to hear you so fully avow in your postscript to your No. VII. that you did not designedly leave out of the enumeration of the designs and uses of Christ's death, that of taking away sin. I sincerely thought you did so in not including it in your summary. But it seems you thought that in your previous essays it was fully stated. Whether or not may be disputed; but since you now admit that "*his blood cleanses, purifies, and sanctifies from sin,*" and that "*whatever was effected by his blood was designed,*" I gladly place it in your synopsis of the designs of his death. I do assure you again that I rejoice in this avowal, because of the conclusions which many were beginning to draw from the ambiguity thrown over the whole subject of the *scripturality* of your views on this grand and vital subject, by your omitting it in your enumeration of the designs of Christ's death.

But it will be asked, What, then, is this controversy about? What the points in discussion! Is this *design of Christ's blood* to cleanse from sin, essential to the remission of sin at all? It is essential in some cases only, or in all cases? I do not understand you. I have said, "*The sacrificial system was indispensable to any fallen man's approach to God.*" You oppose this. You say I have not proved it. Well, still you have one door of escape open. Perhaps you intend to say *you can* prove it, but I *have not* proved it. True, indeed, I did not allege the evidence you adduce in proof of that proposition. My proof is

quite of another sort. It is logically whatever proves the two following theses:—1st. *The death of Christ is the sacrificial system perfected in one sacrifice.* 2d. *That sacrifice is, was, and always will be, indispensable to any fallen man's approach to God.* The allusions to Abel, Enoch, Noah, &c. were not relied on as proofs of these theses.

If any one admit that it is or was necessary in one case, it is indispensable in every case. If God can honorably forgive one sin, and accept one sinner without sacrifice, he can do so in every case. I contend that the whole Bible teaches sacrifice, faith, and repentance as essential to forgiveness. God cannot forgive sin, any sin of any transgressor, without these. If it is proved that it is necessary in any one case, it is necessary in every case; for whatever justifies God in forgiving one sinner, will justify him in forgiving every other sinner. If it be true philosophy that because heat and moisture are essential to the germination of one grain of wheat, they are essential to the germination of every other grain of wheat in the universe; so if the blood of Christ be essential to the remission of one sin, it is necessary to the remission of every other sin. I am not now attempting, nor will I hereafter attempt the proof of any of these propositions, until an issue be formed on some of them. I am specially desirous to be understood on the vital question—the necessity of the blood of Christ to the remission of sins.

Whether in the way of reprisals, or jocosely, my venerable brother, in referring to my third proposition, has said, "I am glad my brother has at length conceded the point of difference between us; for you say, when a Jew had forfeited these, one of which is temporal life, the sacrificial law had no blessing in store for them." From what motive this is alleged I judge not; I only say, I have conceded nothing in this for which I ever contended—not even the shade of a thought. When a man has forfeited his life under any law, moral, ceremonial, or judicial, that law cannot give him life. But I do not say that a sacrificial system, in prophecy or in history, may not do that for him which that violated law could not do!

But the circumstances which introduced such *concessions* (!) give quite a different version to the matter. I am contending against a theory that required blood for the remission of minor offences, and dispensed with it in great offences. That is the naked point divested of all foliage. Brother Stone admits blood and sacrifice for simple errors, but will have the great offences—such as murder and adultery—forgiven without blood or sacrifice! If I mistake you, my dear sir, it is a venal sin—a simple error of the head—and I shall be thankful to have a definite proposition or issue from your pen on this subject.—Then you will comprehend my "candor in giving up an opinion"!

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As I note only the main points, or notice the chief misapprehensions, I hasten to the 6th proposition. I have asserted in one sentence that "*no repentance nor amendment of life, without shedding of blood, could obtain remission.*" This I re-affirm as my full conviction. My brother Stone supposes he has found a few exceptions; but so long as there was, beside the special sacrifices for special occasions, and the various trespass offerings under the law, one annual sacrifice, one great annual sin-offering, for "an EVERLASTING STATUTE to MAKE ATONEMENT for the children of Israel"—FOR ALL THEIR SINS, once-a-year, it is illogical and inconclusive to cite a hundred or a thousand sins forgiven when this atonement is not mentioned.

If I prove baptism in one or two instances to have been by authority preceded by faith and repentance, should a Paidobaptist bring up a hundred instances in which neither are noted, I say it is idle and inconclusive. That such has been established once, twice, or three times, is enough in all logic and good sense forever. So I say to my venerated father Stone: When I adduce two such broad and clear authorities as, "*Without shedding of blood there is no remission,*" and "*This shall be for an everlasting statute to you* [Jews] *to make an atonement for all your sins once-a-year*"—could you adduce a thousand instances of remission without any allusion to these, you have done nothing at all—nothing more than the ingenious and sophistical Paidobaptist, that tells of Lydia, Cornelius, and Stephanas, with their households, in opposition to a profession of faith and repentance as prior to immersion.

The most unguarded saying you have ever heard from brother Campbell is, that "NO SIN of ceremonial defilement, however trifling, could, without sacrifice, be forgiven;" but *you* have made it unguarded, not *I*, by a new version: you read it, *No ceremonial defilement*, &c. You make no difference between a sin of ceremonial defilement, and an accidental touch of a dead body! But this is not exactly trifling, though very near to it.

The radical difference (I begin to suspect) between our views on this point is sketched by yourself in an effort to neutralize my 7th proposition. You say, "Without the blood of the new institution the remission of the least sin could not be obtained, because none without that blood could be led to believe in Christ, to repent, or to be reconciled to God; and therefore none could be pardoned. Then you affirm, if I understand you, that *the blood of the new institution is nscessary to pardon—only so far as it is necessary to faith and repentance!!* This being true, "atonement for sins," "expiation of sins," "reconciliation for iniquity," "purification of sins," "redemption of transgressions,"

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"bearing our iniquities," "becoming a sin-offering for us," "a propitiatory to declare his justice that he might be just in justifying the ungodly," &c. &c. are all phrases without meaning.

To say that Christ died for our faith, is more consistent and intelligible than to say he died for our sins. He died for our repentance, is more rational than he suffered the just for the unjust. He bare our faith in his own body on the tree, is, therefore, the true version of he bore our sins in his own body, &c. Behold the Lamb of God that taketh away the infidelity of the world. The glorified saints then, indeed, should change their language, and sing, 'Thou has redeemed us to God by thy blood, giving faith, and hast washed us from our sins in the laver of faith obtained by thy blood,' &c. I will not, until I hear from you, farther expose the massacre which such an interpretation would necessarily make of a thousand passages of scripture. I trust you will prove that I have misunderstood you, and that this is not your meaning. The minor points of the present epistle will fall in my path in the sequel.

Sincerely and affectionately yours through *the blood*, not through *the faith* only, of the everlasting institution,

A. CAMPBELL.

UNION MEETING AT LEXINGTON.

I HAD the pleasure of being present at the *union meeting* at Lexington, Ky., which commenced the 2d day of April, and ended on Monday the 5th. It was well attended considering the season and the time for the circulation of the notice, at least by our brethren who labor in the word and teaching. There were present, Wm. Morton, John Morton, John T. Johnson, John Smith, John A. Gano, J. J. Moss, J Pool, James Shannon, William Brown, L. Pinkerton, P. S. Fall, A Raines, G. W. Elley, brother Moore, Martin Slaughter, R. Rice, Wm. Begg, brother Clark, A. Lamb, John Taffe, C. Kendrick, H. Foster, and T. Rowzee.

But few of the other denominations attended. Dr. James Fishback, of the Baptist society, was the only Baptist minister who took an active part in the discussions of the meeting. The two questions, "Is a union of Christians desirable?" and "Is the union of Christians practicable?" being satisfactorily discussed for some time, the following resolution, after a very full discussion, was unanimously carried by a large assembly, almost all in the house rising in favor of the resolution:—

"RESOLVED, *That the union of Christians can be scripturally effected by practically acknowledging such articles of belief, and such rules of piety and morality as are admitted by all Christian denominations.*"

We expected to have had an official report of the meeting before

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this date; but as the mails are exceedingly irregular, we know not what to expect. Several letters that I wrote for Bethany two and three weeks before my arrival at home, have been gradually coming to hand within the last few days. A more full account in our next.

A. C.

From the Signs of the Times.

THE "CHRISTIAN PUBLISHER."

HEAR! HEAR!!

THE "Christian Publisher," with other gospel prints, have fallen into an error in relation to the motives by which Mr. Miller is actuated. The last number of the Publisher has the following paragraph:—

"Mr. Miller, the Millennarian, who has made such a noise of late years, by the zeal and positiveness with which he has written upon the second coming of Christ, and by whose prophetic calculations the world terminates in '43, has taken the precaution to secure a copy-right of his work for a period of ten years longer than he teaches that the world is to stand!

"If Mr. Miller is so distrustful of his own calculations, how much confidence can his disciples repose in them? Unfortunately for the most of these theories, they amuse and astonish, while they furnish but a weak ground of action in practical life. However uncertain and doubtful these conjectures may be, one thing is certain, CHRIST WILL COME AGAIN.—'Be ye also ready.' 'Work while it is day, the night cometh when no man can work.' "

Now we wish to state for the information of the *Publisher*, and other papers that have fallen into a similar error, several *facts*. Mr. Miller never did publish his own lectures, or secure a copy-right to himself, or receive a compensation for his works that others have published.* There have been two editions of his lectures published, of 6000 each. The publishers have had the profits; not Mr. Miller. We got the copy-right, (to which the "Publisher" refers,) ourself, for *the publisher*, and got it in *Mr. Miller's name at the request of the publisher;* as he did not wish to invest money in the work, unless he could be *made sure of the sale.* Mr. Miller consented to have it taken out in his name; but has never seen the copy-right, had no benefit from it, and never expects to have. The publisher *gave him* a few copies of this work for himself and friends, which is all he ever received for all his labor bestowed upon it; while the publishers have made *their thousands.*

Will the friends of the "Publisher" and "Harbinger" state these facts in justice to Mr. Miller, whom they have greatly injured by their *mis*-statements† relative to him?

* In 1833 he published his views in a *pamphlet*, and circulated it *gratuitously.* This is the only work he ever published.

† Neither the Harbinger nor the Publisher has made any misstatement in the case.—They have only stated the fact just as it appears in print in Mr. Miller's book. If there be any misstatement, it was made by Mr. Miller himself in allowing his name to be improperly used. We are glad that the impropriety appears to have been an inadvertancy rather than any thing else, and that we have had the honor of eliciting an explanation of a very doubtful and mysterious incident. A. C.

It would be very easy to show that Mr. Miller has sacrificed much, very much, for the cause which he pleads, and that with him, the "reproach of Christ" is far better than all the *treasures of this world.*

As to what our friend says about Mr. M's theory we can assure him that he would talk differently about it, if he understood it better.

News from the Churches.

MOLLINGTON, CHESTER, *England*, February 9, 1841.

Most dear Sir—I have long had a wish to trouble you with a letter, although I would not willingly interfere with your more important labors of love at home. I have been in pretty constant communication with Mr. Munroe of New York, who has been so obliging as to obtain for me such things as I wished to have from your side the Atlantic. He also suggested the propriety of my addressing you; and I now beg to say, if it would not be asking too much, a letter a-year or so, from you, would be deemed a gratification by myself and friends.

When I first addressed you I think I stated that our number was about 30, scattered within about 12 miles. I have the pleasure to say we now form two churches, of about 40 each, and are increasing slowly, but, I trust, surely. The two last Lord's days we had four immersions, and expect some more In addition to our two 40's, there is at Wrexham, about 14 miles from me, a church of about 70, which has principally been won by the exertions of our brother Evan Jenkins. We have opened a place of meeting in the city of Chester, where we now have a warm-hearted brother, John Jones, with several others; so that there is a prospect of more good being done: and here allow me to say, I should be doing you injustice were I not to add that we are much indebted to your accurate and admirable writings for encouragement and instruction in our forward course. We therefore sincerely pray the Lord to spare, strengthen, and be with you.

I fear there is little chance of the pleasure of seeing you here. I think the time is arriving when a visit from you would probably have great effect. There is at present much excitement in this neighborhood, which has thus arisen:—A Mr. Brown, Independent Minister, of Wrexham, printed a sermon on baptism, in which he noticed our brethren in Brook street there. They (with a little help from myself) issued an address to the same parties You will not need to be informed that but few of this first publication were read by the sects, in consequence of a prejudice against us. Soon, however, a young Irish clergyman, Mr. Stone of the hot anti-popery or M'Neile school (lately came to a small church of the establishment near us wrote a small pamphlet as a "Letter to a Friend," signed G. L. S., in which he violently attacked our friends, Mr. Brown and dissenters in general. Our brethren, with my help, replied in an address to the same person, taking up—1st. the scurrilities;—2d. the assumptions;—and 3d. the cavils of G. L. S.; and this pamphlet, as you will imagine, was read by every body, and even induced many to read the former. After a pretty long pause Mr. Stone printed the address, &c which I enclose to you to show the warfare we are waging, and the manner of persons by whom we are attacked. May we beg from you a short review of it, to be printed, now that all are alive to the subjects under discussion? We never had, in my recollection, so favorable an opportunity of spreading the truths of the gospel, and we are therefore anxious not only to do the best *we* can in availing ourselves of it, but to obtain help from *you*, if we could ask it with any propriety: at the same time I will beg not to be understood as wishing to press this favor unless it should be both convenient and agreeable to you.*

You will be glad to learn that the 4th edition of your Testament is now out, so that the greatest help I know to the clear understanding of the Lord's will, is in many hands in this kingdom. Mr. Wallace has also published 'Schism—its Bane and Antidote," from your *Christianity Restored*, which has had pretty good circulation,

If you receive the Messenger you will see that exertions are making, and that the cause is spreading in the places within reach of Nottingham. Also, that in Scotland a good deal has been done I apprehend, however, that there are very many in England like-minded, and in Wales too; for one of my sisters met with persons at and near the town of Caernarven who walk in the steps of the early Christians. They had your Christian Baptist and some other works

We are threatened with a printed attack soon, showing that baptism in the Holy Spirit renders unnecessary baptism in water. From the quarter it is to come from, however,

* My Letters to Bishop Otey on Episcopalian Assumptions meet almost every point in said tract. These letters have as yet never been replied to by Bishops Otey or Onderdonk.—If opportunity at all permit, I may add to these a few remarks in the Harbinger; but you, my dear sir, are more than able to refute a folio of such puerile assumptions and assertions. A. C.

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we have little to fear. A Mr. Abraham Scott, of the New Convention Methodists, has printed a refutation, as he calls it, of your "Essay on Remission of Sins." I have read it, but it is too weak a production to require noticing, and is scarcely known in this neighborhood. You will, I am sure, be glad that *any* notice is taken of your writings; and I have little doubt that they will gradually become known and have their effect.

The Testament translating into Welsh is in a forward state, but is not yet out. The Essay on Remission, in Welsh, is in circulation.

I write in some haste, for the post, as I hear the President sails from Liverpool to-morrow afternoon. I am thankful that my broken limb is now so far recovered as to allow of my proceeding with business.

May He who gave himself a ransom keep you always, and give you opportunities of endeavoring to spread the knowledge of Him! He is faithful who has promised. With the best wishes of Mrs. Davies, my father, brother, and all friends here, I remain, dear sir, yours in unity of spirit,

JOHN DAVIES.

CICERO, *New York*, April 1, 1841.

Brother Comings—The meeting which I mentioned to you in my last, as being in progress in this place, has resulted most gloriously for the truth. Fifty-six have been immersed, and several joined from the sects. The laborers were brethren M. S. Clapp, from Ohio, and J. I Lowell, who now resides in Pompey. Considering the thinness of our population and the violent opposition we have to encounter, I think the result of this meeting will fully equal any ever held in the United States. The converts appear exceedingly well. Among them we number some of our most respectable and intelligent citizens.

H. JOSLYN.

BALTIMORE, *Maryland*, March 25, 1841.

Dear brother Campbell—Brother Elley has given you some account of his labors among us for two weeks in February. Brother Henry T. Anderson has been with us since then, and his preaching has been attended with like good success. We continued our meetings for some two weeks, preaching five or six times each week. On the second Lord's day after his commencement we received 21 persons into the congregation, 17 by immersion, and 4 who had been previously immersed. We had the further pleasure of the company and assistance of brother Thomas Taylor of Philadelphia. The Reformation has cause to rejoice in the addition of this truly amiable and devoted man. He is highly educated, and his mind richly stored with every kind of information for general and most extensive usefulness. Could he only find it to his interest to remain in the cities on the sea-board, the cause would soon assume a different aspect under his able and most influential teaching and preaching. Oh! that many such laborers may be raised up for the work of the Lord!

Our good and venerable old brother Ferguson has been with us in the capacity of an Evangelist for the last six months, but has now returned home to Virginia. Few men, indeed, are to be found whose lives have been so entirely devoted to the Lord as has this most excellent individual. He is truly *full* of the spirit of wisdom and understanding.

By the blessing of our heavenly Father our numbers have increased far beyond our most sanguine expectations, and the cause is decidedly in a better condition than it ever has been in Baltimore before. The church began a few months since with about thirty members. We now number 115. In that time nearly 40 have been added by immersion, and nearly all, if not quite, all of those who had stumbled and gone out of the way through our difficulties, have returned; so that we have lost none, we may say, or very few compared with what we have reason to fear would have been entirely destroyed.

GEORGE AUSTEN.

My absence so long from home has occasioned the postponement of many communications, especially those on the progress of the gospel. I had the pleasure of passing through a portion of the field recently cultivated by brethren Johnson, Gano, and Ricketts, in Mason county, in which about a hundred were recently immersed. These brethren were greatly engaged in the work of the Lord, and their abundant labors are crowned with abundant success.

A. C.

OBITUARY.

On the 11th of April, in her 35th year, fell asleep in the Lord, sister MARY BERRY, of Belmont county, Ohio. An excellent sister—she lived and rejoiced in hope of a glorious immortality, and died as she had lived.

Also, on the 9th ultimo, in the same blessed hope and joyful anticipation, departed hence our brother WINFIELD of Philadelphia, in his 63d year. He only who lives the Christian's life, can die the Christian's death.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. V. BETHANY, VA. *JUNE*, 1841. No. VI.

DECLINE OF PARTYISM.

Brother Campbell,

IT seems to me that there cannot be a more agreeable subject of contemplation to the benevolent mind, than the rapid decline of party-spirit in the age in which we live. How gratifying it is to perceive in the stead of an influence so pernicious, the prevalence of peace on earth and good will among men! It seems as though the iron age of bigotry, intolerance, and brute force, were about to yield to the golden one of truth, liberality, and reason; and that we were soon to enter upon the years anticipated by the wishes of the philanthropist, and foretold in language and figures, more or less distinct, in the prophetic records and traditions of almost every nation:—that happy period when the gods who have heretofore delighted in human victims, shall give place to a peaceful divinity, the protectress of harvests, who will accept the more pure and simple offering of fruits and flowers.

How rapidly have these milder influences diffused themselves throughout society! How short an interval has there been since a passion for war, a 'reign of terror,' visited almost every land, like the contagious influence of a pestilence! Within the recollection of those who are even yet young, the world has been almost completely new-modelled. A new spirit appears to pervade society. In the political world, a love of quietude has succeeded to restless ambition. A desire for the peaceful acquisition and enjoyment of wealth, has supplanted the ardor for military glory and the spoils of war. Among nations, alliances have taken the place of rivalries; negociations and references have superseded the sword; and the kings of the earth offer themselves as mediators to allay national discords, instead of sending, as formerly, secret embassies to foment them. How great indeed the change, when Napoleon, if he be not twice dead, has at least been twice buried; and when in the room of warlike ministers and rulers,

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the liberal-minded Brougham can have influence in the affairs of England, and the amiable Guizot is called to preside in the councils of France!

In religious society a change no less remarkable has taken place. The gloomy dungeons and cruel torments of the Inquisition, as well as the persecuting rage of sectarism, have yielded at length to the growing power of liberal principles and the unbounded forbearance of a popular "charity." Toleration in its widest extent has taken the place of a malignant and unrelenting oppression. Co-operation meetings for conversions abroad; union meetings for proselytism at home, are held by parties formerly discordant; and efforts are made to consolidate all denominations into one, upon the basis of unlimited endurance, which, however broad and undefined, is, in these respects, but an emblem of the spirit by which it has been adopted. Thus it is that orthodoxy of feeling has triumphed over orthodoxy of faith, and a universal charity has come to be the very test of piety.

True, indeed, there may be found here and there individuals and even communities who form exceptions to the general rule. There are always those who remain in the rear of every great or rapid movement; and certain classes who are ever the last to change either for the better or the worse. Your late opponent, Mr. Landis, of calumniating memory, is not a bad illustration of the former; nor, if he represent their spirit aright, is his party an unfair example of the latter. I think, however, that he has not discerned the spirit of his own party; and I am sure he has wholly mistaken the spirit of the age, if he supposes that his labored misrepresentations; his ill-natured criticisms; his manifest desire to put the worst construction upon your language; his solicitude to make upon his readers the worst impressions of your views and efforts; and his obvious design to widen rather than to close the broken ranks of the Protestant forces; to stir up strife, rather than to allay it; to judge and condemn with the sanctimoniousness of a Pharisee, rather than to examine and discuss with the candor and liberality of a Christian, will tend to give him any desirable popularity among his own people, or render him acceptable to the community at large.

Meanwhile, however, the great work in which you have been so long engaged, is progressing, and will continue to advance in defiance of all opposition. And I cannot but congratulate you that the intelligent public are daily becoming more and more disabused of the prejudices which have been created against you. Themselves, newly inspired by the liberal principles which are so rapidly diffusing themselves throughout society, they are surprized to find that you were,

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more than twenty years since, a pioneer of the road to peace and Christian union, and that, while you have signally sustained our common Christianity against both the Infidel and the Romanist, you have, on the other hand, ever labored to suppress the mutiny in the camp, and induce all to marshal themselves under the banner of the great Captain of Salvation. They begin to discover also the wisdom and entire fitness of the plan of union upon which you have insisted from the first—to wit, to take the Bible as the only rule of faith and morals, to unite upon those facts and principles which are commonly received by all parties, and to obtain deliverance from a set of quarrelsome opinions by setting them at liberty.

But the Bible is too large and wide a basis for men of little minds. These are they who seek to perpetuate that partyism which is so well suited to the calibre of both their intellect and morals. Incapable of comprehending the liberal purpose of an expanded mind; or else foreseeing from its accomplishment the downfall of their own petty popularity, and the loss of emolument, they set themselves in array against every attempt at improvement and reformation. Or, there are those again of higher abilities and attainments, who, not being destitute of either ambition or envy, so often unhappily allied, cannot bear the idea of being outshone; and will therefore withstand the introduction of new measures, simply because they did not originate with them.—They very prudently prefer the continuance of the old systems and the darkness of past ages, being aware that their tapers which shine so conspicuously amidst the gloom, would cease to be even visible if brought into the light of day. All these resort alike to the means commonly employed on such occasions—the bugbears of orthodoxy. 'A heretic!' cries one. 'A grand heresiarch!' exclaims another of more Grecian taste. 'A Unitarian!' avouches the believer in Saint Athanasius. 'A Trinitarian!' declares the votary of Arius. 'A disorganizer!' is the cry of him who loves a church establishment. 'A builder up of a new party!' is the pious ejaculation of the ambitious sectary and pseudo-unionist who fears a rival claim for power and place. It is happy for you, my dear sir, that, in your case, such conflicting and opposite designations, like substances possessed of chymical affinity, have, after an immoderate effervescence, had only the effect to neutralize one another.

There is yet another class who are unwilling to adopt the Bible alone as the basis of union,—the pious and intelligent, but irresolute believers. These are too conscientious to oppose what they believe to be true, but they are afraid to trust their frail bark, now securely riding at anchor in the accustomed harbor, to the swelling waters of

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so wide an ocean. Not even a Columbus could persuade them to unfurl their sails, or venture out to sea, by all the charms and blessings of a world. They excuse their timidity, nevertheless, by saying: 'We doubt the faithfulness of some with whom we should have to be associated. We fear that some of them leave out fundamental articles of the Christian faith. And how can we, upon such broad and general principles, secure ourselves against pernicious heresies?' They most erroneously imagine that a human creed can save them from hypocrites or errorists either doctrinal or moral, and that the scriptures of inspiration are less profitable for "instruction in righteousness," for "reproof," and salutary "correction."

Others, too, who have even by profession chosen the broad ocean of divine revelation as their proper place, have, from the same timidity, failed to carry out their declarations. They would rather beat about the estuary into which they were first launched, and keep carefully in view the well-known shores and land-marks. Your friend William Jones, it is true, charmed at first with your more adventurous course, and forgetting for a time the caution for which his countrymen are celebrated, did actually follow in your wake until he had got nearly out of sight of land; but his courage suddenly failed, and it was curious to see with what celerity he hastened back to port.—Strange that some excellent and intelligent men should have so little confidence in the heavenly chart and compass that they dare not trust themselves to their guidance!

Such men are behind the age, and very deficient in a knowledge of the genius of the Christian Institution. How much more noble than this, the spirit of Christianity, which knows no distrust; and which is not afraid either of the Bible, or of those who have taken it as a guide! How much more accordant with Christian character, to bear with the weak; to instruct the ignorant and erring, and to cover with the mantle of Christian love the deficiencies of all! The spirit of Christ is a spirit of universal benevolence and love, and not one of the various parties of Christendom has been able, by all the barriers they have erected, to retain it exclusively within their own precincts. It was a want of confidence, a loss of Christian love, which first originated creeds. The different detachments of the Christian army would never have thought of thus fortifying themselves against each other, unless they had first begun to fear each other. Nor can a return to peace and harmony be expected until all these memorials of their belligerent state shall have been demolished. Creeds can never make sincere and devoted Christians. They may compel an assent to doctrines and principles seldom or never understood or believed, just as

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the guarded entrenchments will retain per force many who would otherwise desert; but nothing save a free and untrammelled, a calm and patient investigation of the scriptures will produce true and rational conviction—will make true and loyal soldiers of Jesus Christ.

It is one of the most cheering signs of the times, that men begin to see the utter inutility and incompetency of creeds to answer the purposes of even their authors, much less of the author of the Christian religion. They are the very life and soul of partyism, and are wholly unsuited to the age. They serve only to distract and disunite the Christian community. On the contrary, the adoption of the Bible as the rule of life; a cordial and intelligent union upon those undisputed facts and principles already believed by all the pious of almost every denomination; and a just liberty of inquiry and discussion, are precisely in harmony with that liberal spirit which now pervades society. And the short experience already had of the effects of this course, confirms its wisdom and advantage. While the sects have within these few years been dividing upon their creeds, this plan has been uniting men of every creed in a common and a divine faith. It has joined together in Christian union not only individuals formerly of the most adverse sentiments, sceptical, infidel, and sectarian, but whole churches also. Nay, it has accomplished that which is the greatest novelty in Christendom—the union of three distinct religious communities! We have reason then to thank God and take courage. Truth will triumph! Jesus will reign! The powers of darkness will be dethroned! Peace and love, union and joy shall prevail on earth! "Love is of God." "He who loveth is born of God." Happy is he, who, animated by this holy principle, labors to promote the cause of liberty and humanity—of union, religion, and human happiness.

R. R.

MODERN PROSELYTISM—*No. I.*

RELIGIOUS EXCITEMENT.

In no age, in no country, have systems of proselytism, religious and political, been cultivated with more assiduity, practised with more freedom, and crowned with greater success, than in America. In ingenuity of contrivance, in facility of execution, as in boldness of enterprize and in perseverance of effort, the American family are clearly in advance of every other family in the civilized world. Hence their pre-eminence in producing religious excitements, and their success in alluring such untaught multitudes into the profession of parti-

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zan piety, with all its new forms and customs of human invention. When I say 'such untaught multitudes,' I do not mean that there are neither units nor tens of more or less humble and intelligent persons imbued with the spirit of true piety among the thousands that swell the periodical lists of sectarian triumphs. But that such are neither a majority nor a respectable minority of the aggregate fruits of the unsanctified combination of flesh and spirit, of reason and passion, of Christian facts and Pagan fables, of divine arguments and human theories, of real events and fictitious anecdotes, of gospel simplicity and worldly policy, that constitute the converting machinery of the American revivalist now in the field of sectarian adventure, needs no other proof or demonstration than the faithful history of the legitimate operations of the system. The untold multitudes of excluded backsliders and irreclaimable apostates, without the church, and of cold and formal professors evidently destitute of spiritual perception, taste, and enjoyment, within the church, too plainly evince that the scheme is not of Heaven, but of men.

All true religion is founded on the true knowledge of the only true God and of our Lord and Saviour Jesus Christ. This, and this only, is the rational and divine basis of all Christian faith, feeling, and effort. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they are ignorant? and how shall they become intelligent without a teacher? and how shall they teach them who will not listen to their instructions?! If, as Paul teaches, men cannot believe in one of whom they have not heard, nor hear without a preacher; neither can they know what they are not taught, nor learn without the means of knowledge. And where are the means of knowledge to be found in the most celebrated schemes of revivalism and amongst the most successful operators in those schemes? Is there knowledge, faith, or repentance in a mourning bench, an anxious board, a sheaf of straw, or an altar of wood? Is there light, or love, or piety in noise, and tumult, and shouting? But are there not means of conversion and proselytism other than these now in fashion amongst the most successful revivalists? Do they not often remove the vails from the faces, and the bonnets from the heads of ladies while walking through the aisles and searching the pews for the facile victims of their devotions? Do they not also peep into the eyes and whisper into the ears of the softer sex, and interrogate them about "*getting religion*"? Do they not often seize the arm and press the hand of such pliant ladies and gentlemen as permit such freedoms? And do they not use many prayers, sing many songs, and hold many meetings for the illumination of those who desire to be converted?

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All this and much more may be conceded, and yet the theory and the practice are without warrant, or favor, or support from the oracles of reason, of law, or of gospel. Such systems and such operations never had the approbation of Patriarch, Prophet, or Apostle—of lawgiver, saint, or martyr, in all the Sacred Records, from Moses down to the last of the Apostles and Evangelists of Jesus Christ.

But we shall be told that there is much preaching in the midst of all this, many exhortations, and some Bible readings too. True; if the reading of a line, a verse, or a text of sacred scripture be Bible reading—if the relation of the speaker's private opinions, and if the rehearsal of amusing fictions called anecdotes, by way of illustration and proof, be preaching; then, indeed, we have much preaching; and if appeals to human passions and feelings, to the various native impulses of human action, be exhortation; then have we much exhortation too. But if the statement, illustration, and evidence of gospel facts and motives, be preaching—if "opening the scripture and alleging"—if "testifying and exhorting," be gospel preaching; then, indeed, the modern revivalist is neither a preacher nor a teacher "in faith and verity" according to the Holy Twelve. He is neither a fixed star, a planet, or even a comet in the evangelical firmament. He is a *novus homo*, a new official, unknown to any age or dispensation of religion, save that of sectarianism.

I am very far from reprobating proselyting zeal or religious feeling and excitement: so far from it, we regret the want of a zeal and an effort adequate to the grandeur of the Christian cause and the conversion of the world. We are sorry to witness a state of feeling and a degree of excitement so far below the claims of that all-engrossing and transcendant scheme of God's philanthropy. We, indeed, repudiate the partizan zeal and proselyting spirit of contending revivalists, agonizing in their respective efforts to build up their rival parties upon the ruins of each other. We still more deeply deplore the false and deceitful bonds of union and new centres of attraction around which the affections and fraternal sympathies of their respective proselytes are made to revolve. *Christ crucified* is not the bond of union. Their own little digests of opinions, their own ingenious devices, abstractions, and forms of worship and government, are substituted for—or, what is practically the same thing—appended to, the Book of the New Covenant on which Christ's kingdom is founded. The proper objects of faith, and hope, and love are lost sight of, and in their stead are found various opinions, speculations, theories, ordinances, modes, ceremonies, and forms, which never reach the heart nor reform the lives of men.

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There is a zeal according to knowledge, and a zeal not according to knowledge. There is a proselyting spirit that would compass earth and sea to increase a party, as worldly, fleshly and repellant as that of rival nations and political castes, as much opposed to the honor of God, the glory of Christ, and the salvation of the world, as the most aspiring monopolists and antagonistic demagogues are to the peace, prosperity, and happiness of society. Recent events and developements have made it my duty to invite the attention of my readers to a new examination and consideration of this very important and interesting subject.

A. C.

ATONEMENT—*No. VIII.*

LETTER III.

REVIEW OF BROTHER CAMPBELL'S THIRD LETTER—CONTINUED.

Dear brother Campbell,

HITHERTO our discussion has proceeded in the mild spirit of the gospel; nor do I fear that we shall depart from it, if truth be our object. If nothing more be effected by this discussion, I hope we shall convince the world of what has been deemed impracticable, if not impossible, that Christians can love one another, and dwell together in unity, and yet differ in sentiment. I hope also that we shall give an example of that moderation and forbearance which the scriptures teach, yet so uncommon among its professors in the present cavilling age. One thing is certain, that the Bible student will be more diligently engaged to understand the important things concerning which we write. But to the subject.

Page 46, I had said, "Those sins purged with blood came under one general name—*errors.*" You immediately ask, "And what were the sins purged without [blood?]" I have plainly shown what sins were purged by blood under the law; and I have as plainly shown what sins were not purged with blood under the law. But what sins, say you, were purged without blood? I again answer, Not one sin of any class was purged without blood according to law. But, that I may be understood—those sins, unpardonable by law, and not allowed to be purged by blood according to the law, and yet to the penitent sinner were purged and forgiven by God, according to the law of faith without the deeds of the law of Moses. Can my brother deny this? Lev. xxvi. 40, 46.

Page 47, I had said that "the blood of bulls and of goats could not take away sins; but it did take away errors, sins of ignorance, and pardonable offences. You reply, "And does my brother Stone teach that the blood of bulls and goats had virtue to expiate sins of ignorance, errors, but no virtue to expiate other sins?" Yes, brother Campbell, I thus teach, being instructed out of the Law and the Prophets, and by Paul the Apostle. But you may remember that I acknowledge this blood to be the means through which God expiates or purges

You again recur to Hebrews ix. 27, to establish your assertion, that without shedding of blood there never was remission. It becomes necessary now that we fully investigate this text, "And almost all things by the law are purged with blood, and without shedding of blood is no remission." "Here, (you say,) are two propositions—a general one, and a universal one. The one respects things—the other respects persons. The general one is, that—Almost all *things* are purged with blood—the universal one is, that without shedding of blood there is *no one pardoned, or there is no remission.*" Now, neither you nor I are fond of scrap text preaching nor writing, without the connexion with the text; it may be tortured, as is frequently done, to speak what the Spirit never designed. That Paul referred to legal blood alone to the purifying and remission of sins, is plain from the whole connexion. The law of Moses was the subject of his discourse. "This is still more evident by adverting to the law itself. Lev. iv. 20, 26, 31, 35, &c. "The priest shall by blood make an atonement (*kaphar*) for him, (or cleanse or purge him,) and it shall be forgiven." The Septuagint constantly translate the Hebrew *kaphar* by *exhilaskomai*, which you acknowledge has the same meaning. If what I have written in my second number be not sufficient to prove that *kaphar* signifies to purge from sin, I will add a few more texts: Ps. li. 7; liii. 3; Isai. i. 25; vi. 7; xxii. 14; xxiv. 9; Ezek. xxvi. 1; 1 Sam. iii. 14; Prov. xvi. 6; *cum multis aliis.*

In your general proposition you exclude persons from being purged with blood by law, and emphasize THINGS as only purged by blood. Now, my dear sir, this appears to me directly in contradiction to the scripture facts stated above. Is it not also contrary to your oft repeated idea, that men, guilty of all classes of sins, one sin excepted, were purged with the blood of sacrifice? Does not my brother know that the word *panta, all things*, includes persons as well as things? Read John i. 3; Acts xiv. 15; 1 Cor. i. 28; Eph. iii. 17; Col. i. 16, 17; Heb. i. 2, 3, &c. I understand Paul in this text to mean simply, that almost all things, persons as well as the altar, tabernacle, &c. by the law, were purged with blood; and indeed, by the law, without shedding of blood, there was no cleansing, or purging, and consequently no remission or taking away of sin.

On page 48, I asked, "Could not the penitent offender find mercy and forgiveness by the law of faith, as did Abraham the father of us all?" You reply, "And was Abraham saved by faith, without blood, without sacrifice—by faith and works, without a sin-offering. Surely my brother forgot himself here." If I have, I will thank my brother to bring to my remembrance where it is written that Abraham was saved by blood—by sacrifice. I can find where he believed God, and it was counted to him for righteousness, or justification. But you say Abraham always worshipped through blood; hence Jesus said, "Abraham saw my day, and was glad." Does this prove that he always worshipped through blood? Does this prove that he saw that Messiah, who he believed would come in the latter days, should die? Was he by faith in this blood reconciled to God and saved? I would further ask, Were not the Apostles sanctified, or clean through the word or truth before the death of Christ? Did they become clean by faith in

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the blood of Christ, when they did not believe he would die? But you believe that the patriarchal law of sacrifice was the same as that of Moses. If so, we agree that it extended only to temporal life and temporal blessings, and not to spiritual justification and salvation. I requested my brother in a former letter to re-examine the 11th chapter of Hebrews, and see if the faith of one of the elders had the blood of Christ as its object.

I would remind my brother of an expression, frequently used by him, which he will in a moment acknowledge to be very improper. It is this, "But the sins were first *atoned for* by the slain goat," page 48. Sins *atoned for* will very well agree with the old system, which insists upon a full satisfaction being made for sin by a substitute suffering the full penalty due the sinner; but it will not agree with what we both admit to be the meaning of *kaphar*, or *exhilaskomai*, to cleanse, purge, cover, &c. It would be very awkward to say, *sins cleansed for, purged for, covered for.* The word *for* is no part of the word *kaphar* or *exhilaskomai*, but it is a preposition, 'ol' in Hebrew, and 'peri' in Greek, which are generally translated *for* or *on account of;* thus to make an atonement for sin, means to cleanse the person or thing defiled on account of sin. This criticism, though it be considered of small moment, is of great importance in this discussion, as you will acknowledge.

You quoted Leviticus xvi. to prove that all the sins and iniquities of Israel were cleansed by blood and borne away by the scape-goat, on the annual day of atonement; and you again introduce it on page 48. You excepted one class of sins from being cleansed by blood on that day. The man who despised Moses' law; he must die without mercy—without the benefit of sacrifice, under two or three witnesses. Heb. x. 28. Now I have proved that the sin of despising Moses' included many classes of sins, and was not confined to that one class, which renounced his dispensation. Why you have singled out this one class as the only one excluded from the benefit of sacrifice, I cannot see any good reason. Paul said without exception, "He that despised Moses' law died without mercy under two or three witnesses. Let us once more, in order to set this subject at rest, inquire more fully, who are those that died without mercy, or sacrifice. Lev. xxvi. 15–43. But if ye *despise* my statutes, and abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you. Then follow the curses to verse 43, and the reason again given why these curses came upon them—"because they *despised* my judgments, and because their soul *abhorred* my statutes." To commit murder and adultery, was to despise the word of the Lord, or the law of Moses. 1 Sam. xii. 9. To give all the proofs of this subject would only be a repetition of what I have already written. To this I refer you. From these premises I conclude that the despisers of Moses' law, all wilful presumptuous sinners, as the idolator, murderer, &c. were excluded from the benefit of sacrifice on that day of atonement.

But you say the character to which you allude, the despiser of Moses, i. e. the Apostate, was not in the congregation on that day. How does my brother know this? Might I not with equal propriety

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say, that none of the despisers of Moses, as the idolator, the blasphemer, &c. were there? I certainly believe with you that such characters were not there, unless clandestinely, because by law they had been previously put to death. Suppose a man under the law had been convicted of murder, or any other crime worthy of death, did the law allow any respite from the execution? If it did, does it say how long the judges may defer the execution? If no time be specified, might not Mercy say, Let it be deferred till the annual day of atonement, when his sin, and all others, shall be purged away by sacrifice and forgiven? Thus would the penalties of the law be evaded. Or, if those sins worthy of death could be purged by sacrifice, and such transgressors were allowad this privilege, would not every one make that sacrifice rather than suffer death? Thus again would the law be stript of its penalties, and license given to sin. I think we should let this subject rest.

On page 48 you quote a query by me proposed to you: "Is propitiating and pacifying the divine Father, a scriptural idea!" My brother has evidently misquoted my words: they are, "Is propitiating and pacifying the divine Father *by sacrifice*, a scriptural idea truly." page 49. You have left out the leading idea, *by sacrifice*, which I designedly emphasized. The scriptures no where say, that he was pacified or propitiated by sacrifice. But you think differently, and introduce again Ezek. xvi. 63. "When I am pacified (*kaphar*) towards thee for all thou hast done." I ask again, Is it said in this text, that God was pacified by blood! I have before disposed of this text, I hope to your satisfaction, that it should read, 'When I have made an atonement or purification for thee, or when I have purged thee.' To prove your position that God is pacified, you introduce those classes of texts where it is said, "To turn away his anger—his anger endureth but for a moment—many a time he turned away his anger." My dear sir, are these things said to be effected in him by blood? Again you say, in order to establish your proposition, that "Jesus is called our PEACE." I find these words in Ephesians ii. 14, 15. But this has reference only to the peace which he established between Jew and Gentile, when by his death he removed the law, which had created the enmity between them. He is our peace in another respect, because by the same means he reconciled both Jew and Gentile to God in one body. Surely this is a very different idea from that of removing the anger and enmity from the mind of God against sinners, and producing peace there towards them; and all this by blood.

I will grant that God may be said to be pacified, to be pleased, &c. But I ask, With whom is he pacified and pleased? Is it with the impenitent sinner? Impossible: his holy nature must oppose sin. With whom then is he pacified and pleased? Surely all will say, With the penitent holy soul only; because God's holy nature is always pleased and pacified with holiness. I admit also that this pacification is effected between God and the penitent sinner by the means of Christ's blood. But this means has no direct effect on God to pacify him to the sinner; if it had, it must effect a mighty change in him—an hour before he was angry with the sinner, and not pacified to him; but as soon as the blood of Christ was shed, his anger was

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turned away—he was pacified, though the sinner remained unchanged. Can my brother believe this? "We are reconciled to God by the death of his Son;" but not that God is reconciled to us by his death. "God was in [by] Christ reconciling the world unto himself"—not himself to the world.

On page 40 you say, "Jesus Christ is called a Mediator, our peace and propitiation, our mercy seat, and God sent him forth in this style to justify him in showing mercy to sinners." I had always thought that Jesus Christ was God's mercy seat, and not ours. The text to which you refer reads thus, "Whom (Christ) God hath set forth to be a propitiation (mercy seat) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus." Rom. iii. 25, 26. It is agreed on all hands that *hilasterion* in the Greek text should be rendered propitiatory, or mercy seat. So have you rendered it in your version. Now the mercy seat under the law, was the covering of the ark containing the testimony, from which mercy seat God delivered or declared his oracles or words, and granted his favor to Israel through their High Priest The antitype of which is Jesus Christ—he is the true mercy seat, from or by whom God speaks, and shows mercy to the world. One declaration he makes from this seat is, that he can be just when he justifies him that believeth in Jesus. This idea is very different from the one you have given, "that God sent him forth to justify himself in showing mercy to sinners."

Of these verses in your former editions of the Testament you have given Macknight's version; but in your last you have altered it according to what you deemed most proper. Thus you translate them—"Whom God hath set forth a propitiatory through faith in his blood, for a demonstration of his own justice in passing by the sins, which were before committed, through the forbearance of God, for a demonstration, also, of his justice in the present time, in order that he may be just when justifying him who is of the faith of Jesus." I think my brother took greater liberty in this translation than the Greek text fairly admitted. You have rendered the word *dikaisoune*, justice.—Though this word is found near one hundred times in the New Testament, it is every where translated *righteousness* in our version; and, I believe, in your version it is in every other place rendered *righteousness*. You have added the word "own" to justice, which is not in the text. You have also added the word "also" in verse 26, which gives an entirely different idea from that communicated without it, as is apparent to every reader. The righteousness of God, which he declared from his mercy seat, Jesus Christ, is his plan of justifying the sinner through faith. This is the proposition made by the Apostle in the first chapter of the Romans, and continued through all the argumentative part of the epistle. But as my brother intimates that in its proper place he will speak more fully on this text, I will patiently wait.

Grace, mercy, and peace be with you!

B. W. STONE.

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To B. W. STONE.

Brother Stone—We are discussing the greatest question in the world—*For what did the Messiah die?* He died for no sins, or for his own sins, or for our sins. Of this trilemma we both choose the last. We affirm that "he died for our sins according to the scriptures."—But it is said that many affirm in words, but deny in fact, that Christ died for our sins; and you and I both admit that it is possible to affirm the words, while denying the fact, in any proposition. It is essential, then, that while affirming the words, we do not deny the fact, that Christ died for our sins.

Hence it is that I fear some of our readers will conclude that you teach that Christ died for our faith rather than for our sins, inasmuch as you avow the *reason* of Christ's death to have been, "Because none without that blood could be led to believe in him," and consequently to repentance and remission. Will they not conclude that you make the death of Jesus no more a sin-offering than the death of Stephen or of Paul. They were martyrs to the love of God to man, and gave such evidence of their sincerity as to superinduce faith in all who gave them a candid hearing, that they were true and honest-hearted men. In what sense, then, I beseech you to tell, did Christ die for our sins, in which Stephen did not die for them? They were both witnesses of what they saw, heard, and believed. But was there atonement, reconciliation, or redemption in the blood of Stephen or of Paul? And is there not all these in the blood of Christ!

He died for our sins *according to the scriptures.* And in what sense did the scriptures teach a death for sins? To produce faith and repentance? No! They offered in faith, not to produce faith: they offered as penitents, not to be led to repentance. When the iniquity of Israel was by the hand of the Priest laid upon the victim, was it to produce faith in the sufferer, or in the God that doomed this innocent creature to suffer, or was it for the typical putting away of sin? Doubtless it was for taking away sin in a figurative sense, that we might by the type understand how Christ took away our sin in the literal and true sense.

But you, even in your last letter, above quoted, intimate that while no sin of any class was purged without blood; and that while the blood of bulls and of goats had virtue to take away errors, sins of ignorance and pardonable offences, and no virtue to expiate other sins; yet "those sins unpardonable by the law, and not allowed to be purged by blood according to the law, were to the penitent sinner forgiven by God according to the law of faith, without the deeds of the law;" thereby

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making the blood of bulls and of goats virtually adequate to purify from some sins; and faith, without blood, as all-sufficient to purify from those sins which animal sacrifice could not reach; as blood, without faith, was to the removal of pardonable offences. I wish some one, more ingenious than I, may be able to put a better construction on the 2d and 3d paragraphs of the preceding letter. Now had you added that such sins above described were pardoned by God according to the law of faith, without the deeds of the law, *through the great sacrifice of Christ;* then, indeed, I could have reconciled you and Paul without any difficulty; but as it is, it will require one much mightier than I to effect a reconciliation between you and Paul.

If I understand you correctly, the death of Christ, as a sin-offering, had no virtue, any more than the blood of bulls and of goats, to take away sin from any one who died before him. Faith and repentance, without the blood of Christ, availed to the remission of Abraham, and to the remission of all who died from Adam to Moses, and from Moses to Christ, who have obtained pardon. As for infants, they were saved, if saved at all—without faith, repentance, circumcision, sacrifice, or any thing else, but naked justice. They died because of Adam's sin; had none of their own; and, therefore, needed not faith, repentance, circumcision, sacrifice, or mercy from God. As persons of discrimination might, perhaps, draw this conclusion from what you have written in this discussion, I give it form and utterance, that, if possible, you may scatter the mist from our eyes.

Indeed, if you make Christ's death for sin to mean no more than death for faith, or as a means to faith, follows it not inevitably that the death of Christ effected nothing essential to the salvation of all mankind before he was born; and nothing to the salvation of mankind now, only so far as the adult and educated portions of the race are made acquainted with his death as a means to faith, which is a means to penitence, which is a means to reconciliation, which is a means to forgiveness, which is a means to salvation. Just as miracles are necessary to faith in things supernatural, so is the blood of Christ to a full persuasion that God loved the world! If this be all that is meant by Christ's dying for our sins, I confess I should not feel an infinite obligation to the Messiah, though perhaps a greater obligation than to Paul or Peter. He has loved me and given himself for me only in a higher degree than the Apostles and Prophets who sealed their testimony with their blood.

Brother Stone, you make blood a means of pardon in some cases only, and the death of Christ no essential means of pardon, except in some cases that have since that event occurred. Abraham was saved

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without it; and you ask, "Were not the Apostles sanctified and clean through the word he had spoken to them, before he died?" You give to the death of Christ no retrospective character, no indispensable efficacy in its bearing either on God or man. It is merely a fuller proof and clearer demonstration of the love of God; but not a demonstration of his justice in passing by sins committed under a former economy. So I yet understand you. And here I may as well, as at any other time, notice your critique on Rom. iii. 25, 26.

You seem to object to the new version of this passage. First, to the substitution of *justice* for the term *righteousness;* and in reprobation of that fact add, that "in the New Testament it is every where translated *righteousness* in our version." But how is it in the Old? This you probably did not examine, else in your usual candor you would have told your readers (and justified me by assuring them) that generally where we have the English word *justice* in the common version we have the word *dikaiosune* in the Septuagint: such as when David says, "*Justice* and judgment are the habitation of thy throne;" and "I have done judgment and *justice;*" and where Solomon says, "When thou seest the perverting of *justice,*" it is the same word so often used by Paul in the epistle to the Romans, and which is found almost a hundred times in the New Testament. But there is another fact you would have told them had you only thought of it—viz. that the word *justice* is not in the common version of the New Testament at all; and if the idea of justice be at all in the New Testament—(and if it be not, is it not a singular fact!!)—I say, if the idea of *justice* be in the Christian scriptures at all, it is found in the word *dikaiosune,* in this place most appositely, in my opinion, rendered *justice.* And is not the old English term *righteousness* equivalent in all cases to the term *justice,* though sometimes rather awkwardly expressive of it!—When Daniel foretells "an everlasting righteousness" as being introduced by the Messiah, the seventy Hebrews use Paul's favorite *dikaiosune* found 36 times in the Epistle to the Romans. It must then depend always upon the good sense and judgment of the translators whether in the version it shall be read *righteousness, justification,* or *justice.* I was then authorized by every law of interpretation, and by the indisputable meaning of the word, to render it *justice,* Rom. iii. 25, 26, and which I doubt not, when all party prejudices shall have slept in the tomb of oblivion, will be universally admitted as the most correct and happy version of that most important passage ever given. But while I say this, I would not be understood as intimating that it materially differs from the common version. Indeed, I regard the common version as sufficiently just and faithful to the original in this particular, though neither so clear nor striking as the New.

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You also demur to the insertion of *own* before *righteousness*, and yet agree with me that it is *his own* righteousness or justice that is spoken of! Now so long as we agree that it is God's righteousness that is spoken of, why demur at making this as plain as possible to our readers? But you complain of *also*, as giving an entirely different idea from that in the text, or from a version without it. Your words are, "You have also added the word *also*, in verse 26." This is not the fact. It is Macknight's version, not mine. This I am aware is an oversight of yours; for, brother Stone, I know you would be the last man in the world to assume or assert a false fact. I agree with Macknight that this supplement is fairly implied, and that clearness demands it. The sins of two dispensations are clearly spoken of, both here and in Heb. ix.; which two passages have, as far as human language is capable of definitely expressing any ideas, in the clearest and most forcible manner expressed the true necessity of Christ's death as a sin-offering—To justify God before the universe, to sustain the dignity of his throne and government in the sight of all pure and holy beings, *in passing by* the sins committed under two testaments—of law and of favor; of which I have much to say, should we ever meet at Romans iii. 25, 25, and Hebrews ix. 13, 14, 15.—of which, at present, there is some doubt.

That the Messiah's death had aught to do with the remission of sins committed before that event, is, I know, an idea repudiated by all the elder speculators of the Arian, Socinian, and Unitarian schools.—Therefore all their critics object to the most natural and obvious versions of these passages. I therefore regret that my brother Stone, who does not fraternize with them in their theories, should, to his own disadvantage, *appear* to prefer their construction; of which, however, I have not full evidence that he does. I hope, then, he will throw of all ambiguity on this subject.

I know, indeed, that the unfortunate representations of the Messiah's death as for faith, and not for sins—as a means of repentance, rather than a means of purification, propitiation, or expiation, savors, in appearance, of those ideas. Still I will not gravely assail them as your ideas until you more fully and explicitly avow them.

I will not, brother Stone, enter into a war of words with you or any brother, while we have so many *things* of great value in discussion.—True, words must occasionally be subjects of discussion; but as seldom as possible is my intention. Your renewal, then, of the question about "all things" purged by blood, as including both persons and things, is not disputed by me. I stand to all I have written on the difference between the two propositions—concerning persons and

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things; for, indeed, that *ta panta* may include both persons and things, militates nothing against it. "All things" often means both persons and things; but "all persons" does not mean all things and all persons: and this is enough for me. "To atone for," and "to make atonement for," are with me identical expressions. Now anxious though I be to please brother Stone by using words as he does, I cannot go so far as to repudiate the phraze "*to atone for*" till he explains to me the difference between the contraction and the scriptural phraze "*to make atonement for*," of which it is but the mere contraction. In the name of reason, why so morbidly sensitive on this, and not on a thousand other phrases found in your essays, never found in any version of the New Testament? Show, then, that to make atonement for a person or for a sin, differs from to atone for sin, or for a person; and, if possible, I will gratify this peculiar taste in my venerable correspondent.

You sometimes seek to confound me with a question which is fatal to your scheme, or which places you in a light before the public in which I never before contemplated you. You ask me once and again, "Did the pious Jews and Patriarchs become clean by faith in the blood of Christ when they did not believe that he would die?" Well, then, in return I ask, *Did the Jews and Patriarchs believe in God to their salvation without the knowledge of the death of Christ*, which you say is essential to faith; for, with you, the death of Christ is essential to forgiveness only as it is essential to faith!!! Your question is suicidal to your scheme, but confirmatory of mine; because the death of the Messiah justified God in forgiving Jews, patriarchs, infants, &c. in all past ages, whether they believed in the sacrifice of the Messiah or not: for, says Paul, "God has set him forth a propitiatory, to declare his righteousness for the remission of sins that are past"—"for the redemption of the transgressions under the first testament." Thus your question, when properly answered, demonstrates the scriptural propriety of my interpretation, and the scriptural impropriety of that which is opposed to it.

In like manner your appeal to Hebrews xi. vacates and annuls all your reasonings about the death of Christ as a means of faith: for as you very justly demand, "Had the faith of one of the elders (Heb. xi.) the blood of Christ as its object?" Consequently their faith, and the model faith of Abraham, needed not the death of Christ as a means, or cause, or object; and with this you have fully settled the controversy about the design of Christ's death; conclusively showing that it was to affect God's government, rather than merely to enable persons to possess purifying faith. There are various other questions and points in your epistles, which, were I severally to notice, would operate in

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the same direction with these. I have neither room nor need for them just now, and will reserve them for other exigencies. Meanwhile I pray you to reflect on one point—that the forgiveness of sins on repentance in the Old Testament always presupposes sacrifice, as certainly as baptism in the New Testament always presupposes faith, whether named or not.

In all benevolence, I remain, &c.

A. CAMPBELL.

UNION CHRISTIAN MEETING,

Held in Lexington, Ky., beginning on Friday the 2d of April, 1841, in pursuance of the following notice:—

"UNION MEETING—on the 2d day of April, 1841, at which all the religious parties will enjoy equal privileges.

"At the instance of many persons, it has been concluded to hold a Union Meeting at Lexington, commencing the 2d of April, 1841. As the union of Christians is most desirable, being of eternal importance, the great object will be to ascertain the scriptural bond of union, in order to its accomplishment. That all the talents and influence of the religious community may be enlisted and engaged in so commendable a work, the members of the different denominations, and especially their public speakers, are most pressingly and affectionately invited to attend and participate in all that may be attempted from first to last. The olive branch of peace is held out to all religious parties, and it is hoped they will act as becomes those who have submitted to the King of peace, love, and joy.

(Signed) "JOHN T. JOHNSON, *by request.*"

Agreeably to the above public notice a very large audience assembled in the Christian meeting-house in Lexington, Ky., at 11 o'clock. After prayer and praise, brother J. T. Johnson explained the object of the meeting, and moved that brother Asa R. Runyan, of May's Lick, be chosen President, and H. B. Todd and George W. Elley, Secretaries. Unanimously adopted.

The meeting being thus duly organized, brother Johnson offered the following resolution, which was read, and after a short discussion carried unanimously in the affirmative:—

Resolved, That Christian union is practicable.

It was then, on motion of the same,

Resolved unanimously, That brethren Fishback and Campbell be requested to address the convention on the subject of the foregoing resolution, in the order of their names.

The convention then adjourned till half past 2 o'clock. Met according to adjournment at half past 2 o'clock P. M. Dr. Fishback then addressed the audience for about two hours. An account of the position sustained by him in the discourse, and the discussion growing out of it, will be found below.

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On motion of brother Campbell, it was then

Resolved, That the discourse of brother Fishback, and those to be delivered during the meeting, be made the subject of free inquiry and criticism.

On motion of the same,

Resolved, That brother Shannon be requested to deliver, at 7 oclock this evening, a discourse on the sin of schism. Adjourned till 7 o'clock.

In pursuance of the foregoing resolution, at the time appointed brother Shannon delivered a discourse; in which, after showing that all who sincerely love the Lord Jesus, and truly believe on him, could be united in one holy and happy brotherhood without any sacrifice of truth or conscience, he proved from various scriptures, and especially from the 5th chapter of Galatians, that sects among Christians were ranked by Paul among the works of the flesh, (such as drunkenness, &c.) which exclude men from the kingdom of God.

Adjourned till half past 10 o'clock next morning.

Saturday morning met according to adjournment. Brother Campbell then addressed the meeting till half past 4 P. M., (with exception of a short intermission for dinner,) in proof of the following proposition:—

Resolved, That the union of Christians can be scripturally effected by requiring a practical acknowledgment of such articles of belief and such rules of piety and morality as are admitted by all Christian denominations.

Adjourned till 7 P. M.; after which hour the convention was occupied during the evening in the discussion of the first discourse.

Dr. Fishback, in his address, and in the discussion of it in reference to Christian union, maintained that the first object ought to be to give to the scriptures in the view of the mind their appropriate divine origin, authority, and use—not merely as a sufficient rule of faith and practice in religion, but also as the only means of spiritual ideas, knowledge, and faith; and to place Jesus Christ as the light of the world, and as Prince and Saviour upon his throne.

He maintained that religion, or the knowledge of God, before the fall was natural to the state of man; but since the fall it has not been, on account of the change that has took place in his relation to God and to spiritual things by sin, and that it entered the world by revelation after the Fall, and has ever existed only by its influence. He affirmed that natural religion, or Deism, is false, and has in fact no proper existence independent of revelation, and that it is the product of a Pagan tradition and of a false philosophy of the human mind, and was incorporated with Christianity in an early period of its history, and involves in it the denial of the total depravity of man so far as the knowledge of God and of spiritual things is concerned, and denies that God and the fact of the creation of the heavens and the earth out of nothing are objects of faith according to the scriptures, or in the scriptural use of the term. He maintained that the assumption of natural religion without revelation supersedes, nullifies, and denies the divine origin, instrumentality, and use of the word of God as the means of obtaining spiritual ideas and of communicating original spiritual knowledge and of converting the world, and creates the necessity for the doctrine of the immediate physical operation of the Spirit in the production of

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faith, instead of the spiritual moral influence by the word in the record God hath given of his Son, and makes the faith of that word no better than the faith that Simon Magus had.

He alleged that the Spirit of God has ever been essentially omnipresent, but after the sanctification and exaltation of Jesus Christ he was graciously poured out and continues poured out, and is graciously omnipresent to bless the word of the gospel wherever it is faithfully taught and used for the conversion of sinners and for the sanctification of the saints.

He attributed the divisions among professedly Bible Christians, and the prevalence of sectarianism, and the existence of Roman Catholicism to the want of true views of the divine origin, authority, and use of the word of God in religion and morality, and unscriptural views of Jesus Christ as Prince and Saviour and Lord of all.

On the subject of baptism he maintained that without contending for the truth of any particular view of the mode or subject, there is scriptural ground for an honest difference of opinion among the sincere disciples and followers of Jesus Christ, laid in the weakness and imperfection of man, and that they ought not to disown one another at the Lord's table as Christians on account of their difference.

Monday morning, at 9 o'clock, the meeting was again introduced by prayer and praise, and a free and full conversation continued by interrogation, explanations, and general remarks upon the points made and defended by brethren Shannon and Campbell. A vote was then taken upon the resolution of brother Campbell, which was carried unanimously in the affirmative by an immense congregation.

An invitation was also affectionately given to all persons to offer any objections which they might have, in the way either of inquiry or discussion.

The meeting then adjourned after passing the following resolution:—

Resolved, That the Bible, and the Bible alone, is a sufficient foundation on which all Christians may unite and build together, and that we most affectionately invite all the religious parties to the investigation of this truth.

H. B. TODD,
G. W. ELLEY,
Secretaries.

ELDER WILLIAM F. BRODDUS, OF LEXINGTON,

AND

THE UNION MEETING.

If the Prince of Peace, his doctrine, miracles, passion, and death, were misconceived, misrepresented, and perverted to his dishonor and that of his cause and people, it is not to be regarded as an object of wonder and astonishment that even now the sons of peace, the friends of Christian union and holy co-operation in the Christian kingdom, with their schemes of benevolence and peace-offerings, should be misunderstood, calumniated, and reprobated by many of the partisan leaders of the present disputatious and sectarian age. Partially ac-

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quainted with the workings of this schismatical spirit, its waywardness, pride, intolerance, and proscription, I confess I am one of those who were by no means sanguine that a move on the subject of UNION made by any of us, would meet with a favorable regard from the thorough partizan and well-pensioned leaders of the people, who owe to a partizan creed, to a partizan conscience, and to the spirit of war, their position and influence in society. Still I was pleased to hear of a Union Meeting however proposed and undertaken, knowing that the discussion of the great questions involved in that subject must be auspicious to the cause of truth and the advancement of those holy principles which are destined, at no very distant day, to triumph over every thing that now opposes their onward and upward march.

True, indeed, I anticipated that a Union Meeting, so far at least as the Baptists were concerned, proposed by our brethren in Kentucky, would not appear to them quite so congruous as though it had emanated from those associations that did so magnanimously and piously excommunicate us from the kingdom of God, and treat us as aliens from their spiritual commonwealth.

The customs of society, political and sectarian, have made it courteous and just that the stronger and proscriptive party should first rescind their anathemas and tender the olive branch of peace to the weaker and more aggrieved party, and thus open up the way for a better understanding, and a more liberal and just administration of their affairs, as preliminary to a holy and cordial co-operation in the way of truth, and peace, and righteousness. But so it was, that sundry indications of an era of better feelings, and *some private propositions of union* on the part of the Baptists, encouraged and emboldened our brethren in Kentucky, who have ever been forward to propose union, and to sacrifice much for it, dispensed with the usual formalities, and issued an invitation to meet in convention and discussion on this all-absorbing question, in reference to which ten thousand prayers daily ascend to heaven from all the pure hearts in all the four quarters of the world.

I was glad of the occasion on two accounts:—First, because while always advocating the cause of peace and union among all the children of God, I had, times without number, been assailed and calumniated as engaged in raising up and in leading a new sect. In refutation of this imputation I have been, perhaps, always too ready to sacrifice views and feelings—every thing but the essential elements of life—the gospel institutions, in their naked facts and documents; and to seize every indication of repentance or a change of views and feelings on the part of them who have so inconsiderately, so zealously, and,

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we think, wantonly, imagined and plotted our ecclesiastical destruction, and to convert it into a token for good, a symptom of returning reason, and to meet it in the spirit of meekness, mildness, and forgiveness. In the second place, if the schism now existing between them and us be a sin against the Lord of all, against the constitution, peace, dignity, and prosperity of the Christian kingdom, it lies not at our door. We have given to the world, to heaven and earth, a fresh pledge that we are for peace, union, and co-operation with all who love the kingdom and the appearing of our Lord and Saviour Jesus Christ.

The terms of union discussed were equal, and equally honorable to all parties, requiring no greater concession from any one party in Christendom than from another. The adoption of the Bible, the whole Bible, and nothing else but the naked Book of God, as the expression of our faith, the guide of our worship, and the code of our morals.—We agreed to ask no more from others than we were willing to offer ourselves—the concession, surrender, and abandonment of every tradition, form, or custom derived from our fathers, not clearly found on the pages of revelation.

How then, gentle reader, think you was the overture met? An old Methodist preacher, perhaps in his dotage, issued his card denouncing the meeting, and attempting to calumniate those as of some damnable heresy who sought the union of all good men. And still less to have been expected, and more to have been deprecated, Elder W. F. Broddus issued, under date of March 25th, an order prohibitory of the Baptists in Kentucky coming to the meeting at all. Having learned that our friend Broaddus had either volunteered or been invited into Kentucky to rally and command the broken forces of the party, I could not but admire with what graceful ease the Reverend Gentleman, as Metropolitan of the State, issued his first bulletin, and with what promptitude and ready acquiescence the denomination venerated the signal and kept within their tents. He, however, ventured within the amphitheatre, and dared to be a silent spectator and attentive auditor—an approach so awfully responsible, as, in his judgment, to be jeopardized by no one but himself, with the exception of President Malcolm of the Georgetown College, who presumed on one occasion to appear amongst us—not, however, without the cautious preparation of paper and lead.

I was truly glad to see them on the ground, hoping that, as it was in Goldsmith's days,—"*some who came to laugh remain'd to pray*,"—they might lend a candid ear and discover how unreasonable it is to oppose those who have shown at least an equal devotion to the Bible and its genuine institutions as those ancients from whom they are

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vainly and falsely, proud of having descended. But, alas! Elder Broaddus came not with such intent, if the sequel may be taken in evidence, together with his previous inhibition. He was once and again invited, as all present were, to take part in the meeting, to commend or to oppose, to acquiesce or to discuss, to set forth his reasons and objections, and to correct our mistakes and errors if he supposed us wandering from the ways of peace and truth. We reviewed in his presence his address to the Baptists inhibiting their attendance; and at considerable length, and with the kindliest feelings exposed his numerous mistakes and consequent misrepresentations of our views and designs. To all which he responded not a word. When interrogated by some of his friends on the singularity of his attitude and course, he intimated, as I learned, his intentions (in Parthian style) to send his arrows after us by way of the Baptist Banner and Pioneer. He was to *pioneer* us in the rear. My informant was either a faithful witness or a true prophet; for every "Pioneer" and every "Banner" that has reached us since our return, contains a sheaf of arrows pointless in truth, though well feathered indeed, and baptized not in the water of brotherly kindness and Christian benevolence, but in the true *marah*, the bitter fountain of sectarian pride and intolerance.

Determined, too, on opening a new campaign, he adroitly concludes his first missile by the following kind words:—"Meanwhile, let this prepare our brethren for the onset shortly to be made upon them by these Unionists." Yes, indeed, let *this* his assault upon our meeting prepare the brethren for the onset. He ought to have said, 'Let this my onset prepare the Baptist brethren for our defence.' This word "*onset*," or I am mistaken, is a *word* long to be remembered. The world now knows our friendly feelings, our forgiving dispositions. It is now matter of *history* that we have been most wantonly assailed, proscribed, and persecuted for many years by a portion of the best pensioned of the Baptist clergy. Amongst all the thousand dollars men, and the fifteen hundred dollars men, of whom Mr. Broaddus is one, if I am rightly informed—(for he has brought his theology to a good market in Lexington)—there is not one neutral. They have all united against reformation. Thousands of the people and many of the most spiritually minded of the ministers (who fortunately never get such high salaries) are either silent or friendly as respects our pleadings. I say, that we have been proscribed and persecuted so far as calumny and misrepresentation and the charge of damnable heresy is concerned is matter of record. We patiently endured it all. But now a respite had come: peace, meek-eyed peace, in dove-like complaisance, smiled upon us. The Baptist people in some places not only talked

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of union, prayed for union, but even proposed union. We seized the first favorable moment and hailed the first indication of better times.—The old campaign in fact historically closed with March, 1841. April found us all in terms of amity, in overtures of peace, and a union meeting was actually held. But what will the future historian say?—A Baptist and well pensioned Metropolitan Elder, through the Baptist Banner and Pioneer, forbids the cessation of hostilities—opens a new campaign—and makes the first "*onset*"—and by an unequivocal signal calls upon the whole Baptist community to prepare for a new war against reformation. *O Tempora! O Mores!* Will not this be a memorable era? What singular incidents give conspicuity to very ordinary men! Ah! when shall the time come when the professed followers of the great Peacemaker will follow the things that make for peace and the things by which they may edify one another! When they will no longer cry Peace! Peace! with their tongues, while war and destruction are raging in their hearts.

One point, however, in the midst of all the mist and vapor thrown around it, which I presume will long prevent union with any party in Christendom, was placed in bold relief. That point confirms our dogma—*that sects never can unite.* It is impossible. We reserve the theoretic demonstration for another time. We have now before us a practical one. The only idea of union that can enter the brain of a true sectarian is, *Amalgamation with a party.* Baptists themselves can rise no higher in their understanding of the term *union*, nor in their aspirations after the thing, than union or coalescence with themselves as a sect. A vision as far from my head and heart as the coalescence of oil and water, or the union of Jew and Mussulman, or the traditions of Omar or Ali. It is only on the Bible, the naked Bible, that good men in all parties can unite. The partizan features and attributes must be annihilated. Every thing that makes the Baptist, or the Presbyterian, or the Methodist, must be destroyed before the people now wearing these names can unite. Whatever makes the Baptist, the Methodist, and the Presbyterian, is not of God, but of man. Immersion is of God; but immersion does not make a Baptist. Method is of God; but method does not make a Methodist. Elderships and presbyters are of God; but we have both, and are not Presbyterians. There are not a few who seem unable to learn this lesson.

The angles on professors make the parties. Angles will as soon make circles, as sectarians unite in one great communion. By coming into closer intimacies and forming nearer relations the angles might be worn off by attrition, and the living stones perfectly fitted for the temple of God's Spirit, might be laid close together and form one solid mass—one habitation of God through the Spirit.

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I never cherished a scheme so Utopian as the scheme of union which floats in the minds of some professors. Men unite not as masses, but as individuals. We come together one by one, not in nations nor organized masses. Parties, like nations, indeed, may hold an armistice—they may agree on a cessation of hostilities—they may even propose a reciprocity of kind offices—they may open their respective houses, pulpits, and communion tables to each other—they may form a confederation of communities to a certain extent; and still reserve certain peculiarities for further discussion. But as voluntary associations farther they cannot go. Yet this would be but an ecclesiastic, not a Christian union; and only a partial ecclesiastic union.—Christian union is a more intimate, spiritual, celestial sort of thing, into which we can enter only in our individual capacity and upon our own individual responsibility. It presupposes closer acquaintance, stronger personal confidence, more spiritual attachment, a real oneness of spirit, a full coalescence of souls in the joint participation of the same holy spirit.

But to return to our meeting. In the "onset" of Mr. Broaddus it is misrepresented, grossly misrepresented—as much misrepresented as were our views in his inhibiting address forbidding the presence of the Baptists. Mr. Broaddus has already an apology in advance of this fact. He was in some matters rather taken by surprize. He took no notes—he made no record. This, together with his occasional agitation of spirit, which overwhelmed him in silence and embargoed his tongue, may have originated those phantasies in his brain, reported in his notices of the meeting. The following synopsis of our speeches on union are neither just nor true:—

"The great body of them desired union with those only who will adopt their distinguishing peculiarity, which, after all that can be said about it, is neither more nor less than this—that if a man will confess the name of Jesus, and be immersed, he is entitled to citizenship in the Christian kingdom, no matter what erroneous opinions he may entertain upon the whole subject of religion." The falsehood and misrepresentation of which synopsis Mr. Broaddus clearly developes by giving the resolution which I had the honor to offer, to support, and to see carried unanimously by a large assemblage of Christians, viz.—"*Resolved*, That union among Christians can be scripturally effected by *practically acknowledging such articles of belief and such rules of piety and morality as are admitted by all Christian denominations.*"—Now among all pious and conscientious persons, it must be a question, How any one of ordinary sense, in one and the same paragraph, could exhibit two views of the grounds of union so perfectly antagonistic and

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contradictory. He represents the whole drift of the discussion to be about mere confession and baptism, "no matter what erroneous opinions any one may entertain upon the *whole subject of religion;*" and then affirms that we require a "*practical acknowledgment* of such articles of belief and such rules of piety and morality as are admitted by all Christian denominations." Let any candid man reconcile these two versions of the discussion, if he can! Mr. Broaddus had condemned the meeting before it existed—he came into the house determined to condemn—and he could not help pronouncing sentence of condemnation on the whole matter.

A second misrepresentation, equally palpable, though less injurious, is,—"One of the proclaimers told us with great apparent delight, that after being baptized for the remission of his sins, he continued to preach the restoration of all, having been previously a Universalist." This I affirm is positively false. The preacher said that he *never preached these sentiments afterwards;* nay, he ceased to think of them, and finally forgot the very arguments which he used to support them. This was alleged in proof that if mere opinions, though false, were not opposed and made matters of essential importance, they would naturally die in the minds of those who cherished them. Brother Raines, the proclaimer alluded to, wrote something to the same effect, which was published in the Millennial Harbinger some years since. Bigots and prejudiced persons are not good witnesses in any case. They never hear right.

This misrepresentation is introduced to prove a false representation which I instance as a third calumny:—"Provided a man believes, confesses, and is immersed, he may place any construction he pleases on the Bible; and as long as he will cry out, Down with your creeds, and come to the Book! he ranks a good and an acceptable member of the Christian fraternity. If he should embrace the doctrine of the real presence—of the annihilation of unbelievers, no matter."

A fourth misrepresentation:—"Mr. C. and others frequently, during the meeting, intimated that the Baptists could unite with them without sacrificing any thing." This is not true. I never said so—I never thought so. "Without sacrificing any thing"! Preposterous! They must sacrifice every thing that is incompatible with taking the Book, the whole Book, and nothing but the Book of God for their creed, discipline, and behaviour. On this ground only did any sensible Christian ever dream of a union with any Baptist community.

Fifth:—"Sometimes during the meeting we [the Baptists] were classed with drunkards, revellers, and murderers." This is positively false, as far as I was present, and I believe I was never absent one moment in which Mr. Broaddus was present.

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There are other and various misrepresentations of myself and brethren in this "onset" and assault upon the meeting, on which, at present, I have not room to dilate. Dr. Fishback, though a Baptist, took much interest in the meeting, and delivered one of the best discourses—nay, indeed, I believe the best discourse I ever heard from a Baptist preacher in my life. I could wish to have had it printed and sent to all the sectarian world. He was obliged to assume, in some of his numerous speeches, principles which he did not believe—because, as he told us, he seemed to have to speak for or represent all the Protestant parties, as they were either afraid or ashamed to appear in the meeting. I do not pretend to quote his words in this particular; but one thing I can say, he represented very ably and eloquently the Paidobaptist world on their great peculiarity.

I intend to prosecute this expose, as I have only examined one of Mr. Broaddus' addresses, and even that but partially. I do hope our brethren will not respond to Mr. Broaddus in the spirit and style of his "onset," nor attribute to the Baptist denomination the doings or sayings of one man, and especially of one of no higher standing among them for talents, education, and general biblical knowledge and attainments, than Elder Wm. F. Broaddus. I should exceedingly regret that the good feelings existing between a multitude of that denomination and our brethren should be interrupted, or that a new defensive war should be commenced because of the follies and waywardness of an individual.

A. C.

THE CHRISTIAN HERALD *vs.* FREE DISCUSSION.

"He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."—*The Sinner's Friend.*

JAMESTOWN, *Ohio*, January 30, 1841.

Dear brother Campbell—ENCLOSED I send you a communication originally sent to the "Christian Herald," N. H., which was rejected by the council, and returned, together with another communication on Remission. You may, or may not publish it, as you think proper.—Yours,

M. WINANS.

JAMESTOWN, O. 16th December, 1840.

Brother Carter—I see by the "Herald" of the 20th November, that your council have come to the same conclusions of some other councils—namely, that "*the best way to fight Campbellism is to let it alone;*" therefore they have determined not to publish any thing that favors "the doctrine of baptism for the remission of sins," which is called "Campbellism." This doctrine, it seems, does not suit *the taste* of the readers of the Herald, and they are not not to be fed on it, even if it be proved to be the bread of Heaven.

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But in the same paper, of the 3d December, I see Mr. Campbell's views on this very thing dragged before its readers, and condemned by a tribunal having no jurisdiction of the matter, and to which Mr. Campbell never appealed—namely, "*Experience*," and modern experience too; not the ancient experience of the saints from Pentecost to the destruction of Jerusalem. The question is, Will you affirm any of the things denied in that extract by Mr. Campbell? Or will you deny any of the things affirmed by him? The calling him a "*mad man*" does not make him so, any more than the calling Jesus and Paul *mad men* made them so.

Will you affirm that the reception of the Holy Spirit, or any other spirit, was ever called regeneration by any inspired man? Or,

Will you affirm that any unbaptized man, after Pentecost, was a regenerated man; or, that unbaptized men received the remission of sins?

If you will affirm either of these propositions, and allow the case to be tried in the Apostles' Court, I will defend. But I deny the jurisdiction of "*Modern Experience*" In this *Court of Error* all the superstitions in the world can be sustained.

In your remarks upon Jerry Burgin's article I find that you lose sight of the main starting point—namely, PENTECOST. Mr. Burgin will not contend, nor will any body else, that baptism was a condition of salvation, or of any thing else, under the Mosaic dispensation; nor will any contend that Jesus gave commandments to himself how to do any thing. He did as he pleased in his personal ministry. But shall we infer from that fact that men are authorized to do as they please, and that they were not bound to work by any rule? The Apostles were authorized to remit sins; but could they do it in any way they pleased? or was there a way prescribed by the Lord in which they should do it? I think the Lord gave directions *how it should be done.* The Apostles were to preach the gospel to every creature; and when it was believed, and the believer was baptized, the Lord promised him salvation, or pardon—I say pardon, or salvation from sins. You may say future salvation, or salvation from death, if you please, and thereby make baptism a condition of eternal salvation, and cut off Wesley, Wickliffe, &c. from heaven, instead of the church on earth, and thus *out-Campbellize* Campbell himself, who only makes baptism essential to the *enjoyment* of remission while on earth.

The remission of sins in the absence of the Lord can only be enjoyed by faith; and without a promise predicated on a condition, there can be no faith. If the promise were without condition, all men could claim it; and Universalism would obtain here, if not hereafter.

I find that the Universalian argument is very handy when baptism is set forth as a condition of pardon. When faith is made a condition the Universalian cries out, 'Then all the deaf and dumb, and children and heathens will be damned.' So to save Wesley, Wickliffe, &c., we will whittle off baptism; and to save the deaf, infants, and heathen, we will whittle off faith; and to save all men, we will whittle off all conditions, and thereby make the gospel and all its requirements of none-effect. If one requirement may be whittled off, all may, and it is rendered useless.

Yours, M. WINANS.

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BETHANY COLLEGE.

The second Annual Meeting of the Board of Trustees of Bethany College was held at Bethany, Va., on Monday, May 10th, 1841.—That the friends of this Institution may be duly informed of its affairs, we shall occasionally make statements of such proceedings of the Board of Trustees as may be necessary for this purpose.

From the Report of the Treasurer it appears that he has received since the last meeting in September subscriptions for the Institution amounting to 8,694 dollars. This sum, together with the subscriptions obtained last summer, and the legacy of Philip B. Pendleton, deceased, make the funds available in the aggregate $11,054; of which there have been received in cash, $1405. The subscriptions obtained this Spring are, with three exceptions, to be paid in 6, 12, and 18 months. The exceptions are 500 dollars subscribed by Martin Slaughter, Scott county, Kentucky; 1000 dollars by L. A. Sandige, May's Lick, Ky.; and 1000 dollars by Judge Charles Sumner, of Akron, Ohio. These brethren promise to pay instalments at longer intervals.

This sum is both small and large viewed from different points.—With regard to the magnitude of the object proposed, the demands of the community, the good to be achieved, and the expenditures necessary to carry it into effect, it is very small; but with regard to the effort made, and the times, places, and circumstances in which it was made, it is large. I have only personally addressed the community at a few points; from all of which, with a single exception, I received some encouragement; and have numerous promises of help under more favorable times and circumstances. We, therefore, confidently expect that if equal liberality be exhibited from those in similar circumstances, we shall not want funds to complete this great desideratum.

We have left subscription papers in Cincinnati, Louisville, and some other points from which we are anxious to hear, as well as from some left in Eastern Virginia. Among Resolutions passed at the late session of the Board, the following are of public interest:—

On motion of William Stewart, it was

Unanimously resolved, That A. Campbell be re-appointed Treasurer of Bethany College until the next annual meeting of the Board of Trustees; and that he be authorized to solicit subscriptions, donations, and legacies to Bethany College; to appoint such Agents as he may deem requisite to assist him in obtaining contributions to said College; and to adopt such measures as may tend to procure, as soon as possible, funds in aid of the Institution.

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On motion of Robert Richardson, it was

Unanimously resolved, That the Secretary procure a Book, in which it shall be his duty to record the name of each contributor, with the nature and amount of his contribution; which shall be always open to public inspection.

After a general report respecting the system of education to be adopted in this Institution according to previous appointment, the President nominated four Professors as necessary to the commencement of the Institution—one for the Ancient Languages, one for Mathematics, and two for the Physical Sciences. The nomination being confirmed by the Board, application has been made to the gentlemen appointed. From two of them only have we yet heard—Robert Richardson, M. D., and W. K. Pendleton, Esq., a graduate of the University of Virginia; who have accepted the two departments of the Physical Sciences.

On motion of Matthew M'Keever, of Pennsylvania, it was

Unanimously resolved, That Edwin W. Bakewell, of Virginia, be appointed Steward from the commencement of the Institution till the 4th of July, 1843.

On motion of the same, it was

Unanimously resolved, That the boarding, lodging, washing, and tuition of a student at Bethany College, shall be one hundred and fifty dollars for the collegiate year—beginning the 1st of September, and terminating on the 4th of July, year by year; and that an entrance fee of ten dollars be required for each new student.

On motion of Robert Richardson, it was

Unanimously resolved, That the Bill of Fare for the Steward's Inn shall be the same as that of the University of Virginia.

On motion of Adamson Bentley, it was

Unanimously resolved, That Alexander Campbell, John C. Campbell, and Robert Richardson, be, and are hereby appointed a committee to draft a code of by-laws, and report the same for adoption at the next meeting of the Board.

The next annual meeting of the Board is fixed for the fourth Wednesday of May, 1842, and their semi-annual meeting on the third Wednesday of October next.

It is intended to commence this Institution the 1st Monday of November. Students will be received at the Steward's Inn on and after the 21st of October. The building cannot be in readiness at an earlier day. Students will bring such text-books and school-books with them as they may happen to have in possession. They had better make no new purchases. Soon as the Faculty of the Institution can have a consultation, the text-books will be published. Meanwhile

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arrangements will be made to have the books on the ground and such stationary as shall be wanting. As the Institution cannot, during the first year, accommodate more than about one hundred students, those who have not formally entered will please have their names enrolled, immediately, by forwarding them and the entrance fee of ten dollars, which will be required in all cases to secure a place, and to secure a library and philosophical apparatus for the Institution and the use of them to the students.* Testimonials of a fair moral reputation in all students over ten years old are required. The testimony of parents and guardians known to the President or Faculty, will be sufficient evidence on this point. Doubtless none will incur the expense and mortification of having their sons or wards sent home to them because of insubordination to the necessary moral and prudential restraints of an institution in which all things are to be subject to the supremacy of morality and the social virtues. The code of the Institution will be fully laid before the public so soon as it shall have been matured by the proper authority.

The caste of this literary and moral institution is of no ordinary dimensions. It comprehends in its designs Preparatory and Elementary Schools, for lads from 7 to 14 years old—an Academy of Arts and Sciences for lads from 14 and upwards, who are prepared for it, designed for agriculturists, mechanics, manufacturers, and merchants, whose education, besides what is elementary, ought to be much more scientific and extensive than is usually allowed—a College Proper for a very liberal education, both literary and scientific—and a Normal School for the training and accomplishing of teachers for the various departments of both popular and liberal education. These four departments are all indispensable to the present wants of society. In each and all of them physical and moral education must keep pace with the intellectual, and no young gentleman be allowed to devote all his energies to the mere improvement of intellect at the expense or hazard of his moral and physical constitution. These, too much neglected departments in many schools and colleges, must have a real and manifest conspicuity in this establishment.

We are happy to say, not only in our judgment, but in that of all visiters, a better location could not easily be imagined. If good health, physical, intellectual, and moral, cannot be acquired or secured in this Institution, the fault must be found somewhere else than in the location and surrounding circumstances; and if we have not the means

* We intend to recommend to the Board at its next session, the following arrangement—viz. Parents who have actually contributed to the Institution one hundred dollars as a donation, shall not be charged entrance money for one pupil; and so for every 100 dollars contributed they shall be entitled to

of imparting an education equal in all respects to any other institution in the United States, the fault must be in the Faculty, or in the friends, patrons, and guardians of the Institution, or perhaps in both.

We have only asked from the community 100,000 dollars for buildings, library, apparatus, endowment, and every thing else. For that sum we guaranty liberal accommodations for five hundred students and more. Besides comfortable accommodations, and at a reasonable price, for such a sum we can have abundance of Professors and Tutors, and of the best sort. With such an establishment in operation, benevolent persons by liberal donations and legacies may have many indigent and worthy young men educated and made burning and shining lights in the world—benefactors of many for generations to come.

We sometimes wonder at the tardiness and hesitancy with which many persons approach to aid such an undertaking as this; persons, too, on whom God has bestowed ample means of building up such an institution without any real sacrifice, without any other feeling than that of the grateful consciousness of having discharged a duty to humanity so rich in promise of great and lasting utility to the world—a duty so much in harmony with every pious, humane, and generous impulse of the Christian spirit. For, as it is agreed on all hands, if to feed the hungry, to clothe the naked, to visit the sick, be a good and acceptable service, pleasing to God and profitable to man; it is a better work to prevent them by removing that ignorance, vice, and immorality which nine times in ten are either the proximate or the remote causes of these misfortunes and calamities of our race.

Again, if popular education be so desirable—if the universal diffusion of knowledge amongst the common people be an object of paramount importance in the judgment of the statesman, the philanthropist, and the Christian, certainly it is of essential and superlative importance that we have teachers of capacity, intelligence, and moral excellence to fill the neat and convenient school-houses, both village and rural, which, as if by the hand of enchantment, are rising up in all corners of the land.

Popular education is dependent on liberal education, as lakes and rivers are dependent on oceans and seas for their periodical and full supplies. The Family, the State, the Church, with a hundred voices demand a number of such institutions as that in contemplation. And can we not, friends of humanity, civilization, morality, and religion, that we are—I say, can we not, shall we not, erect and establish one

We must have help. On individual responsibility the work has progressed so far. The aid promised is all in advance, with the exception of 1405 dollars received, which is now being expended in the erection of the College Proper. Not one dollar of the public contributions has yet been expended on the Steward's Inn, which, by the way, is one of the most substantial and capacious buildings of the kind that we have met with in the Western Country. We must send out some Agents to solicit aid, not only from the rich and affluent, but from the main stamina of all society—the middle class. I trust—nay, I may vouch for them, they will not send us to the poor. We have received a few liberal subscriptions from some brethren in affluent circumstances, though none of these are of extraordinary liberality.—Simpleton that I was, I expected some hundred or two sons of consolation, real philanthropists, to step forward and subscribe each his 1000 dollars, and say, 'Go on with this great system of human improvement; and if this is not enough, call on us again. We will not suffer a few individuals to do all; nor a scheme fraught with so much promise to fail; nor will we send you to the poor to raise means to educate and ameliorate the condition of the rich.' I say, friends, countrymen, and philanthropists, send us your names, your donations, and subscriptions. We ask you in the name of our common wants, obligations, and responsibilities, to help us in this great undertaking, and suffer not those on whom you look with sympathy and commiseration, to excel you in works of humanity, benevolence and mercy.

A. C.

From the Christian Index.

EDUCATION—MANUAL LABOR HONORABLE.

Mr. Editor—This is said to be an age of wondrous improvement in almost all the arts and sciences. The mechanical operations of the day are performed with more facility than formerly, and the expenses of manual labor, by various kinds of inventions, are very considerably curtailed. We not unfrequently, therefore, when contemplating these things, flatter ourselves and foster the hope that the next generation will come forth upon the stage of action an industrious, frugal people—surrounded with every facility calculated to produce enterprize and contentment. But there seems to be, however, a considerable portion of the youth of the present age who exhibit an ardent propensity to indulge in the unnecessary expenditure of money. Hence there are many men who are frequently uttering forth expressions of deep regret about the extravagance of the age, and are often heard speaking in terms of disapprobation against that listless indifference about *economy*, which shows itself so conspicuously in the *acts* and dispositions of

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their sons; and yet they do not seem to possess the ability to conceive the means by which these prodigal principles are imbibed, but seem to suppose that they must be *innate* or constitutional, without even imagining that such principles can be engendered by unfavorable circumstances with which their sons are sometimes surrounded, or by the neglect of proper instruction on the part of the parent. It is true that these persons are generally strenuous advocates of *manual labor schools*, but when they approve the systems upon which these institutions are conducted, and patronize them occasionally by sending their sons a short time, they seem to imagine that they have done all that is necessary in order to *indoctrinate* them into the genuine principles of industry and economy. But after all this, they not only find that their sons are much inclined to squander profusely that which they themselves have accumulated by a strict adherence to the principles of industry and frugality, but that they exhibit, in various ways, an utter aversion to *work*. They look upon it as being exceedingly disreputable and *humiliating*, and seem to suppose that it more properly belongs to an inferior race of beings. Do not parents, many of them, look upon *work* as being rather too degrading an employment for *their* sons, (though they themselves engage in it,) especially after they have given them a *liberal education*? Any employment short of one of the *learned* professions is too apt to be considered disreputable. How often do we hear of the father saying to his son, that if he neglects his studies whilst at school, and thereby fails of becoming one among the foremost scholars of his class, he will withdraw him from the institution of learning, and as a punishment for his inattention put him to the *plough handle*, or bind him as an apprentice to some *mechanic!* Are not such menaces and expressions as these, especially when such penalties are annexed, well calculated to beget in the minds of youths erroneous conceptions of *work*? With these views, they are disposed to look upon those who are not ashamed to be seen engaged in the honorable employment of laboring with their hands, as being compelled to it in expiation of some previous crime or misdemeanor.—Hence arises the idea so prevalent in these days, that *work* is degrading and dishonorable; and consequently the *extravagance of the age*, of which we hear so much complaint. If parents desire to bring about a radical change in the minds of their sons in relation to these things, they should make it a matter of careful investigation, and endeavor to ascertain whether the *cause* of this growing evil, to which may justly be imputed pride, and the absence of economy, does not exist with themselves; for unless they do something to remove the cause, it will be in vain for them to deplore its ruinous effects upon the frugal habits of their sons.

AN OBSERVER.

THE COMING OF THE LORD.—*No. VI.*

This essay shall be devoted to the consideration of objections to our views of the coming of the Lord, so far as developed in the five preceding essays. A correspondent from Kentucky, under date of the 10th ultimo, writes as follows:—

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Brother Campbell—In the Millennial Harbinger, vol. 5, No. 2, page 54, in your essay on the coming of the Lord, No. 2, you say, "My object is simply to produce scriptural evidences. We shall in the sequel argue from them as established points." Now, sir, however clear the scriptural evidence that you have adduced may be to yourself and others, it is not so to me upon the third event. Will you, therefore, please notice the following before you proceed to argue from that point as established? On page 53 you say, "But we might have also connected with these two grand events the resurrection of all the wicked. Our Lord himself is first witness here. He says, John v. 39., 'Marvel not at this; for the *hour* cometh in the which *all* that are in their graves shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation.'" Our Lord truly testifies here that *all* the wicked shall be raised; but does he say that this will take place at his coming? You have italicised the word *hour*. In the 25th verse he says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God." I understand *hour* to be here put for time indefinitely, and not for the precise moment or hour in which Lazarus and others was or should be raised. Now if *hour* is used indefinitely in the 25th verse, (and this I think you will not dispute,) may it not be so used in the 28th verse? And if the resurrection of the 25th took place in different hours and different days, may it not be the same with the resurrection of the 28th, instead of all taking place in the *hour*, or day of the Lord's coming? See also Mark xiii. 30–32. "But of that day and hour knoweth no man, not even the angels." Here it is evident to me that *hour* is used indefinitely for time. Surely the things to be done before that generation passed were not done in an hour, or a day. John ii 4. "Woman, my hour is not yet come." And iv. 21. "Believe me the hour is coming when neither on this mountain," &c. &c.— These last quotations need no comment. Now unless it be proved that the *hour* means the identical *hour* of the Lord's coming, your proof is not so unequivocal as you seem to think. You next say, "Then cometh the general judgment, which is connected with the coming of the Lord in glory." Here again it appears to me you are not clearly sustained. You have italicised *then* and *every man*. Now if it were found that *every man* meant the whole of Adam's family, then your point would be gained. See 1 Cor. xii. 7–13. "Does *every man* and *all*, in this text, mean the whole of Adam's family? But you say the context must decide. Well, the text may mean, for aught I can see in the context, *every man* that is living upon the earth at the time of the Lord's coming. If the saints were raised at the coming of the Lord before the Millennium, and the rest of the dead at the end of the world; *every man* might mean, *every one* of those that will be raised at the time. Now if it were proved unequivocally that all the dead will be raised at the coming of the Lord, then indeed this text would be in point; but as it is, it adds nothing to my mind. See also Ps. lxii. 12. Does this mean the general judgment? Your fourth proof Rev. xxii. 12., is of the same class, and subject to the same difficulties. The third is from Mat. xxv. 31, 32. You here again italicise *all nations*. Now if *all nations* means all the dead, then your point would be gained. Does all nations, (Isa. xxii., Mat. xxviii. 19,,) or

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all flesh, (Joel iii. 8.,) mean all the dead? If not, why not the above text mean that the *all nations* who have flown into the Lord's house, the *all nations* who have been taught and baptized, and the *all flesh* upon whom the Spirit has been poured out, shall be gathered together before him? For surely you will admit that some that have flown into the Lord's house, that have been taught and baptized, and upon whom the Spirit has been poured, are wicked. And again, might not *all nations* mean all that are upon the earth at the time of the Lord's coming? See Isa. lx. 18–21; Joel iii. 2; Jer. iii. 17. These are plain without comment. In 1 Cor. xv. 22–26., Paul says that every man shall be be raised in his own order: so I understand him. Now if all the dead are raised at once at the coming of the Lord, where and what is the order?

Yours in the love of truth, A. S.

The argument of the second essay on the coming of the Lord is this:—1st. Ascertain the events concomitant with the second coming of the Lord. 2d. Then examine whether these events can be viewed as compatible with a subsequent Millennium. The conclusion from such a comparison must be either that they are, or are not, compatible. If, however, they are shown to be compatible, it will not prove that a Millennium must follow them; but, on the other hand, if they are not shown to be compatible with such a state of things, then it will logically follow that there is no Millennium after the second coming of the Lord, unless we change the names of things, and call heaven and eternity a Millennium. Four events alleged to be concomitant with the second coming of the Lord were adduced in that essay The first two are admitted by our correspondent: the third, questioned. These four events are—

1st. The resurrection of all the dead saints.

2d. The transformation of all the living saints.

3d. The judgment and final separation of the righteous and wicked.

4th. A change in the structure of the material universe, as connected with our planet; or the creation of new heavens and earth.

Now to consider attentively his objection to the 3d event, we observe—1st. That if the general judgment immediately follows upon the second coming of the Lord, which we all agree to be a literal and personal return to this planet, the resurrection of the wicked must also be contemporaneous with that event. In logic, however, it matters not whether one prove the resurrection of the wicked to accompany his coming by express testimony; provided only, we exhibit such testimony that the wicked dead, or that all mankind are to be rewarded at his coming. We indeed attempted both—the demonstration of such resurrection of the wicked; also, the demonstration of a general judgment. We are redundant rather than deficient in proof. Our corre-

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spondent appears to distrust the evidence for the simultaneous resurrection of the wicked more than that for the simultaneous judgment of the righteous and wicked. Now it so happens the latter, being spoken of more frequently than the former, affords numerically more testimonies, and perhaps somewhat clearer; nevertheless, that the wicked are raised at the same time with the righteous, is as evident from the fact of their simultaneous judgment, as it could be from any direct affirmation concerning their resurrection. Still, however, the passage quoted from John v. 39., indicates not only by the word, but by "*all in the graves*" and "*hearing his voice*," one and the same *voice* and *hour*, for *all in the graves*. "All in the graves" is the subject of the proposition, and certainly includes both good and bad, as defined in the passage. Now as *hour* and *voice* are applied equally to the whole subject of the proposition, it is unreasonable that the "*hour*" means periods a thousand years apart; and the "*voice*" means two voices at immense intervals. It is, then, not in the word *hour* the point and strength of the argument lies, though that may be shown from similar passages to denote a particular day or time; but in the facts of all in the graves hearing the voice in that hour and coming forth—the doers of good and the doers of evil—the one for life, the other for condemnation. To rescue the mind of our correspondent from all difficulty on the term *hour*, it will be only necessary for him to reflect that although it were clearly proved to denote a lifetime, no one pretends that in any sort of language, literal or figurative, it ever meant a thousand years.

Our correspondent assumes too much about the indefinite import of the word *hour* in verse 25, and in chap. iv. 21; ii. 4.,* as well as labors unnecessarily on the phrases "*all nations*," "*every man*," Matth. xxv. The stress lies not on these words, but on the fact that the Lord *then* makes a separation, placing the parties on different sides, and addressing them accordingly; and more especially on the word *then*, Matth. xvi. 27. "For the Son of Man shall come in the glory of his Father with his holy angels, and then he shall reward every man according to his works." *Then*, not before, but at that time he will reward, &c.

But express and definite as is this language, it is neither more precise nor unambiguous than are two passages in Paul's epistles—Rom. ii. and 1 Thess. i. 6–10. The whole passage, Rom. ii., read together needs no comment. "God will render to every man according to his

* *Hour* either literally or figuratively denotes a definite time; but that definite time means not always sixty minutes. Jesus said, 'The hour is come," John xvii. 1; xii 23, 27; xiii. 1; Luke xii 53, &c. Even in the passage quoted by our correspondent, it is used definitely—"My hour is not yet come." John ii. 4; and "the hour is coming," iv. 21., denote a particular time, not an age, not a thousand years; but a certain day, an era, the commencement of a new period—not the whole period, but the beginning of it.

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works." Two questions arise—Who are included in "*every man*"? and *When* are these to be judged? Both questions are most distinctly answered in this passage. Continues the Apostle, "God will render to every man—to them who by patient continuance in well doing seek for glory and honor, (he will render) eternal life. But to them that are contentious and do not obey the truth, but obey unrighteousness, (he will render) indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil—of the Jew first, and also of the Gentile. But glory, honor, and peace to every man that worketh good—to the Jew first, and also to the Gentile; for there is no respect of persons with God: for as many as have sinned without law shall perish without law; and as many have sinned under the law shall be judged by the law—(WHEN?)—*in the day when God shall judge the secrets of men by Jesus Christ according to my gospel*" The persons and time are here clearly noted. If any thing can be wanting to fill up the picture and to establish the fact, it will be found in the words of the same Apostle, 2 Thess. i. 6–10. "It is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, wait with us (till, or) when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints, and to be admired by all them that believe."

May we not now ask, What need have we of farther witness? Here we are most expressly informed that the Pagans who know not God, and the Jews and Pagans who disobey the gospel, shall be punished with utter destruction WHEN the Lord comes to be glorified and admired by his saints. Till farther informed I shall therefore hold it as established by divine testimony, that the coming of the Lord to be glorified and to be admired by his people, is the day of the destruction and perdition of ungodly men. Hence the resurrection and ultimate condemnation of the wicked are to be at the coming of the Lord—are to be simultaneous with the resurrection of the just, and not to be a thousand or three hundred thousand years after.

But when I say that the resurrection of the just and of the unjust are to be simultaneous events, I am far from thinking that there may not be an order and a priority, even in a resurrection consummated in one literal hour or day. When I am taught by Paul that the dead in Christ shall be raised before the living saints shall be changed, I do not suppose an interval of a day nor an hour, much less a thousand

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years. And when I affirm my conviction that the dead saints shall be raised first, the living saints changed in the second place, and the ungodly raised in the third place, I would not be understood as intimating an interval of one week, or one day, or one hour, much less a thousand years. There may be order—a first, second, and third, in one minute as well as in a million of years.

Not observing this fact may be the occasion of my correspondent's embarrassment, intimated in the closing period of his communication. In 1 Cor. xvi. 22, Paul says that "every man shall be raised in his own order." Now if all the dead are raised at once, at the coming of the Lord, where and what is the order? I answer, What or where is the order when the dead saints are raised first, and the living saints changed next, and yet both are taken up together at once to meet the Lord in the air! I will be told it is very plain. Though all is done in one day, there is a first, second, and a third. So say I. But to contemplate 1 Cor. xv. 22. "Every man in his one band," as Macknight renders it. Christ the first fruits, by himself; then the dead in Christ at his coming. What next? "Then cometh the end." No resurrection of the wicked at all, then, according to Paul, 1 Cor. xv. 22, unless it follow immediately that of the just: for it cannot be after the end. If it be before the end, it must instantly follow the resurrection of the just. The mistake is, that Paul here writes only of the just; but to the Romans and to the Thessalonians, of just and unjust. We, then, expound Paul to the Corinthians by Paul to the Romans and to the Thessalonians, and not as some others who expound Paul to the Romans and Thessalonians by Paul to the Corinthians. The difference of our method expounds the difference in the conclusions to which we have come.

I hold it, then, that my third event, or fact concomitant with the coming of the Lord, is unequivocally established. But if any yet doubt, I have other reasons and evidence to offer.

Some there are who have indirectly assailed my fourth event contemporaneous with the coming of the Lord. This they aim at by alleging the new heavens and earth to be created when the Lord comes, or making out of them a mere moral improvement in governments and in society. But as this is not formally avowed, I shall not assume the labor of demonstrating that however often heaven and earth may be used figuratively in *visions* and symbolic apocalypses, they are not so used in Peter's writing. I, for one, look for new heavens and a new earth when the Lord comes. Of this, however, we have something more to say in its proper time.

From different sources I have learned that my remarks on Rev. xx.

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are not distinctly understood. Nothing yet, however, has come before us in a tangible form. No one, indeed, seems disposed to hazard an opinion contrary to the grand position expressed on that subject—That as the *first*, so is the *second* resurrection—both literal, or both figurative: and that two literal resurrections of the dead, a thousand years apart, are no where intimated in the whole Bible, unless in this single passage. And in the third place, that to except out of all the symbolic imagery of the 20th of the Apocalypse from the government of the canons of interpretation, so much only as pertains to the first resurrection would be an anomaly—an innovation subversive of the intelligibility of the whole treatise, of which this is but a paragraph. These are three grand points in the final settlement of this long litigated case. A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XVIII.

GENESIS XVI.

Olympas. THIS chapter opens now, Thomas, to our contemplation. New personages appear in the family group of the venerable Patriarch. Who are they, James?

James. Hagar is the first, and Ishmael the second stranger to whom we are introduced.

Olympas. Of what race was Hagar, Susan?

Susan. The Egyptian.

Olympas. In what relation did she move in Abraham's household, Eliza?

Eliza. She is called the "handmaid" of Sarah.

Olympas. Can any of you tell how she came into this relation?

Reuben. From the fact that Abraham and Sarah had been in Egypt, and from the fact that Egypt was the oldest slave-market in the world of which we have any memorial, the probability is, I think, that Abraham bought her while in Egypt.

Olympas. He might have received her as a present from Pharaoh, as one of the old fathers, St. Chrysostom, thought, because the fact of Abraham's having servants is first mentioned in connexion with the good treatment that he received from Pharaoh. Gen. xii. 16. Pharaoh entreated Abraham well for Sarah's sake. "And he (Abraham) had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels."

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Thomas. I should not think it probable, as Abraham went down into Egypt because of the scarcity of bread in Canaan, that he would likely purchase servants. I therefore think that the reason why we have such an inventory of Abraham's property, is to illustrate the hospitality of Pharaoh, or, at least, his partiality for Sarah, Abraham's alleged sister-wife, that he did so kindly treat a person of such extensive property, who would of course require a great deal of food and provender for such a household and for so many cattle.

Olympas. Do you, Thomas, regard men-servants and maid-servants as *property?*

Thomas. If sheep and oxen, asses and servants are property, then were maid servants and men-servants, because the same word designates them all. "And Abraham possessed sheep, oxen, asses, men-servants, maid-servants," &c. But what the nature of this property was I cannot define. The fact of possession, which I understand to be the principal idea of property, is undeniable: for the Patriarch had servants as much as he had sheep and cattle.

Reuben. So he had a wife, and she was his property too.

Thomas. Property she was, but not the same property; for Abraham did not buy nor inherit his wife, nor receive her as a present. Again, Hagar was an Egyptian, a daughter of Ham, a descendant of the servant family—"A servant of servants unto his brethren."

Olympas But do you not assume too much when you assume that Abraham's Hagar was either bought, inherited, or received as a present?

Thomas. That Egypt was a slave-market is undeniable from the fact that Joseph, the great grand-son of Sarah, was sold to the great-grand-son of Hagar!

Olympas. How do you learn that fact, Thomas?

Thomas. Joseph, the son of Jacob, the son of Isaac, the son of Sarah, was sold by his own ten brothers for fifteen dollars, to a caravan of Ishmaelites in co-partnery with some Midianitish merchants who were trading to Egypt. Of course they bought him, like their spices, to sell again; and we all know that Joseph was sold for a slave into Egypt.

Olympas. Sold for a slave Joseph was, and no doubt a market for slaves had been long before established. But will the antiquity or popularity of the practice justify the moral rectitude of it?

Thomas. Then we must justify polygamy and war, for both are more ancient than any account we have of making human beings mere goods and chattels.

Olympas. But human beings were never regarded as mere goods and

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chattels in the worst days of slavery. The slave had rights since the days of Abraham, which were never supposed to belong to goods or chattels; and, indeed, the property held in slaves in the Abrahamic family had a peculiarity which no writers have accurately described. It is expressed in the words of the proposition which Sarah made to Abraham concerning his taking Hagar, her slave, into his bosom.—The words are, "*That I may have children by her.*" The logic of Sarah's language was—'Hagar is my property; her offspring will be more my own than the offspring of any free woman which you could marry: therefore, as I have no children in my own person, I may, by such a marriage, have children by her who is my own property.'—That this is not an inference founded on this solitary passage, I need but to mention the cases of Zilpah and Bilhah, the female slaves of Rachel and Leah, who were given to Jacob by his Rachel and Leah as Hagar was to Abraham by his beloved Sarah.

Thomas. But is there not in the very idea of property itself a variety of meaning? A husband has property in a wife; parents have property in their children; masters have property in their servants; and landlords have property in their farms and their live stocks. But no two of these is property in the same sense, or on the same terms and conditions. Consequently the property in *persons* and the property in *things* are not of the same nature, nor do they exist under the same conditions, stipulations, and agreements.

Olympas. Certainly there is a great difference in the application of the word *property*, and it is a great error in our reasoning to allege that because it is applied to so many subjects, they must all be homogeneous. But it is enough to our understanding the lesson of the morning, to know that while Abraham had sheep, and cattle, and he-asses, and men-servants, and maid-servants, and she-asses, and camels as property, they were not held under the same laws nor subject to the same conditions; nor was there any thing either grievous or immoral under the servitude in which his servants lived.

Reuben. May I ask a question before you dismiss this subject? I read in a book at school, that the wives of eastern princes have absolutely property over their female slaves, and that therefore the husbands have no control over them. In that case the meaning of the passage might be, that Hagar being the property of her mistress, and not of Abraham, her issue would be Sarah's own, and not Abraham's.

Olympas. So some ancient writers affirm. In that view, then, Hagar's offspring would not only be nearer to her in relation, but absolutely her own; for which reason the ancient women, who loved their husbands, in many cases gave their hand-maids for secondary

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wives, as our Saxon forefathers were wont to call them. But we must ask the juniors some questions. How old was Abraham when Sarah gave him Hagar?

James. Eighty-five years old.

Olympas. Prove that, James.

James. Abraham was 75 years old when he left Canaan, and after he resided in Canaan ten years Sarah gave him Hagar. This makes him 85 years old.

Olympas. Did Sarah and Hagar continue as good friends now as before, Eliza?

Eliza. No: Sarah was despised by her servant Hagar.

Olympas. So true it is that few servants can endure exaltation. Yet we see Abraham yielding to the difficulty, and recognizing the absolute property of Sarah in her servant Hagar. And how, Susan, did the matter end?

Susan. Sarah dealt hardly by her, and Hagar ran away.

Olympas. Ran away! Servants, then, anciently ran away when badly used.

Thomas. But her mistress offered no reward for Hagar. She ran away with her consent it would seem.

Olympas. What, Reuben, happened to the runaway Hagar?

Reuben. An angel from the presence of the Lord hailed her.

Olympas. And what did the angel say?

Reuben. He advised her to return to her mistress.

Thomas. And did angels advise runaway servants to return home?

Olympas. Yes; but in those ancient days it was running away from *home* to run away from such a household as that of Abraham and Sarah. And such was the character of Sarah that the angel added, "Submit thyself to her hands." Humanity and mercy are twin-sisters, daughters of a divine faith, natives of the heavens, and always point to deeds of kindness and benevolence. Therefore, those who run away from the righteous, run away from home. But what farther did the angel say to Hagar, Eliza?

Eliza. The angel of the Lord foretold her destiny, and the number of her descendants by Abraham, in these words—"I will multiply thy seed exceedingly, that it shall not be numbered for multitude;" and the angel added, "Call thy son Ishmael."

Thomas. Could angels promise to multiply the seed of Hagar exceedingly, and fulfil such promises?

Olympas. This is one of many instances, which we shall meet in the Mosaic writings, of the angel of the Lord designating the Lord, the Logos, who, before his incarnation, often appeared to the patriarchs

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under the style of "The Angel of the Lord." Hagar knew it was no ordinary angel that addressed her; for in verse 13th Moses says, "She called the name of the Lord that spake to her, *Thou, God, seest me.*" Moses, indeed, calls the angel *Jehovah;* for, adds he, "She called the name of the Lord [*Shem Yehovah*] that spake to her."

Thomas. Did you not on a former occasion tell us that this "angel of the Lord" appears under other names in the sacred writings of the Old Testament?

Olympas. Yes; he is called *Ham maleak, Hagoel,* the Angel, the Redeemer; *Maleak Panaiv,* the Angel of his Presence; *Maleak ha berith,* the Angel of the Covenant; and here *Maleak Yehovah,* the Angel of Jehovah. The angel speaks of himself as both *omniscient* and *omnipotent*—at least he speaks of himself in reference to such works and ways as pre-suppose the existence of these divine attributes. His predictions concerning Ishmael on the present occasion indicate this. Who gave the name Ishmael, William?

William. The Lord gave this name before Hagar's son was born.

Olympas. What does the term 'Ishmael' mean, Reuben?

Reuben. The margin says, "*The Lord hath heard,*" or *shall hear my affliction.*

Olympas. What, Thomas, is the amount of the prediction concerning this child Ishmael?

Thomas. It was preached before his birth that he should be a wild man—"his hand uplifted against every man, and every man's hand against him. And he shall dwell in the presence of all his brethren."

Olympas. What nations now existing have sprung from Ishmael, Reuben?

Reuben. The Bedouins, wandering Arabs, and probably some of the American Indians, have sprung from Ishmael.

Olympas. What country do the Ishmaelites proper, or the wandering Arabs now occupy?

William. It reaches from Aleppo to the Arabian Sea, and from Egypt to the Persian Gulf—almost 2000 miles in length by 1000 in breadth.

Olympas. Have these people never been subdued, Thomas?

Thomas. It is said Sesostris, Cyrus, Alexander, Pompey, and some of the Cesars have attempted their subjugation without success. So that for almost four thousand years they have possessed their own country, despite of all the world.

Olympas. This, then, is a singular demonstration of the inspiration of Moses. A people exactly answering the prediction—their hands against the world in the character of freebooters, warriors, depreda-

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tors, and the whole world against them, in every age; and yet inhabiting their own deserts, and retaining their own character, despite of all revolutions and changes in human affairs, is an irrefutable demonstration of the divine mission of Moses and the truth of the Pentateuch.—What name, Eliza, was given to the well at which Hagar received this oracle?

Eliza. It was called Beerlahairoi; but I do not understand this hard name.

Olympas. It was a sort of dedicatory name: "A well this is to the Living One, who now sees me." She intended it to be a memorial of the interview which she had with the angel of Jehovah who had spoken to her such strange words concerning her progeny for so many ages to come. And is not this case worthy of our observation and regard? In the 86th year of Abraham's age, an Egyptian slave gave to Abraham and the world a child of such lawless liberty and freedom of life, that he transmitted for so long a time, to so many millions, such a love of liberty, plunder, and rapine—such a hatred of the restraints of social life—of cities, towns, and settlements—that, like a wild ass, (*phere Adam*, a wild ass-man,) "his house should be the wilderness, the barren land his dwelling, and that his hand should be "lifted up and stretched out against every man, and every man against him." You must mark a few singular particulars in this case. 1. This is the first time in the history of man in which we read of the appearance of an angel. 2. It is the first time that we have the name of any person given by the Lord before he was born? 3. This is the first time also that a nation's history for many an age was pronounced before its origin, not having any special relation to the Messiah; and it is the first time in ancient history in which the outward condition of both mother and child was so diametrically opposed to the spirit and character of all their posterity. Upon the whole, the history of Ishmael, from first to last, affords a monument imperishable as the mountains of the truth of prophecy, and of the divine authenticity of the Bible. The following notes from two distinguished persons must finish our present lesson:—

"They dwelt in tents in the wilderness as long ago as Isaiah's and Jeremiah's time—(Isai. xiii. 20; Jer. iii. 2)—and they do the same at this day. This is very extraordinary, that "his hand should be against every man, and every man's hand against him;" and yet that he should be able to "dwell in the presence of his brethren;" but extraordinary as it was, this also has been accomplished, both in the person of Ishmael and in his posterity. As for Ishmael *himself*, the sacred historian afterwards relates, chapter xxv. 17, 18, that "the years of the life of Ishmael were a hundred and thirty and seven years; and he died in the presence of all his brethren." As for his *posterity*, they

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dwelt likewise in the presence of all their brethren: Abraham's sons by Keturah; the Moabites and Ammonites, descendants of Lot; the Israelites, descendants of Abraham, Isaac, and Jacob; and the Edomites, descendants of Abraham, Isaac, and Esau. They still subsist a distinct people, and inhabit the country of their progenitors; they have from first to last maintained their independence; and, notwithstanding the most powerful efforts for their destruction, still dwell in the presence of all their brethren, and in the presence of all their enemies."—*Bp. Newton.*

"The region inhabited by the Arabs is not remote or insulated, separated from social life; and, therefore, exempt from the influence which naturally results from intercourse with other countries. It is situated in that portion of the globe in which society originated, and the first kingdoms were formed. The greatest empires of the world arose and fell around them. They have not been secluded from correspondence with foreign nations; and thus attached, through ignorance and prejudice, to simple and primitive manners. In the early periods of history they were united as allies to the most powerful monarchs of the East: under their victorious Prophet they once carried their arms over the most distinguished kingdoms of the earth; through many succeeding ages the caravan of the merchant and the companies of Mahometan pilgrims passed regularly over their deserts: even their religion has undergone a total change. Yet all these circumstances, which, it might be supposed, would have subdued the most stubborn prejudices and altered the most inveterate habits, have produced no effect upon the Arabs; and they still preserve unimpaired a most exact resemblance to the first descendants of Ishmael."—*Richards.*

A. C.

EXCURSIONS—*No. II.*

The churches of Cincinnati, Louisville, and Nashville, I have said, ought to exert a mighty influence in society. They have numbers, intelligence, and wealth enough to do much good—to be golden candlesticks, and to illuminate and sanctify the world, infidel and sectarian, around them. The powers that control human destiny now are the infidel, the sectarian, and the Christian—three spirits easily distinguishable. The infidel hates the forms as well as the reality of Christ's religion; the sectarian loves his own idea, and worships only with those who bow at the shrine of his own opinion; while the Christian walks and worships by faith in the facts of Christ's gospel. The spirit of the infidel and the full-bred sectarian are, though opposite in some points, cognate and homogeneous in others. There is the idol SELF in both; and the spirit that impels to action is in both cases earthly and sometimes demoniacal. The sectary is, indeed, often imbued with so much of the gospel light and spirit, as to be greatly tamed and subdued by it; and hence we often see the Christian triumph in one and the same person over the sectary.—But, alas! in numerous instances the sectary triumphs over the Christian, and in that case the spirit of the separatists is as rife and insolent as the spirit of the world—it is earthly, sensual, and devilish.

Now the Christian church is in profession and in spirit, and ought to be in character, opposed to both the one and the other. Our churches in cities, therefore, need a good deal of scriptural intelligence and piety to cope with the sinister influences that more immediately concentrate around and against them. Bible classes, much Bible readings, much preaching the word, much exemplification of its fruits in the graceful behaviour

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and kind actions of the brotherhood, are essential to that eminent usefulness which is sought and desired by all who are imbued with the proper spirit of reformation and primitive Christianity. The spirit of proselytism is every where much in advance of the spirit of holiness in all the professors of the present age. Future historians will as certainly refer to this our day in illustration of the mania of partizan proselytism, as we are wont to call up the dark ages in proof of the dark and desolating reign of Papalism — No physical disease was ever more infectious than the moral pest of partizan zeal. It carries with it the whole man, body, soul, and spirit. A Gillite will debate for a whole moon to win a metaphysical proselyte, who would not spend an hour to convert a sinner from the error of his way. So will his opponent. The pharisaic zeal which compassed sea and land to make a proselyte, was but a type of the zeal of our own times But how much worse many of these converts are after than before their conversion, it is not for us to say. He that knew the heart could say, that the pharisaic converts were worse than even their converters; but how much better or worse the moderns, I confess my inability to ascertain.

We have a portion of that spirit; at least I opine that I have seen, and still see, indications of it: nay, I have seen all over the land more zeal to augment congregations than to promote their intelligence and sanctification. The zealot for his party goes for its increase; and, therefore, the sanctification of the converts is always subordinate to the increase of the body. The weekly meeting is relished only as a season for preaching the gospel—not as a day for the perfection of saints. The supper, social prayer, social praise, doctrine, or teaching, are placed in the rear: while all prominence is given to the means of conversion. I have long observed the increase of these indications, and think that the time has come when it has become necessary to invite the brethren to take into their most solemn consideration, Whether they are not more inspired with the spirit of proselytism than with the spirit of holiness—whether there be not more relish for preaching and converting, than for teaching and learning—more aspirations after numerical superiority, than after a more elevated spirituality—and a more ardent desire to see the denomination grow in respectability in this world, than to grow in grace and moral excellence.

It is long since, even in the days of the *Christian Baptist*, that we deprecated a congregated mass of ignorance and carnality under the banners of the Christian profession. Nothing could be more blighting and blasting to the profession of reformation than a large assemblage of carnal, selfish, ignorant, and worldly professors We used to say we would prefer a hundred spiritual volunteers, well armed, equipped, and disciplined, to a thousand of the drafted, enrolled, and traditionized militia of the present day. The bane of Paganism, Mahometanism, Papalism, Judaism, and legalized Protestantism, is the popularity, number, wealth, and consequent ignorance and sensuality of the votaries of these antiquated superstitions. Overgrown obesity is not more alarmingly ominous of speedy dissolution, than the swollen stature of religious parties without the animating and salutary power of knowledge, faith, and holiness A paralysis or apoplexy is the most natural end of all great hierarchal overgrown popular religious associations. *The more spirit the more life always.* The more piety and morality, the more power and the more happiness.

The good order, the good discipline, and the scriptural edification of the Christian communities, to my mind is, in the year 1841, a matter of much more transcendant importance than the gaining of fifty thousand new converts Were the churches all now walking in the fear of God, and in the consolations of the Holy Spirit, in the fulness of the blessing of Christ, in ten years from this time they would gain more every way in heaven and in earth than they could do in their present general order, were they for four years to come to increase twenty per cent. per annum under the present administration of affairs. Better would it be to cease proselyting altogether, and to get the churches to carry out their profession, than to continue, as many of them now are, with their regular annual additions. True, indeed, we have some evangelists who should always be engaged in the work of conversion: that is their peculiar gift. But better were it far, that

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those not so peculiarly gifted were all the time, for at least a year or two, employed in elevating the standard of family and congregational piety—in bringing up all professors to a more exemplary display of the Christian virtues—and especially in promoting the great interests of closet, family, and church devotion. But of this we have much to say, and not easy nor agreeable to be uttered, since many of our fellow-laborers are more attached to big meetings and big conversions, than to the beauty, holiness, and happiness of those already joined to the Lord. We desire the work of conversion to go on; but in order to the eternal salvation of the converted, and in order to the conversion of the world we would rather see the zeal of proselytism outstripped by the zeal of family and church perfection in the ways of the Lord. But here I must break off for the present.

A. C.

A BANK WORTH HAVING.

It is a cry often heard in these times, that Banks won't discount. We know a bank whose vault is well stored with the richest treasures, which is opened to all who are disposed to apply, and which through all the pressure, has been as ready to discount as in the most prosperous times. Gentle reader, if you are content to quit speculation, and willing simply to make your mark, you can be accommodated. This Bank has a perpetual charter, and is known as the Grand Bank, or Terra Firma; an entrance may be found upon the sunny side of most of our hills.

Its keys, which you grasp without gloves, are the plough, the spade, and the hoe. The only security it requires is industry, endorsed by temperance, and it seldom offers any thing but substantial currency. Those who have made themselves lean by complaining of hard times and the scarcity of money, need only try one experiment, and the sooner they take the responsibility the better.

Exchange paper.

THE WILL OF MR. BARTLETT.

We learn that the late William Bartlett, Esq. of Newburyport, has bequeathed $50,000 to the Theological Seminary at Andover—making more than $200,000, as the total amount of donations to that Institution. The estate of Mr. Bartlett proves to be about half a million of dollars in value, most of which, except the bequest to Andover, is given to the grand children of the deceased. *National Intelligencer.*

SUMMARY OF NEWS.

Brothers J. T. Johnson and Holton held a meeting at Colemansville, Ky., at which 19 persons were immersed.——Brother Johnson, while on a visit to Madison county, immersed 8.——Brother Tichenor, of Edgar county, Illinois, writes, "Eleven persons obeyed the Lord in the last few days"——The church in New York city now numbers 180 members. They occupy the meeting-house, No. 80, Green street, where they will be glad to see all brethren who visit the city.

Wadsworth, Ohio, May, 1841

On my way home from Bethany I immersed two persons; at Georgetown and Cadiz 9; and at New Lisbon 17; making, since I left your place, 28 persons.

J. H. JONES.

☞ News from the churches and other communications omitted, shall appear in our next.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. V. BETHANY, VA. *JULY*, 1841. No. VII.

CONVERTING INFLUENCE.

VERA CRUZ, November 18.

E—— to L——.

I HAVE just arrived in this place in anxious expectation of receiving letters from the United States. In this, alas! I am disappointed. * * * * *.

This is a beautiful town, and the centre of a wealthy trade; but it owes nothing to the kindness of nature. The rocks of Madrepore, of which it is built, have been taken up from the bottom of the sea. The only water fit for drinking is collected in cisterns. The climate is very hot and unhealthy; arid sands surround the northern portion of the town, while to the south nothing is to be seen but ill-drained marshes. Upon a rocky islet, protecting the harbor, stands the fort of St. Juan de Ulua, still in a dilapidated condition since the bombardment of the French.

By a vessel about to sail for New York I send you, in the accompanying packet, a correspondence which I have lately held with a young and valued acquaintance. It is chiefly upon converting power, and I wish, my dear L., to have your judgment of the manner in which I have treated this subject, which you know has been so much controverted. It was during my stay in the city of Mexico, that I was introduced to my young friend R——, who is but a few years from the United States, having been during this time in a mercantile house in Mexico. He was delighted to converse with me of our native land, nor was I less pleased to learn from him the customs and character of the Mexicans. Having been piously brought up in a Presbyterian family, he has a great reverence for the Divine character and the holy scriptures; and is, I believe, truly solicitous to know the truth, though I found him, as I thought, a little prejudiced against our religious

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sentiments by the misrepresentations he heard before he left home. I did not, therefore, urge them upon his attention, but directed the conversation to those points of piety and morality in which all agree.

It was upon an excursion which we took to visit some natural curiosities about 100 miles south-east of Mexico, that I formed a particular intimacy with him. I found him an enthusiastic admirer of nature, and deeply impressed with a sense of the Divine majesty and power. Passing over a very mountainous country, amidst the most sublime scenery, where one is obliged to cross foaming rivers upon bridges formed of the fruit of the *Crescenta pinnata*, tied together with ropes of the *agave*, or Mexican grape-vine, we saw upon our tour, the *Ponte-Dios*, or the Bridge of God, a rock, under which the deep river Aquetoyac has hollowed itself a passage, and along which the traveller may continue his journey as if he were upon a high road. We visited also the immense cavern of Dante, which is traversed by a river; the porphyritic organ-pipes of Actopan, and many other singular objects, of which I shall have much to tell you when we meet again. Meanwhile, be so good as to let me have your views upon the subject embraced in the enclosed letters, to which I now invite your attention.

Favor and peace be with you! E.

R—— to E——.

Mexico, September 4.

Dear Sir—As I have no idea of allowing myself to be forgotten by one whom I myself am unable to forget, I take, as you perceive, an early opportunity to avail myself of the privilege you gave me of corresponding with you. And, indeed, it is to me a most agreeable employment, for it reminds me of the pleasant intercourse which I have had with you—of the halcyon days (alas how few!) during which I was permitted to ascend with you those volcanic peaks where we saw the terrible majesty of God's power, and to traverse the vallies filled with delicious fruits, the tokens of his goodness; when we held sweet converse together of Him who is fairer than the lily which dipped its chalice in the stream of Hermosa, or the thornless rose which we found blooming upon the plain of Chiapa.

How happy would I be if the retrospect of my past life were in every respect equally pleasing as the remembrance of the few days I had the happiness to spend in your society! It was then that a pure and holy influence seemed to triumph in my heart, and to diffuse a serenity and joy to which I have been unhappily too often a stranger. To endeavor to renew, at least in some degree, this happiness, and to solicit information upon the most important of all matters, the salvation of the soul, I would now address to you these lines, which can but

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very imperfectly express the feelings by which they are dictated. Knowing, however, how deeply versed and interested you are in the subject of religion, I may speak without restraint, assured that you will gladly do any thing to assist the progress of one who wishes to travel "the safe but narrow way."

"At *thirty* man suspects himself a fool," says the poet. For my part, I must confess that I had such a suspicion of myself before I was *twenty*. Upon endeavoring to penetrate into the recesses of my own heart, what darkness, what depravity I discovered! Upon testing by analysis the spring of my thoughts and actions what unlooked-for feculence and impurity I detected! And yet after all the careful and protracted scrutiny of years, how little do I know of myself! how many secret sources of wickedness remain undisclosed! Believing in the holy scriptures and wishing to obey their precepts, how unworthy have I felt myself of the name of Christian! how far do I fall short of doing what they enjoin upon me! Often, alas! am I ready to say with the Prophet, "The whole head is sick, and the whole heart faint."

I am, however, unable fully to describe my situation. There is an unaccountable ebb and flow in my religious feelings which often renders me unhappy. At some periods, in a great degree sensible of my imperfections, and of my need of a Saviour, in humility and contrition, I had earnestly sought, from the throne of grace, that forgiveness which I so much need, and that strength to persevere in well doing, so necessary to improvement and continuance in holiness. After such exercises, how delightful have been my sensations! Trusting entirely to Him that is "mighty to save," and believing that for me he had not died in vain, a calmness and peace inexpressible have reigned in my soul; a swelling emotion of love and gratitude has overpowered my heart: I have felt that I could do any thing—suffer any thing for the sake of our compassionate Redeemer. I have then used various means to assist my progress, such as daily compiling a secret history of my heart and conduct in order to see and correct deficiencies of character, while prayer was diligently attended to, and religious conversation sought.

But suddenly, from some cause which I do not at present fully comprehend, (perhaps you can explain it to me,) stupidity would assume her leaden sceptre, and reign over my soul with unbounded sway: my feelings would grow obtuse; my heart would become hardened; in religious, and even in other matters, I would be unable to think or feel. Things, the recollection of which would before have excited the most lively sensations, would then be to me insipid and uninter-

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esting. In short, evil dispositions would seem to have gained the entire ascendancy; while improper thoughts, evil suggestions, cruel suspicions and doubts would arise, and create a state of confusion and a degree of mental suffering, of which those only can conceive by whom it has been experienced. I could not, indeed, at this time fail to perceive wherein I erred, and that I was no longer the same person who a short time previously was comparatively happy; who, indeed, mourned for transgression, but was not as those that "sorrow without hope;" but an irresistible impulse seemed to hurry me forward, until at some unexpected moment my proper feelings would be at once restored, an humble and contrite spirit would be renewed within me, and the same peace and serenity of mind enjoyed—a morning of joy soon to be again clouded by the shades of night. These, then, have been my wanderings—the bewildering paths in which I have strayed, instead of running with patience and alacrity that glorious "race," whose goal is heaven.

And now, my dear friend, can you explain these things to me? Can you analyze my conduct—can you give me a clue that may extricate me from the labyrinth of error, and keep me in "the way wherein I should go"? If you can do so—if you can "teach my best will rectitude and fix my firm resolve"—then will you, indeed, do me a favor to be remembered when "time shall be no more." I have often endeavored to discover the cause of those gloomy periods of doubt and despondency. I have sometimes attributed them to want of diligence in following up advantages already gained over the enemy of souls. I have thought I became remiss in religious exercises, not by neglecting them, but by attending to them without a proper feeling. At other times I have supposed that the peace and satisfaction I felt upon my return to a "right spirit" were too apt to slide into self-righteousness, and an overweening self-confidence by which the Tempter succeeded in gaining an advantage. I have thought, too, that I could enjoy the happiness of religion much better if I were in the country. Living in a city, it seems to me, is unfavorable to Christian enjoyment. You know my predilection for the charms of Nature, for retirement, for meditation. Some one, I believe, has said, 'Man was made erect that he might view the heavens, the abode of the just, and be led to direct thither his thoughts and aims.' He could not have meant that man in a city was made erect for this purpose. Pent up, as it were, in a narrow prison-house, and surrounded on all sides not only by the works of men, but by their pernicious example, and the insinuating influences of vice, how little does he feel this advantage!

"Virtue, forever frail as fair, below,
Her tender nature suffers in the crowd,

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Nor touches on the world without a stain.
The world is infectious; few bring back at eve,
Immaculate, the manners of the morn.
Something we thought, is blotted;—we resolv'd.
Is shaken;—we renounc'd, returns again.
Each salutation may slide in a sin
Unthought before, or fix a former flaw.
Nor is it strange: light, motion, consourse, noise,
All scatter us abroad——
We see, we hear with peril; safety dwells
Remote from multitudes; the world's a school
Of wrong, and what proficients swarm around!"

And now I hope you will excuse me for filling my sheet with matters relating to myself. From your experience in these things, your reply will, I doubt not, be most useful to me; although I cannot think that you have ever experienced that sinfulness of heart over which I have so often mourned. Would to God I were relieved from it, and that I might attain to some assurance of hope, to some unwavering confidence that I have at least some interest in the salvation of Christ! May I ask the favor of hearing from you soon?

With much esteem I remain yours sincerely,

R.

FORTRESS OF PEROTE, September 12.

E—— to R——.

Dear Sir—Yours of the 4th inst. has afforded me a gratification which words cannot express. I now see the folly of that timidity which restrained me from speaking freely to you upon a subject in which I perceive you were so deeply interested. I feared to confirm prejudices which I fancied to exist, or to mar by controversy the pleasant intercourse we enjoyed. Yet I was happy to observe, that with marked intelligence and varied natural gifts, you possessed the "fear of the Lord," which is indeed "the beginning of wisdom;" but is no less its true and proper end.

Now, however, you present yourself to me in a new light—as one who has been "known of God;" who has been diligently seeking a personal interest in the salvation of Christ; who has already Christian experience and Christian character. Have you then really, my dear friend, looked upon the 'face marred,' the form insulted? Have you indeed eaten the flesh and drank the blood of this Man of Nazareth? Am I to regard you as one "born again"? Are you physically and mentally consecrated to God? If so, why this confusion of which you speak?—this ebb and flow of religious feeling?—this darkness, doubt, and despondency?

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Permit me, my dear E., to say, with the frankness which the subject demands, that you look too much to yourself for assurances of an interest in the salvation of Christ. Were it wise in the mariner on the wild Atlantic to fix his eye upon the waste of waters around him? or even upon his own driving bark? No! The perfection of his art consists in looking at objects out of the earth altogether—the sun, the moon, the stars, and in shaping his course accordingly. Look off to Christ, then, my dear lad. Be not anxious to derive your happiness from any degree of self-complacency, but seek it in the high, the holy consideration that "the blood of Him, who, by an eternal Spirit, offered himself without spot to God, is supremely fitted to cleanse the conscience from a sense of dead works, to serve the living God." The source of a Christian's joy lies not within, but without him. Having embraced the gospel, he is assured of pardon; and believing on Jesus, he rejoices with "joy unspeakable and full of glory."

Your alarm at the "ebb and flow" of your religious feeling is the sheer result of inexperience. Read the scriptures; model your enterprize by the finished specimens of Christian character found there; be filled with the spirit of the ancients, and clothe yourself with their renown, who, through faith, "wrought righteousness, subdued kingdoms, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edges of the sword." Be in no wise afraid; the High God is your refuge; you need not fear what earth or hell can do. You would keep a "diary" of your progress! Would that Heaven did so too, and that you could compare notes at the end of the first week! Could you answer him for one of a thousand? My son, love Christ: the three times important question in the gospel is, 'Lovest thou me?' Let me refer you to the case of the church of Ephesus in the 2d chapter of the Apocalypse, where you may see how little our aversion to evil, or our love of good avails, unless accompanied by love to Christ.

It is God's love for us presented in the gospel facts, which inspires the soul with love to him. It is the divine character herein presented which becomes the model for our own. The gospel therefore is the great moral instrument for delineating his image upon our hearts, for transforming our souls anew. Do you, then, believe the gospel? It is "the power of God for salvation to every one who believes it." Care not for your feelings, but follow your faith. "This is the victory that overcometh the world, even our faith." Our feelings can give us no such victory: on the contrary, they are ever opposing our faith. Rest assured, my dear R., there is no more pernicious error than the supposition that our feelings should govern and constitute our religion.

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Nothing is more uncertain, inconstant, or deceitful than they. The Truth, on the other hand, is immutable and eternal, and the belief of the truth gives stability and permanency to religion. The firm conviction upon indubitable testimony that 'Christ has died for our sins, and has risen again for our justification,' is an anchor to the soul "both sure and stedfast." Let not your own feelings, but Christ, be your joy and hope. He is the true Physician for the soul. 'To him, then, bring your wounded heart. To him tell your anguish. 'Earth has no sorrow that Heaven cannot heal.'

I have much to say upon this subject, but shall not at this time present to you any other point than the one of which I have already spoken—the importance of trusting to the word of God, rather than to the inward emotions of the soul. I hope to be permitted to speak to you more fully hereafter on these matters, and in the meanwhile will be happy to hear from you. Farewell. E.

ATONEMENT—*No. IX.*

REVIEW OF BROTHER CAMPBELL'S LETTER III.

[CONTINUED.]

Dear brother Campbell,

It seems that my mode of expressing ideas must be very obscure, seeing I cannot be understood. I will now express them generally in your very language, which is plain and forcible. In your Christian Baptist, revised by D. L. Burnet, with your last corrections, I find you ably contending for the very doctrine I have advocated in this discussion, but which you seem now to oppose.

On page 511—"Then he led him (Abraham) out, and said to him, Look up now to heaven, and count the stars, if you can number them. Then he said, So shall your seed be. And Abraham believed God, and it was counted to him for righteousness." Gen. xv. "This faith in this promise was accounted to him for righteousness. So says Moses, and so says Paul; but so does not say John Calvin, nor John Wesley. One says his system says that it was Abraham's faith in a future Messiah, which was accounted to him for righteousness; and the other says it was Abraham's obedience which made him righteous. I am not to argue the case with them" 'Therefore it was accounted to him' (i. e. his belief in this promise, that he should be the father of many nations,) 'for righteousness.' It brought him into a state of favor and acceptance with God.

"He that believes that God raised up the crucified, dead, and buried Jesus, and made him the Saviour of the world, believes in the same manner; i. e. rests upon the truth and power of God; and this belief of the promise of eternal life, through a crucified Saviour, is just the same kind as Abraham's faith—the object only different. And therefore all they of this faith are blessed with believing Abraham."

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Page 512—"Now the true faith has in all ages been one and the same thing in kind, if not in degree. The true faith has ever been the belief of all the revelation extant at that time. Hence Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, &c. were all justified by believing the communications made to them. So Paul teaches, Heb. xi. 1. Noah became heir of the righteousness which came through faith, by believing God's promise concerning the deluge, and Abraham by believing, 'So shall your seed be."

"System-makers, to form a theory in the crucible of their invention, say, that all were justified by believing the same thing. But this no man living is able to show. It is true, I contend that the ground-work of salvation by faith was either prospectively or retrospectively the sacrifice of Christ. But not a person on earth believed that the Messiah would die as a sin-offering, or rise from the dead, from Eve to Mary Magdalene. Without believing this, now-a-days, none to whom it is reported can be saved. The patriarchs had visions and anticipations of a Messiah, but so indistinct that they who spoke most clearly, Peter tells us, were not able to understand them; for, although they sought diligently what the Spirit which spoke in them could mean, they did not understand its communications. But to conclude this episode: The father of the faithful was accounted righteous through believing the promise made to him, and all his children shall be ranked with him through believing the communications made to them. Rom. iv. to the end."

These are sentiments, with one exception, which I have been endeavoring to plead in this discussion, and which I have thought you opposed. I should be glad to know that these are still your sentiments. The one exception I have made to the above extracts, is this: 'It is true, I contend, that the ground-work of salvation by faith was either prospectively or retrospectively the sacrifice of Christ.' This I view as a mere salvo of my brother to secure his orthodoxy from impeachment. How can it be made to agree with what immediately follows, I confess I cannot see. How the sacrifice of Christ could be a means of salvation, when not one from Eve to Mary Magdalene believed or understood it, I have no conception. If it was a means, it operated on the mind of God alone, and not on man. By it I suppose you mean, God was pacified, propitiated, or made propitious, and reconciled to man, so that he could pardon the guilty and save him from sin. But of this I have more to say in its proper place.

I now proceed to review your Letter IV. In the commencement of it you glance at the points in which you think we have concurred, which points you include in nine propositions. These, with a few exceptions, I have long since received as true. The exceptions I will now point out.

Prop. 1. You say we concur in this—'That to *expiate*, and to *pacify*, and *atone for*, are scriptural ideas and expressions.' In this my brother is mistaken. I have constantly asserted that to *expiate* and *atone for*, are not scriptural expressions; they are no where found in the English Bible. Besides, I have said that 'sins atoned for,' as you express it, is not a scriptural *idea*, but an awkward expression used by some to support their system of religion.

Prop. 5. If I understand you in this proposition, I can see no con-

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currence of our ideas. It is the very point in which we most widely differ. See my Letter II. of review, page 158, 159.

Prop. 6. You say, 'Salvation, then, under the law, spiritual and eternal was through faith, repentance, and sacrifice, as it was from Adam unto Moses.' In this sentiment you think we concur. Did I ever intimate that spiritual and eternal salvation was ever obtained by sacrifices from Adam to Moses, or from Moses to Christ? Have I not called upon my brother for proof of this your position? We have concurred in this, that the sacrificial system under the patriarchs was substantially the same as that under the law, and that they could not give spiritual and eternal salvation to any?

On page 146 you take notice of five affirmations(as you are pleased to call them) which I have made in my previous communications to you. 1st. You say, "You intimate that errors, or as you define errors, viz. sins of ignorance, require blood; but that greater transgressions, or what are in contrast with simple errors, called sins, are forgiven without blood or sacrifice. In one sentence, that errors require blood, and that sins did not!" This last sentiment you express with a note of admiration. My brother need not wonder at it, for it is the appointment of God himself. Of the many texts to which I have already referred as proof positive on this subject, I will quote one which is decisive. Num. xv. 22–31. "And if ye have ERRED, and not observed these commandments which the Lord hath spoken unto Moses; then it shall be, if aught be committed by IGNORANCE without the knowledge of the congregation, that all the congregation shall offer one young bullock and one kid of the goats for a sin-offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it is IGNORANCE." (Mark this, my dear sir.) "And they shall bring their offering and their sin-offering before the Lord for their IGNORANCE. And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in IGNORANCE. And if any soul sin through IGNORANCE, then he shall bring a she-goat for a sin-offering; and the priest shall make an atonement for that soul that sinneth ignorantly, when he sinneth by IGNORANCE before the Lord, to make an atonement for him, and it shall be forgiven him. But the soul that sinneth PRESUMPTUOUSLY" [mark the contrast] "the same reproacheth the Lord; and that soul shall be cut off from among his people, because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off, his iniquity shall be upon him"—i. e. it shall not be purged away by sacrifice. Now, my dear sir, is it not plain from this passage that errors and sins of ignorance required blood in order to be forgiven? And that sins—presumptuous sins (for so have I defined my meaning) did not admit of sacrifice, because they were unpardonable by law, such transgressors must be put to death without mercy. If such were pardoned, this pardon was not an exemption from the death denounced by law, nor was it obtained by legal sacrifice; but it was a spiritual pardon, or justification of a soul granted to believing humble penitents, who pleaded mercy. Lev. xxiv. 40, 43. If, then, I have affirmed this, is not the affirmation based on truth?

2. You say that I 'intimate that there was a gospel preached to

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Abraham, by which Jews and Greeks were justified, and that it had neither blood nor sacrifice in it.' And how will my brother prove that blood or sacrifice was a part of that gospel? You will say, Because Abraham offered sacrifice. Must I conclude that because Moses sacrificed that the law was part of the gospel? Paul says, 'The law is not of faith.' If Abraham's sacrifice was part of the gospel, so must be the sacrifice of Moses, for you admit it is the same sacrificial system.

3. My third affirmation is, as you say, 'That the Jews under the law, and the Gentiles without the law, were justified by Abraham's gospel without any sacrifice, or deeds of the law'—and then you strangely ask, Do you make sacrifice one of the deeds of the law? I verily do. Does brother Campbell deny it? He may deny what no intelligent man ever affirmed—that the sacrifice of Christ is not a deed of the Mosaic law, and he will boldly tell us, 'that not a person on earth believed that the Messiah would die as a sin-offering, or rise from the dead, from Eve to Mary Magdalene,' and that John Calvin's sentiment was wrong, who said that Abraham was justified by faith in a future Messiah. I refer to your lucid remarks quoted in the beginning of this letter.

4. In this you strangely represent me as teaching that remission in all cases, both before and since the law, is without shedding of blood. Brother Campbell, I have never taught this, I have never affirmed it, I have never been conscious of such a thought passing through my mind. To this discussion I appeal for justification from this charge. I have constantly maintained that pardonable sins of error and ignorance were remitted through the blood of legal sacrifices, and that under the gospel we are all justified by faith in the blood of Christ. Had I affirmed that, 'Noah became heir of the righteousness, which came through faith, by believing God's promise concerning the deluge and Abraham believing, So shall thy seed be;' then there might have been some plausible ground for the charge.

On page 148 you say, 'I am sorry to see my brother Stone intimate a doubt on this subject—i. e. that the seed of the woman was Christ—the bruising his heel indicated Messiah's sufferings—the bruising of the serpent's head intimated Satan's ruin—the Lamb, sacrificed by Abel, is the Lamb slain from the foundation of the world.' My dear brother, it would make me sorry to cause sorrow to one whom I so highly esteem as I do you. If ever I expressed any doubt on the subject you named, I am perfectly unconscious of it, and am entirely ignorant of the time and place, when and where, such a doubt is expressed. In the belief of these things I have been firm from my earliest recollections of truth. Sorrow, then, no more for me from this cause. Rest assured you are mistaken.

Page 150—You think my opposition arises from a conviction that if you establish that sins in general were expiated by patriarchal or legal sacrifices; and especially on the principle that the victim died for, or, instead of the offerer, the whole system of old orthodoxy naturally follows. I believe I have more honesty than to oppose any doctrine, because it is old or new orthodoxy; but I have opposed some of the doctrines you advocate, from a conviction that they are not the doctrines of the Bible: I must oppose, irrespective of old orthodoxy, that

all sins, but the sin of apostacy, were expiated by patriarchal or legal sacrifices, for reasons already stated in this discussion. And for the same reason I must oppose the doctrine that the victim died in the stead of the offerer. I think I have clearly proved that no victim ever suffered death at the altar, as a vicarious substitute, or in the stead of the offerer, because no person, against whom the law denounced death, was permitted to offer a sacrifice for his sin. Against pardonable transgressions, against sins of error, and of ignorance, the law did not denounce death: therefore the death of the victim was not in the stead of the offerer's death. Was the woman after child-birth worthy of death, and therefore, the death of the victim slain for her, was in the stead of her death? Was the leper—the man with a running issue, and many other similar cases, worthy of death, and therefore the death of the victim was in their stead? If *this* be the old or new system of orthodoxy, I must reject it, although 'more learned, more devout, more intelligent, and more practically useful, than old or new heterodoxy.' My rule for judging is, Does the Bible teach it?

My brother thinks it is my dislike of old orthodoxy, that I have so tenaciously adhered to the doctrine of sacrifices, which, as I think, were taught by Moses and Paul, and that I have opposed the opposite. Might I not also think that your fondness for old orthodoxy, and your high encomiums of it, is the cause, why you so strenuously advocate its fundamental doctrines? For when once it is admitted that the victims were substitutes, and died in the stead of the guilty, then, to be consistent, we must receive the whole orthodox system as taught by the Westminster creed-makers. For, if I understand you, the man guilty of death by law, is freed from this sentence by bringing a victim which suffers death in his stead—God is now *pacified*, now *propitiated* or made *propitious;* he is now *reconciled* and *placated* to the sinner. Does it not follow that the great antitype, the Lamb of God, was a substitute, and his death was in the stead of the guilty world—that God was propitiated, made propitious, and his anger turned away—that his law's demands were satisfied—and the honors of his government sustained in his granting pardon to the guilty? Then it certainly follows that Paul's doctrine of no justification by the deeds of the law, is overthrown; for the person and his surety are one in law; if the surety pays the debt, due according to law, in the stead of the person, then is the person free from obligation, and is justified on the principle of law, not of grace; for there can be no grace, pardon, nor mercy in the justifier on this principle.

If the surety or substitute, Christ Jesus, must suffer the penalties of the law, and part of those penalties were eternal death, then must he be eternally suffering death; and if justification or pardon cannot be granted till the demands against the sinner be satisfied, it follows that it cannot forever be obtained; for it will require an eternity to suffer the demand. If he suffered temporal death as a substitute, or in the stead of those under the sentence of death, why do all die?

Are we not required to forgive one another, even as God forgives? Are we not to be imitators of him? 'Forgive us our trespasses, as we forgive them that trespass against us.' 'If thy brother repent, forgive him.' 'A certain king would take an account of his debtors: among them was one who owed him ten thousand talents, and had nothing to

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pay. The debt was just, and justice demanded payment—the poor debtor acknowledged it—but humbled himself, and pleaded for mercy. The king graciously forgave him the whole debt. So IS THE KINGDOM OF HEAVEN. Had an advocate of old orthodoxy been there, he would have taught a very different doctrine from that of the Great Teacher. He would have said, The debt is just, and therefore must be paid; pardon cannot be granted on any other terms. If the debtor cannot pay, a surety must. A generous, wealthy man, becomes his surety, and pays the full demand. Now, says the creditor, I forgive—I pardon. Does the debtor thank him? Is he under any obligation to him? Is there any thing like pardon in the case? But the debtor is now justly indebted to the surety for the full amount; and his surety must forgive as God forgives; that is, when the debt is paid. Is not the idea of pardon and favor entirely excluded from this system of old orthodoxy.

Had this been the true system taught in the Bible, is it not strange that the doctrine can never be found there? Was it taught by Christ in his sermon on the Mount? Not a hint of it. And yet said Jesus in the conclusion of it, 'Whosoever heareth these sayings of mine, and doeth them, is like a man that built his house upon a rock.' Was it taught by Peter at Pentecost? Not a hint of it; and surely had it been true, he would not here have omitted it; yet three thousand were saved without the knowledge of it. Yet the doctrine is dubbed orthodoxy—a fundamental truth!

On page 151 my brother still contends that the patriarchs from Abel offered up sacrifice to God, through faith in the promised seed, and were pardoned in anticipation of the redemption of the transgressions to be brought in under the New Institution. Yet you acknowledge they neither understood nor believed that Messiah would ever die as a sin-offering, and rise from the dead; and yet you quote Isaiah liii. and Daniel ix. in proof—of what? That Messiah would die, and yet they neither understood nor believed that he would die as a sin-offering. I had asked, (page 152,) Is there one instance on record, from Adam to Christ, of one person being justified by (faith in) the blood of Christ? You answer, 'Moses esteemed the reproach of Christ above all the wealth of Egypt, and endured as seeing him that is invisible.' My brother surely cannot think that Christ in this text means Christ the Lord! It means the anointed people of the Lord; for so the words Messiah and Christ often signify.

Your affectionate and old brother,

B. W. STONE.

To B. W. STONE.

BROTHER STONE:

Dear Sir—TOUCHING the extracts from the "Christian Baptist," above quoted by you, I have the pleasure to inform you that my mind has not undergone the slightest variation or shadow of a change.—When I assumed the responsibilities of a scribe, or editor of a religious periodical, my arrangements of the items of redemption on Heaven's part, and on man's part, were severally arranged under three heads:—

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On Heaven's part—1st. The grace or philanthropy of God the Father. 2d. The sacrificial death of Jesus the only begotten Son of God. 3d. The descent and gift of the Holy Spirit. On Man's part—1st. Faith in the person, office, and character of Christ, with special reference to his death as a sin-offering. 2d. Repentance. 3d. Baptism. Then are we in covenant with God through the Mediator; consequently enjoy remission of sins, the consolations and sanctification of the Holy Spirit, and the hope of eternal life. These views have only been fully stereotyped by the readings, debates, and discussions of at least one quarter of a century. I am sorry to see you express a suspicion on the most fundamental point in all that you have quoted from the "Christian Baptist," viz.—"I contend that the ground-work of salvation by faith was either perspectively or retrospectively the sacrifice of Christ." Concerning this golden sentiment you kindly suspicion me as guilefully saving my reputation for orthodoxy! My course in life, indeed, exhibits a great desire for the reputation of orthodoxy, and fully warrants such a conclusion!!! No, sir, you have wholly mistaken me. While I have contended, and do contend, that the particular objects of faith of the cloud of witnesses in Hebs. xi. were as diverse as the persons named, and therefore the better served to illustrate the power and excellency of that salutary principle; I never once said or thought that *any sinner*, in any age, was ever justified before God by any faith he possessed, without the influence of the death of Christ on the throne and character of the Lawgiver of the Universe. This, during my whole editorial career, has been the polar star of all my reasonings and thoughts on the great question, *How shall a sinful man be just before God?*

But you cannot comprehend how the sacrifice of Christ could be a means of salvation, when not one from Eve to Mary Magdalene believed or understood it. Of course, then, you can never conceive how it could be the means of salvation to any one dying under five or seven years old—in infancy, from Eve to "Michael's trump shall sound;" and therefore you must have some way of saving at least one third of Adam's race without Christ at all, or else you must deny the possibility of salvation for one-third of human kind; nay, much worse than this, if all the dead of all ages were summoned to the tribunal of your views of means of salvation! Besides, you must have some way of saving the ancients, infants and adults, without the Holy Spirit, as now essential to life spiritual and divine, if the knowledge of its mode of existence or operation be an essential means of salvation. Nay, you are perplexed with still greater difficulties; for if the death of Christ be necessary to a proper faith in the divine philanthropy, as

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you seem to teach, then not one of all the human race, infant or adult, from the creation till the crucifixion of Christ, could have been saved at all; since you concur with me that no one during that period could possibly understand the death of the Messiah. But, my dear sir, as it is essential to animal life that there should be oxygen gass in the atmosphere, but not essential that every one believe and understand its existence, but only that he open his mouth and receive it; so was it essential to pardon in all cases that there should be a sin-offering, but not that every one should have understood the sacrificial death of the Lord Messiah before that event transpired. Hence in the extracts quoted from the "Christian Baptist" there is one that fully meets this view of the case—"True faith has ever been the belief of all the revelation extant at the time."

Your review of my fourth letter begins on the third page of what your printer has captioned a *continuation of the review of my fourth letter*. This, with some other singular typographical errors, will perplex your readers as they have perplexed me. Your remarks on the words *expiate* and *atone for* are fully met in my last, as also your singular theory of sacrifice for little offences, and no sacrifice for great offences. Please, without waiting twelve months for the review in course of your arrangement of this my 8th letter, explain to us in your next the difference between "atone for" and "to make atonement for" as a scriptural phrase; and also the difference between "expiate our sins" and "purge our sins," or "make purification for sins." This is the more necessary as I see some of our very prominent brethren, amongst whom is your able colleague and co-editor brother Thomas M. Allen, of Missouri, are occasionally tendering me some kind mementos on my essays on "Pure Speech," and "Bible Names for Bible Ideas," especially when I happen to notice any of the elect subjects of the old dispensation, as if I were pulling down the things that I had builded. It is a capital mistake. Bible names are not translators' names—Hebrew and Greek, not English nor Latin names are Bible names; and I will contend before any literary tribunal in any College in America, that "*to atone for*" is neither more nor less than "*to make atonement for;*" and to "*expiate our sins*" is as biblical as to "*purge our sins,*" &c. &c. I wonder if there be no sectarian feeling in selecting a few phrases on this subject as coming under such a prohibition while I can find fifty phrases in one of your letters that have no scriptural authority—i. e. on the ground assumed in reprobating *expiate*, *pacify*, *propitiate*, and *atone for* as unscriptural.

As you develope your views of the law I see in them the roots of those singular conclusions to which you have come. In defence of

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your second affirmation you ask, "Was the law a part of the gospel?" and then quote, "The law is not of faith," &c. There is something called "the ceremonial law"—for the name I am not tenacious; the law of types and sacrifices; "the law contained in ordinances"—which, although no part of the Christian gospel, was most certainly the gospel of the legal dispensation. The ten precepts had no forgiveness in them; but the law of sacrifice most certainly had. I see no point in your interrogatories about the law, unless you exclude both Christ and his gospel from the typical rites, and the sacrifices. And what chapter will this open for discussion!! Meanwhile, Paul being my guide, I affirm that the ceremonial or ritual of Moses was the gospel of Judaism. If you doubt, I pray you read again the whole epistle to the Hebrews.

You sustain my three first affirmations of your views, even to making sacrifice "one of the deeds of the law." Then the law was co-eval with the fall: for sacrifice is as old as Cain and Abel! The law is in your logic, therefore, a part of the gospel; for it is often commended, and in its great principles enforced, by the Apostles.

I do not exactly affirm that you represent remission, *in all cases*, without shedding of blood; but I do say, you either do this virtually, by affirming the remission of the great sins without blood; or you make animal blood, by its own efficacy, without any allusion to the blood of Christ, take away sins of ignorance, or your minor offences. And surely you do not deny that you teach that, so far as forgiveness, with regard to another life, was bestowed on Jews and Patriarchs, it was in every case without the shedding of blood: for example, David's sin was pardoned, but not by sacrifice, direct or indirect. This I regard as your doctrine. Now if David's sin of murder and adultery was pardoned without shedding of blood, any other sin may be; and therefore I argue on your principles shedding of blood had nothing to do with the true and proper remission of sins as respects another life from Adam to Christ. I do not, then, so much wonder, as I once did, at your making the death of Christ for our faith, rather than for our sins.

If, as you say, you have proved that no victim ever suffered death at the altar, as a vicarious substitute, or in the stead of the offerer, (whence came the word *vicarious* substitute!) then I ask you for an explanation of these words—"I have given blood to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." If this be not life for life, soul for soul, what does it mean? See Lev. xvi. 11. When Paul says, "*For* a good man some would even dare to die," does he not mean to

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die in his stead? and so when the same Apostle says, "God commends his love to us that while yet sinners Christ died for us"—is that not in our stead? This is what you and the orthodox call "*vicarious*." I confess I believe that Christ died *for* us, in our stead. Hence we who believe in him shall never die!! Believest thou this!—?

Some two pages of your letter on orthodoxy have no bearing on the subject before us. I am not defending orthodoxy nor assailing heterodoxy. No orthodox man now-a-days would take your version of his views; but I care not for your assaults on old orthodoxy—I stand up for the Bible.

I do not wish unnecessarily to complain of your method of prosecuting this discussion. I left this matter to your superior age and your great good sense, and did not stipulate either about the order of publication in your periodical, nor upon the necessity of direct and immediate replies. Indeed, the Harbinger was the periodical contemplated in the commencement. Since that time you have revived the "Messenger," and have for months past occasionally placed me on its pages in the singular attitude of replying in one number to your letter in some preceding number; while you as frequently follow me up with a reply to some letter written three or four months before. In almost any other person I would have regarded this as an ingenious contrivance for effect; but your venerable years and high reputation for candor and guileless magnanimity elevate you far above all such suspicions.—Your letters had, however, better be curtailed in length, as latterly they very much exceed the bounds prescribed for our communications. If I am mistaken in the relative space occupied by us both in this discussion, I shall intimate it after my compositor shall have reported the number of *ms* we had so far respectively employed. Many say it is time that we had fully discussed Isa. liii., Rom. iii., and Heb. ix.; which they think ought to suffice. But this I leave to your own mature reflection.

Very benevolently, in the hope of immortality, yours, &c.

A. C.

MODERN PROSELYTISM—*No. II.*

In "the Christian ministry" of the American profession we have an officer and his cohort unknown to the primitive church. They, indeed, had a class of officers extraordinary as well as ordinary. They had Apostles and Prophets, Pastors and Teachers, directly inspired from Heaven, and supernaturally equipped with miracles, foreign

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languages, interpretations; and translators divinely illumined, and infallibly led by the agency of the Spirit of all wisdom and revelation. They had also a regular suite of ordinary officers, such as Evangelists, Bishops, and Deacons, a standing army for the raising and disciplining of the various departments of Christ's kingdom. But one thing we have which they had not—*a revivalist* and his *flying artillery*. This officer and his adjutants can now achieve more in a given time than the whole class of ordinary officers in the ancient church. We have found in him an admirable substitute for the first class of supernatural men, and are in him more than compensated for the want of plenary inspiration and spiritual demonstrations. A Burchard, a Finney, a Moffat, a Knapp, or a Collins, would have set Athens or Corinth in a blaze, before Paul or Apollos could have piled the wood upon the hearth.

These truly wonderful and extraordinary moderns are great masters in several sciences unknown to the ancients. Paul and his compeers had no knowledge of the science of sympathies, the science of shouting, the wonders of position, and the still more wonderful science of three times three simultaneous preachers in one assembly, aided by camp music, wood, and straw. To treat of these new and wonderful sciences would be a work by far too serious and complex for our present objects. It would also be unnecessary for our American readers, as many of them are fully conversant with the mighty achievements of these inventions, and the remarkable details of the whole operation of a forty days meeting wisely conducted under the management of a grand master of the ceremonies of excitement.

In ancient days the work of conversion was accomplished by illumination, conviction, persuasion, and practical submission to divine ordinances. Paul, simple-minded man that he was, knew but one way of converting a man to the Lord. He imagined that "faith came by hearing, and hearing by the word of God;" and therefore he simply "preached the word." He appeared in the most polished cities, and amongst the most rude barbarians,—not with the excellency of a fine oration, nor with thrilling anecdotes about lords many and ladies many, about wonderful conversions and numberless proselytes; but with the testmony of God in his lips, and the demonstrations of the Spirit in his mighty deeds, and in his blameless and holy life.

Arrayed in the celestial light of the law and the Prophets, he stood up in Rome, in Athens, and in Corinth, declaring the wonderful works of God in the death, burial, resurrection, ascension and glorification of the Christian hero. In strains of the warmest gratitude, and of the most exalted admiration, he spake of the length and breadth, the

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height and depth of the love of God to man. He opened the scriptures of the most ancient dates, and from Adam to Moses, and from Moses to the Messiah, adduced innumerable witnesses, arguments, and illustrations of the doctrine of the reign of Heaven. To explain the terms of the gospel proposition, to illustrate its meaning, to demonstrate its truth, and to beseech men to be reconciled to God, were the four great points in every evangelical discourse taken from the lips of that model preacher of the true grace of God. He approached the heart by the way of the human understanding, and never exacted faith without tesiimony, repentance without evidence of guilt, nor obedience without a divine promise. He was a man of arguments and motives, drawn from divine fountains, and always addressed men as though they had eyes and could see; ears, and could hear; hearts, and could feel. He theorized not on human weakness or human strength, spoke neither of partial nor total depravity; but reasoned with, persuaded, and commanded men to act as though they were capable of all that God commanded, and could appreciate what God had done for them. In this plain and unostentatious style the great Apostle to the Gentiles and his whole suite of aids and instrumentalities founded the model church of the ancient cities and towns of the old Roman empire; and after due pains to make the Jew and the Greek comprehend the character and object of the Christian institution, initiated them into the enjoyment of its significant, solemn, and sanctifying ordinances.— But that system of operation has been antiquated and made obsolete; and now in an age of more philosophy and science new officers and new modes of conversion have obtained the ascendancy; and our late editions of revivalists have so far outdone both Peter and Paul as to leave but little veneration in our hearts for the Galilean preaching and preachers.

The science of animal sympathies has been studied by American revivalists with a zeal and a concentration of thought worthy of the best days of the Aristotelian philosophy. These great masters of giving and getting religion by the way of heating the blood, by the appliances of swelling the lungs, rubbing and clapping the hands, writhing and frothing at the extremities of the mouth, by touching appeals to the animal sympathies, and vociferations so dittiful and dolorous as to elicit tears from the children, barking from the dogs, and even singing from the birds, can terrify the sinners in Zion, and constrain the acquiescence of men in whose hearts there is not one right conception of divinity or humanity, of Old or New Testament, of justification or sanctification, of true faith or true conversion to the Lord.

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But in order to the proper effect of this scheme, the science of position is made to yield its influence in the affair. It has been ascertained that a place filled with straw for reclining on, denominated an altar, or a slab called a mourning bench for the mourners out of Zion, or a pew transformed by a prayer into an anxious seat near the pulpit, is a powerful auxiliary in softening the heart and in making it susceptible to the approaches of the revivalist. If there can be decoyed into one of these nets for sinners some half awakened sinner, supported on the right by an old and well practised manager in the mechanical groan and periodical *amen*, and other congenial adaptations of a few consecrated words and phrases, the work will immediately go a-head, and many sinners will be found amongst the seekers of religion. But to give great effect to the work at this crisis, a few very cordial congratulations of the hand, immediately followed by a well disciplined suite of exhorters rising in pairs all over the camp or meeting-house, and all speaking so loud and so fast that no one can be heard or understood, consummates what is called 'a glorious time.' Swoonings, faintings, shrieks, jerks, and sudden tremors evince the power of some preternatural spirit working on the animal organization suddenly entering the soul, and converting the hearers, even to the writing down of their names as candidates for conversion, or in token of the desire of the prayers of all the Christians present. Then is the hour of conversion, the happy moment of getting religion amidst the prayers, and cries, and agonies of ministerial importunity.

Besides, and sometimes antecedent to all this, there is a grand system of preparations duly concocted, agreed upon, and in immediate readiness. The proper victims are elected, and persons appointed to allure them into the circle of sacerdotal influences. Prayer meetings are appointed in private tabernacles, in the houses of their intimates or connexions, if not in their own; and the particular cases or circumstances of the foreordained objects of these endeavors are most pathetically laid before God, and angels, and men. Meanwhile, should a single desire spring into being in the bosom of any subject of these delusive operations, due care is instantly taken to raise it to a paroxysm. He is surrounded by the revival managers, and any token for good is made the happy presage of a speedy deliverance from the mental perturbation which these artificial converters may have succeeded in creating. Ejaculations, apostrophes, vociferations, amens, hallelujahs, writhings, contortions, prostrations, agonies, genuflexions and a physical calm, the first fruits of exhaustion, a reduced pulse, nervous depression, a sleep, a dream consummates the regeneration of the most obdurate sinner within the altar or on the straw. All this I have seen and heard amongst the first class of revivalists.

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But there is a more decent and courteous way of getting religion—of converting the sexes apart—of having male and female prayer meetings by way of preambling the process, by commissioning some fluent and courageous missionary to seek out the wounded and disabled, going about from house to house, and setting the neighborhood on fire by a phrensied display of zeal and ardor in the great work of proselytism; without, in the meantime, communicating a single correct view, thought, or feeling on the great instrument of conversion—the true gospel of the true grace of God. Superadded to this are special meetings, continuous exhortations, protracted prayers, and rehearsals of what the Lord has done for A, B, and C in similar circumstances; till finally some begin to think themselves the subjects of spiritual impressions, and are decidedly candidates for obtaining religion, which is at this particular stage generally most easily secured.

The contagion now spreads. A hears of B's conversion, and C hears of D's, till the whole neigborhood is agitated, excited, and shaken to its centre. They come in scores, in fifties, and sometimes in hundreds, and a great work of the Lord has been accomplished. It is not confined to one sect. The Presbyterians, Baptists, Methodists, &c., come in for a share; and the converts counted and located in the respective parties, the work subsides and all is quiescent again. A great shower of grace has fallen from heaven, and the earth has become verdant with new converts springing up like grass in every direction.

Now that no good has been done by the whole operation, it were as presumptuous as inexpedient and unnecessary to deny. But that many have been cheated and deceived into the belief of a lie, is soon proved by the rapid consumption and decline of interest in the matter, and the collapse and relapse of the multitude into the old paths of the world. But that the whole affair is not of God, is proverbially so plain, that it were a work of supererogation gravely to attempt a formal demonstration of it. Still it is necessary to some case to state the alarming fact, that such a system has not the favor or testimony of Apostle or Prophet—has neither precept nor example, neither approbation nor countenance in law or gospel, and is as unauthorized by the Bible as it is contrary to sound philosophy, to the oracles of reason, and to the sage deductions of enlightened observation and experience. The time has fully come when this whole subject demands a more full investigation than it has yet obtained from any party favorable to such system of excitement and proselytism. The re-action of these schemes is every where most distressingly apparent in the spiritual paralysis which so often seizes the great body of professors in all de-

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nominations whose principal accessions are the fruits of such ill-advised and disastrous efforts. Ah! when shall men believe that the ways of God are wiser and better than the ways of men!

A. C.

From the Baptist Banner and Western Pioneer.

DISCUSSION ON THE INFLUENCE OF THE SPIRIT.

MR. CAMPBELL'S CHALLENGE.

In the August number of the Harbinger for 1839, page 382, Elder Alexander Campbell sent forth the following *challenge:*—

"Be it remembered, then, that I am willing at any time to stereotype a volume of letters, or a discussion with any Baptist Doctor or respectable Scribe, on the subject of spiritual or divine influence, of one hundred and fifty pages, or of two hundred pages, as an end of the controversy, and then circulate it far and wide throughout the land, just at cost."

To this challenge we responded by the following letter, dated Rock Spring, Ill., November 9th, 1839:—

Elder A. Campbell—*Dear Sir*—In the Harbinger, for August, page 382, I notice the following proposition. [Here we quoted the above sentence.] A long absence from home and a period of sickness have prevented me from making an earlier communication on this subject. I regard, in common with Baptists and other evangelical denominations, the doctrine of the agency of the Holy Spirit to the conversion of sinners, as a fundamental principle of Christianity, without which sinners will never repent of their sins and receive Christ as their Saviour. Yourself, and the people with whom you stand connected, have been understood as substantially denying this agency of the Holy Spirit, until after baptism.

If, as you state, "the truth is, they [the Baptists] have almost agreed with us," [Reformers] it is of immeasurable importance that it should be known. I have long thought this subject would not be understood and the lines of demarcation fairly settled between us, without a candid and scriptural discussion of it, and this is the opinion of many of my brethren with whom I have conversed.

I am willing, therefore, to accept your proposition, and interchange communications with you during the approaching winter. It is to be expected I shall give my views, arguments, and illustrations with all frankness and sincerity—and that you will do the same—and that the object of each shall be the investigation of gospel truth—not the plaudits of victory.

As I design this merely as a private communication, signifying my acceptance of your proposition, further arrangements may be adjusted hereafter. I would suggest, however, that the several communications first be published simultaneously in the Harbinger, and the Banner and Pioneer, and subsequently issued in a volume—and that the discussion commence with such suggestions and preliminaries as you think proper to make.——Yours, respectfully, in gospel truth.

J. M. PECK.

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TO ELDER J. M. PECK.

Dear Sir,

If I received any notice of your communication from my Clerk during my absence in Kentucky, as it is possible I may have, the whole affair had entirely escaped my memory. Had I, however, regarded myself issuing, or you accepting a "*challenge*," as you now denominate it, I could not so easily have forgotten what was due to us both, as not to have noticed it, in some form or other. In the letter you have now published in the Banner, as above quoted, you did not, indeed, presume so far upon our vernacular. You then and there, while all was fresh in your recollection, very properly called it a "*proposition*." A proposition it was, indeed, to prosecute a begun discussion in a way more favorable to a satisfactory issue, with a special reference to a challenge from Mr. Lynd of Cincinnati.

You snatched a sentence or two out of the connexion of things which gave it significance, and have recently given it a new name. The challenge came from Mr. Lynd, and my acceptance of it you will find on page 566, volume 2, new series. The acceptance is in the words following:—

"Mr. Lynd has challenged me once, if not twice, in his third attempt; or, in other words, he has asked me for a fourth attempt. He may have it; but it is now my time to *propose* the rules or mode of investigation. After republisning my reply in the 'Cross & Journal,' he may proceed to redeem his pledge in the following manner:—

1st. State his proposition, or propositions, on which an issue is to be formed.

2d. He may take any one of them first; and offer, numerically, as many arguments, or proofs, as he thinks expedient; but only one argument in one essay.

3d. No one essay shall exceed four pages of the Harbinger, but may be as much less as either disputant pleases.

4th. No one argument shall ever exceed more than two essays.

5th. These essays shall appear monthly in the Harbinger, and shall be republished in the Cross and Baptist Journal.

6th. The whole series shall not transcend twelve on each side, and shall be re published in a separate volume by the parties, for more general distribution and utility.

Mr. Lynd will perceive that his challenge is now fully accepted; and the rules are such as, I doubt not, will be acceptable to him. I wish the subject to be debated fully and *de novo*, with a condensed brevity and perspicuity. I am daily more opposed to these verbose and endless genealogies of words. If Mr. Lynd think that any point in his first, second, or third attempt has not been fully met, he can now take it up and have it specially canvassed. He has the choice of propositions. I trust he will be logically methodical, and make his points few, definite, and clear."

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Now should you, with the concurrence of your brother Editors, take the place of Mr. Lyl.d on the proposition in debate, I will not be tenacious on the number *twelve* as the maximum of the letters on each side; and, as a matter of course, I will accept the "Banner and Pioneer" in lieu of the "Cross and Journal." I will extend the series to the equivalent of 200 12mo. pages, furnishing a neat and cheap duodecimo for general distribution, as a finale of the controversy. Again, if the time be too long for you, I will promise you by every return mail, *while I am at home*, a fair *manuscript* answer; or once in two weeks a *proof-sheet* answer to every fair manuscript or proof-sheet letter you may address to me.

Professing, as I do, before the universe, my conviction that no man now-a-days has, or can have, one spiritual idea but through the revelation of God's Spirit in the written word, the only question with me is, *What do the Sacred Scriptures teach on the subject of the work of the Holy Spirit in the salvation of men?* The Regular Baptists, in common with some other sectaries, affirm that the scriptures teach—*that the Holy Spirit, sometimes without the word, and always before the word is believed, enters the sinner's heart and regenerates it by a direct and positive operation, whereby he is enabled to believe the gospel when he hears it; and without which he could never believe to the salvation of his soul; and that this is not a common, but a special influence, occurring only and always in every elect person.*

Now I simply deny that the Bible any where teaches this dogma, and am now prepared to show that neither yourself nor any other person can, by any just and fair philological interpretation of the scriptures, sustain such a view of the matter.

For while I teach that the Spirit of God operates through the word on saints and sinners, not by an abstract or independent operation, but by and through the gospel of salvation, I regard this great dogma of Fullerism and Gillism, the favorite hobby of the two principal Baptist schools in England and America, as a human tradition, making void the gospel of Christ in countless instances: and, therefore, as a very great practical error so far as imbibed and acted upon. In no other point of view would I notice this tenet, or deign to debate it with any person. And in the midst of all the reproaches and calumnies bestowed on me for so many years, because of my advocacy of the true gospel of the grace of God, it gives me pleasure to see that a very great change amongst the Baptists and amongst other communities has taken place in both the matter and manner of preaching and teaching even on this topic as well as on some others. Indeed, we hear from many sources that our preaching opponents have become so

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assimilated to those whom they denounce, that it not unfrequently requires more than ordinary discrimination to distinguish a Baptist from a Disciple in the pulpit.

Touching yourself, my dear sir, if your brethren consent to your appearing as the special advocate of their theory, I have only to say, that if I do not expect to find in you any more sacred literature, general intelligence, or talent than were commanded by Mr. Lynd and his predecessors, I will expect from you at least as much candor, sincerity, and good manners as from the most accomplished of my former opponents.——Wishing you a full participation of all the blessings of Christ, I am, very sincerely and respectfully, your friend,

A. CAMPBELL.

Bethany, Va., June 11, 1841.

P. S. I forward, for expedition's sake, a copy of the above to the publisher of the Banner and Pioneer, nothing doubting but that they will give it an early insertion. This I should not have done had you not addressed me through that medium. A. C.

TOBACCO.

BACON COLLEGE, *Harrodsburg, Ky.*, 16th April, 1841.

Dear brother Campbell,

ALTHOUGH many excellent things have been said and written on the use of Tobacco, I do not recollect to have seen the subject presented in the following light.

The perfection and felicity of man's nature depends on the supremacy of the moral sentiments and intellect over the animal propensities—or, in the phraseology of the New Testament, the triumph of the spirit over the flesh. The man who is a *slave* to his appeties, even to those that are *natural* and necessary to his very existence, is universally held in contempt by his fellow-men. Hence the ignominy that is every where attached to the idea of a glutton, a sensualist, or a degraded devotee of any species of bestiality. Now, it must be remembered, that no disgrace attaches to the *lawful* indulgence of *natural* appetites. On the contrary, to destroy life by not eating, would be as criminal as to destroy it by gluttony. Even in those cases, then, in which indulgence is a duty, excessive indulgence is criminal and degrading, as it debases and brutifies our noble nature, and makes the whole man an abject slave to the animal passions, so dependent on them for enjoyment, that he will either *beg** or *steal* for their gratification, provided they can be gratified in no other way. But the course in question is not merely criminal and degrading—it is manifestly unwise in a high degree. That man is the most independent whose happiness depends on the fewest contingencies, and is least liable to be interrupted.—

* So true is this sentiment, that not merely boys, but even men, full grown men, and men of the first respectability, seem to consider it *no disgrace* to BEG for a CHEW of TOBACCO.

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True wisdom, therefore, combines with the dictates of our holy religion in urging us to subject the flesh to the spirit—so to control and regulate even the natural appetites, that we shall not be their slaves, or unduly dependent on them for enjoyment. To pursue an opposite course, and thereby pamper the lusts of the flesh, so as to make our happiness unnecessarily dependent thereon, is alike opposed to the dictates of reason and Christianity.

Now if these remarks be true in relation to those appetites that are natural, and therefore necessary not merely to our happiness, but even to our very existence, what language can adequately express the folly and criminality of *creating artificial appetites* in order that we may thereby make ourselves their willing and abject slaves.

Nature never implanted an appetite for tobacco, or ardent spirits. I say nothing here of the filthiness of tobacco, its needless expense, its injurious effects on the constitution, or the sickening sepulchral stench that issues continually from the jaws of him who worships at the shrine of this degrading idol. Omitting all these weighty considerations, the bare thought that he who cultivates an artificial appetite is thereby subjecting the spirit to the flesh, making himself an abject slave to a beastly and inexorable tyrant voluntarily created by himself, should be sufficient to induce all wise men, and especially *all Christians*, to abandon at once and forever every debasing practice of this sort, and from henceforth to touch not, taste not the unclean thing.

The foregoing remarks take it for granted that the individual who cultivates an artificial appetite, *honestly possesses* the means of its gratification. But how frequently is it otherwise. How often are these unnatural and filthy habits indulged, even by professing Christians, at the expense of an injured wife and defrauded children. Hundreds can be expended annually in the gratification of *artificial lust*, where not a dollar, nor even a cent, can be spared for the support of the gospel, or for objects of benevolence and humanity. And even this is not the worst: I have seen young professors of religion, dependent for support and education on public or private charity, cultivate these unnatural, expensive, and filthy habits, when they knew that they could not do it honestly; and that they were voluntarily enslaving themselves to an inexorable master, a tyrannical lust, for the gratification of which they would be compelled either to BEG or STEAL. Oh! shame, where is thy blush?

My brother, should not the press, the pulpit, and every friend of morality and civilization, take a decided stand against these unnatural and filthy vices, until they are entirely abandoned?

In the joyful hope of a blessed immortality, sincerely yours,

JAMES SHANNON.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XIX.

GENESIS XVI. & XVII.

AFTER reading over the 16th and 17th chapters of Genesis, Olympas proceeded as usual—calling upon the seniors for New Testament allusions to the case of Hagar and Sarah, and their sons.

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Thomas. We find a beautiful allegory made out of this case by Paul to the Galatians, 4th chap., 21–31, which we will read with your permission:—"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free."—The two mothers, the two sons, the two births, with the two fortunes of these renowned persons are very interestingly depicted by the Apostle.

Olympas. What is an *allegory*, Eliza?

Eliza. A continuation of tropes or comparisons—not a single metaphor, but a series of metaphors in illustration of some important subject.

Olympas. A comparison of two subjects under a fixed imagery may, indeed, include all that rhetoricians intend by the use of this animating and impressive figure of speech. State then, Reuben, the points of comparison.

Reuben. The principal points of comparison are four:—1st. The two mothers represent two constitutions or dispensations, usually called the Two Covenants. These are the two covenants—one from Mount Sinai; the other from Mount Zion, or Jerusalem. 2d. The tendency of the two institutions is compared to the condition of the two sons—the one a slave, the other a freeman. 3d. The peculiar character of the birth of these two sons—one in the course of nature; the other out of, or above, the course of nature—"born after the flesh," "born after the Spirit," &c. 4th. The character of the two children, indicative of the character of the subjects of the two dispensations—"Him that was born after the flesh persecuted him that was born after the Spirit." Even so it is now.

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Olympas. Any other point, William?

William. Yes, it appears to me that the fortunes of the two sons, Ishmael and Isaac, are also contrasted.

Olympas. The fortunes of the sons only?

Thomas. The fortunes of the mothers too—"Cast out the bond-woman and her son; for the son of the bond-woman shall not inherit with the son of the free woman."

Olympas. These are five great points admirably illustrative of the immense difference between a Jew and a Christian—between living "under the law" and "under the gospel;" for that is the main subject illustrated in the allegory. State, Thomas, the facts of the case indicated in the allegory.

Thomas. Some of the Jews in the Galatian churches were desirous of being more or less subject or conformed to the Jewish covenant. Against this amalgamation of law and gospel, of old covenant and new, the Apostle seems to have been remonstrating; and to complete the whole argument closes with the allegorizing of the whole history of the 16th chapter of Genesis.

Olympas. But where, Eliza, shall we find this covenant from Agar corresponding to Hagar, the hand-maid of Sarah, and the mother of Ishmael?

Eliza. Is it not the covenant of circumcision in the flesh, of which we have just now read in the 17th chapter?

Olympas. Not exactly: it is only a dispensation of that covenant. Can you explain, William?

William. Mount Sinai is defined to be the place whence the covenant personated in Hagar is said to have been issued, as Jerusalem is said to be the place whence the new covenant was promulged, or that indicated by Sarah.

Olympas. True; but observe that as the promise of blessing all nations in Isaac the seed, was developed and embodied in the form of the gospel covenant of promise; so the promise of giving to Abraham a numerous natural progeny, and the land of Canaan for inheritance, elaborated into the covenant of circumcision, became the basis of that dispensation or covenant from Mount Sinai in Arabia.

Thomas. I desire to understand this subject more fully because of some confusion in my mind occasioned by the baptismal sermon of Parson Godfather, in the Princeton Chapel, at the late christening of Elder Miller's household. Dr. Godfather is said to be a very learned man, and he affirmed that the Christian covenant, called the New Testament, was only a full dispensation; or, as I understood him, a developement of the covenant of grace, as he called it, found in the 17th chapter of Genesis.

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Olympas. The covenant of grace in the 17th chapter of Genesis! There is neither a covenant of grace nor a covenant of works named in the 17th chapter of Genesis. Change the names, and you will soon make Judas Iscariot out of Jude the brother of James. What, my dear Susan, does Stephen call the transaction found in Genesis xvii.?

Susan. "The Covenant of Circumcision," sir.

Olympas. You are right, daughter. The Lord himself authorized it by a single expression in Genesis xvii. What think you is it, William?

William. After specifying the two comprehensive items of the covenant—1st. "I will be a God to thee and thy seed after thee"—2d. "I will give to thee and to thy seed after thee the land of Canaan for an everlasting possession"—he adds, "This is my covenant in your flesh: Every man-child among you shall be circumcised—born in thy house or bought with thy money. And my covenant *shall be in your flesh for an everlasting covenant.*"

Olympas. This is, indeed, a "covenant in the flesh," "the covenant of circumcision," and became the basis of the Sinaic or old covenant, just as the promise or "covenant confirmed of God in reference to Christ" became the basis of the new covenant, or that from the Jerusalem above. Give us the sum of this matter, Reuben.

Reuben. Two promises made to Abraham—one filled with spiritual and eternal blessings, the other with fleshly and temporal advantages,—constitute the basis of two national institutions. The two Abrahamic covenants are denominated in scripture, "The Covenant confirmed by God concerning Christ," and "the Covenant of Circumcision;" from which two sprang, when dispensed nationally—one from Sinai, called "The Old Covenant;" the other from Jerusalem, called "The New Covenant."

Olympas. These are the two covenants in the allegory—the first *in the flesh;* the second, *in the spirit:* the first stipulating a worldly and temporal possession of Canaan on certain carnal conditions; the second, stipulating a spiritual and eternal inheritance in the heavenly country on certain spiritual conditions—the one springing out of flesh, the other out of spirit—the one replete with law, the other with gospel—the one circumscribed by blood, the other by faith. Hagar and Ishmael, therefore, most aptly represent the whole fleshly state, "covenant in the flesh," "born after the flesh," fleshly or carnal mind, and the earthly inheritance; while Sarah and Isaac as fitly represent the new covenant of better promises—born after the spirit, living in the spirit, and the spiritual inheritance.

Eliza. What means the seals of the covenant?

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Olympas. Circumcision is the seal of the old covenant, and a holy spirit the seal of the new.

Reuben. Doctor Godfather says, 'Circumcision and baptism are two seals of the same covenant.'

Olympas. Dr. Godfather never uttered a greater absurdity. A covenant made two thousand years before baptism, whose mark was in the flesh, to be sealed with two seals, one two thousand years before the other!—one made by cutting off the flesh, and the other made by putting water on the face!! Transubstantiation is a feasible tale compared with this. The mark on the flesh was the seal of the covenant concerning the flesh, and the mark on the spirit is the seal of the covenant concerning the spirit. There can be no outward mark of a spiritual change in heart or state. I, therefore, novel though it may seem, hazard the assertion that circumcision was adumbrative not of baptism, not a shadow of a shadow, not a figure of a figure!! but of the circumcision of the heart by the Holy Spirit—not of the wetting of the skin, not of the bedewing of the face; but of the separating and sanctifying of the Spirit to God by God's own Spirit.

Circumcision was a very apposite mark of a covenant concerning flesh and blood descent, flesh and blood relation, feelings, character, and inheritance. But water is no mark of any thing; and neither sprinkling, pouring, nor dipping could be the seal or mark of a spiritual covenant. Hence the baptized were "sealed with the Holy Spirit of promise in their hearts." This is, indeed, the true antitype of circumcision; for, truly, now-a-days "circumcision is in the heart, in the spirit," and neither in letter nor in water.

That circumcision was a sign as well as a seal, a shadow as well as a substance, was not only intimated in the law, but is also confirmed by the Apostles. Moses says, Deut. xxx. 6., "The Lord thy God will circumcise thy heart and the heart of thy seed to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live." This is the true or real circumcision. So Paul says, "We are the *true circumcision that worship God in the spirit.*" There never was a more glaring hoax ecclesiastic practised on mankind than that which makes baptism the antitype, the substitute, or substance, or the shadow of circumcision. They are not two seals of one and the same covenant—in one dispensation or in two dispensations. The new covenant is sealed by "the circumcision of Christ." The cutting off of his flesh, the shedding of his blood, was the seal. "This," said he, "is the new testament *in my blood.*" We formally enter into this covenant by baptism—that is, by putting on Christ; by dying, being buried, and rising again with him; and then he gives us the witness,

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the sign, the *sphragis*, the seal of his own spirit, circumcising our hearts to the Lord. Only, then, in this most subordinate sense can baptism, not the water, but the putting off the old man and putting on Christ, be called a sealing of the covenant or a confirmation of our determination to serve the Lord.

What, Thomas, do seals to covenants mean?

Thomas. They are confirmatory marks affixed by the parties.

Olympas. Do both parties always make a mark in guarantee of the stipulations?

Thomas. So it would seem.

Olympas. But does God make any mark in person.

Thomas. No: he only appointed us to make some mark.

Olympas. He did more: he appointed a Mediator to sign and seal for him. For when Moses had spoken every word of the Hagar covenant to the Jews, he sprinkled the parchment and the people with blood, and so marked the bond and the people. Thus the parties were bound to fulfil the conditions. The old covenant in the circumcision and in the Sinaic form was sealed by blood. So is the new by better blood. But on the adoption of it we are immersed into Christ, and sealed by his spirit in our hearts.

Thomas. Is a seal of any value when the covenant is dead or changed?

Olympas. It is then of no more value than a seal would be cut off from a bond. If the covenant and the seal be separated, or either of them changed, the other is of no earthly value.

Reuben. I wonder, then, how persons so learned as Dr. Godfather and Elder Miller could think and teach that circumcision was done away to infants, and baptism came in the room of it, and that they were both seals of the same covenant.

Olympas. Wonder not at this. The Pope and all his Cardinals believe and teach that a wafer is transubstantiated into the proper flesh of the Messiah, and wine into blood, by the breath of a Priest; and they are much more learned than Dr. Godfather and Elder Miller. Besides, Elder Miller is one of the most hazardous and reckless men of the Princeton Chapel. He says that as the Jews' infants, by virtue of the flesh, were born members of God's political and worldly church, the commonwealth of Israel; so infants, by virtue of Dr. Godfather's faith, are born, by virtue of carnal generation, members of Christ's spiritual kingdom. Indeed, both Dr. Godfather and Elder Miller have found out that Dr. Nicodemus was right, and the Prophet of Nazareth wrong, when the latter asserted, and the former doubted the necessity of being born again. But I have several lessons for these scribes as

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soon as I can write them out. Meanwhile let us look back to the five points of the allegory. Which be they, Susan?

Susan. Hagar, Ishmael, born after the flesh, living according to the flesh, and the earthly inheritance.

Olympas. And what the contrast?

Susan. Sarah, Isaac, born after the Spirit, living according to the Spirit, and the eternal inheritance.

Olympas. And what William, is thus allegorized?

William. The two covenants, the two seeds, the two births, the two ways of living, and the two inheritances.

Olympas. And, Eliza, what saith the Scripture as interpreted by Paul?

Eliza. "Cast out the bond-woman and her son; for the son of the bond-woman shall not inherit with the son of the free woman."

Olympas. Well then, brethren, we are children not of Hagar, but of Sarah; not of the flesh, but of the Spirit; "not of the bond-woman, but of the free." Now had not Hagar literally gendered to bondage, she could not have fully represented the true genius of the law or Sinaic covenant; and had not Isaac been born above and beyond nature, by a promise, and by faith in that promise, he never could have been a fit metaphor to represent the Christian people under a covenant that genders to liberty—an emancipation from sin, death, and the grave.

Olympas. What, James, was the doom of the uncircumcised man-child?

James. "The uncircumcised man-child shall be cut off from his people."

Olympas. Do not all the substitutes fill the place and occupy the ground of the principal? If then, Eliza, any ordinance come in the place of circumcision, then the law of circumcision is the law of that ordinance. For example: Did baptism come in its place, then the unbaptized man-child should be cut off from his people—he has broken the covenant.

Olympas. Rehearse, Reuben, the whole law of circumcision.

Reuben The whole law of circumcision comprehends some six items of primary importance:—

1st. Its subjects were males only.

2d. Its subjects were sons or slaves.

3d The day of circumcision was the eighth.

4th. The administrator was not a religious functionary.

5th. It guarantied a share in Canaan to the worthy.

6th. And secured the flesh of the Messiah.

Olympas. These are a few specimens of its peculiar law, and show

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that its substitute is not easily found in this our day and generation. Was there no adult circumcision?

William. Yes, Abraham was an adult, and all that were proselyted to the Jew's institution were, like him, circumcised.

Olympas. How was it a seal to Abraham rather than to any one else?

Thomas. Paul says it was a seal of a righteousness of faith which he had before the command was given; consequently it never could be to any one what it was to Abraham. The fact that God selected Abraham on account of his faith, was an approval and pledge—a sign and seal as peculiar to him as was the singularity of his position in the human family.

Olympas. We will have to take up this subject again.

A. C.

THE COMING OF THE LORD.—*No. VII.*

In farther illustration of the caution with which highly graphic imagery is, in general, to be interpreted, and especially symbols concerning the destinies of the ancient elect race of Abraham, I invite the consideration of our readers to a short and pithy oration of President James in the court that tried the primitive Judaizers:—Acts xv. "Simeon (Peter) has declared how God at the first did visit the Gentiles to take out of them a people for his name; and to this agree the words of the Prophets: as it is written, After this I will return and will build again the tabernacle of David that is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

The Prophet here quoted is *Amos*, who flourished before the first captivity, or the removal of the ten tribes, about 787 years before Christ. The passage above quoted immediately follows a prediction of the captivity and dispersion of Israel. "Mine eyes," says Jehovah, "are upon the sinful kingdom, and I will destroy it from off the face of the earth; and I will not utterly destroy the house of Jacob; for lo! I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen, (even the Gentiles,) upon whom my name is called, saith the Lord." And imme-

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diately after continues the Prophet, "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt; and I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof: they shall also make gardens and eat the fruit of them, and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." So reads the remarkable prophecy out of which James, the inspired Apostle, in the midst of all the lights of the world assembled in Jerusalem, finds conclusive testimony that the calling of the Gentiles was foreseen and foretold to occur, when the tabernacle of David should be repaired and the ruins thereof raised; and that this should be followed by a restoration of Israel to their own land in the midst of great national prosperity.

Here, then, we have in the midst of the boldest imagery, a prediction in which, who, but for James, would have thought to find the first fruits of the Jews and the calling of the Gentiles under the government of the son of David? "The falling of the tabernacle of David" was a bold image of the captivity, or temporary removal of the family and throne of David, which indeed continued in a ruined and dilapidated condition till the ascension of his son into heaven; and in no literal sense has that tabernacle yet been raised or its ruins repaired. It is spiritually re-edified by raising from the dead David's root and offspring, the Messiah, and by making him spiritual Lord of heaven and earth. David's throne is not now on earth, but in heaven: for James affirms that the fallen tabernacle has been raised and its ruins repaired; and therefore Edom, Israel's ancient enemy, type of the Gentiles, has been called, and the name of the Lord imposed on baptized myriads of the New Testament Edomites—the Gentiles.

Certainly James understood the prediction, and rightly interpreted and applied it; and equally certain it is, that in his hands it means no more than a spiritual resurrection of David's tabernacle—a spiritual erection of his throne in the heavens—a conversion of spiritual Edom, and the union of persons of all nations, upon whom is put the name of the Lord, in one nation under the sacerdotal King Messiah, David's Son and David's Lord. Such a key from such an infallible hand is worth a million of guesses, and shows that the restoration of Israel has much more in it than a literal return to the patrimonial soil of their renowned ancestors.

The prophecy of Amos is so far fulfilled, James being witness; and

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the phrase, "*In that day*," so often grossly misconstrued, is shown among the Prophets to indicate the gospel age, or a period far future to the times of these ancient seers; and hence that time having come, and Jew and Gentile united under Jesus, we may say with James, "Known unto God are all his works from the beginning of time;" and now the kingdom has come, the tabernacle of David has been raised, the ruins repaired, and a new order of things spiritual commenced, which is destined soon to pervade all the earth. We may have occasion to recur to this passage again: meantime we shall glance at another spiritual resurrection.

"And when the two witnesses shall have finished their testimony, the beast that ascendeth out of the bottomless pit [the unfathomable ocean] shall make war against them, and shall overcome and kill them; and their dead bodies shall lie in the street of the great city, which is [mystically] spiritually called Sodom and Egypt; also, the city where our Lord was crucified, [Jerusalem;] and they of the people, and kindreds, and tongues, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon their enemies who beheld them: and they heard a great voice from heaven saying to them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them."

This passage, independent of its intrinsic light and value, is of much relative importance in furnishing authority: for here we have a mystical killing, dead bodies, graves, reanimation, resurrection, ascension. And in the midst of the lock we have a key—a mystical Sodom, Egypt, and Jerusalem.* This, no doubt, was intended to expound the imagery of this picturesque scene. The witnesses were neither literally killed nor reanimated; they were neither literally lying in the streets unburied, nor raised from the dead; they had not descended into the earth, nor ascended into heaven. Still spiritually all this was true. They were as good as dead, and their corpses were publicly insulted; yet they were again quickened and exalted to honor. They have been ascending for more than forty years, yet have not reached their proper heaven. There is in the 20th chapter of the Apocalypse no bolder imagery than in the 11th. The binding of Satan, his being cast down to the unfathomable abyss, the first resurrection, the rest of

* *Mystical* and *spiritual* are used by us interchangeably. The mystical or spiritual differs from the literal by transcending it. The literal meaning of *serpent* is a venomous reptile; but mystically it denotes the devil. *Babylon* literally indicated the capital of Chaldea; mystically it represents Papal Rome or the present apostacy The mystical meaning is always obscure, and requires a knowledge of natural emblems or symbols duly to appreciate it.

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the dead, Gog and Magog, are not more figurative than the passage now before us. Indeed there is a great similarity. We have a death, revival, ascension, a Sodom, Egypt, and Jerusalem in the first, and in the second a burial, resurrection, and reign with Christ, a spiritual Gog and Magog, with times and circumstances specified of striking analogy.

There is, moreover, one point of much value in this passage, as explanatory of the most perplexing item to all literalists in reference to the two resurrections. The two witnesses, say they, are not two persons; for no two persons could prophecy 1260 years. The revival of the witnesses is not, therefore, of necessity the revival of the same persons, but of the same class of characters. So the first resurrection, or the revival of the souls of them that were beheaded for the testimony of Jesus, is not the return to earth, nor the proper resurrection of those who had lived on earth before; but a return, or a recovery of such characters, a race of kindred souls, valiant for the same truth, and of the same danger and terror-defying spirit. This is farther evident from another point which seems to have escaped the optics of these interpreters. The literalists generally, if not universally, make only a portion of the just participants of the first resurrection—such as were martyrs or sufferers for the cause of Christ. They are, indeed, obliged by their own principles so to limit the honors of this resurrection to such; for "I saw," says John, "the souls of them that were beheaded for the witness of Jesus, and for the word of God," &c. "and they lived and reigned with Christ a thousand years." Now all the other pious dead continued in their graves, according to this view of the matter, during the thousand years. And what then come of them? They must be lost forever: for such are not participants of the second resurrection!! "The rest of the dead" cannot possibly include them: because it is written, "Blessed and holy is he that has part in the first resurrection: on such the second death shall have no power," &c. Now is it not fairly implied that the second death shall have power upon "the rest of the dead" not participants of this resurrection: otherwise where would be the bliss of the first resurrection with regard to the second death? Is it not, then, undeniably evident that if "the rest of the dead" included the pious, not martyrs nor confessors, not participants of the first resurrection, they shall become subjects of the scond death?

"The rest of the dead" we conclude are all wicked, and the second death shall triumph over them. The theorists of the literal school lose all the righteous except martyrs and confessors; else they must have three resurrections—one for the martyrs and confessors; one a thousand years after for the rest of the saints; and one some time after that for the rest of the dead.

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To us "the rest of the dead" indicates that class of wicked spirits who shed the blood of the saints; those who withstood the martyrs, or those who would not receive the mark in their hands nor in their foreheads—persecutors, spiritually called Gog and Magog. A class of the same type and spirit shall revive at the end of the thousand years—not the old class raised to life again, but a similar brood. Thus the two resurrections are homogeneous, and of the same category; and thus this passage stands in good keeping with the history of the two witnesses—with the rebuilding of the tabernacle of David, and with other picturesque representations which may fall in our path as we advance farther into the subject. A. C.

RELIGIOUS PERIODICALS.

A respectable number of communications on the subject of periodicals has come to hand since the first article on this subject appeared on our pages during my absence last winter. On this subject, like many others, 'many men have many minds.' From my position to the question, I cannot, with freedom, take any part in its discussion. I have selected two communications out of many, for three reasons:—1st. Because they pretty fairly represent the two sides of the question embraced in those communications. 2d. Because of their becoming brevity, which, in this verbose and prolix age, is a very great desideratum. Because, in the third place, the writers are two sons of oil—a Printer and an Editor. The former has been, I believe, not only a professional printer, but a publisher; the latter is now well known as a judicious and devoted editor; and they both are, or have been, professional teachers as well as evangelists.

I do not think that the brethren are sufficiently enlightened on this subject to act with wisdom and prudence; and therefore the thing, like many others, must regulate itself. In a more advanced state of intelligence the time will come, I doubt not, when every community will be as cautious and careful in the selection of its public instructors of the type as of the tongue; and when no one shall so interpret the doctrine of equal rights as to plead that all men have the same right to become what God has never made them, of equal age, intelligence, capacity, and talent—of equal ability to enlighten the public, and direct the energies and action of a great community. A. C.

May 20th, 1841.

Some weeks ago I saw an article in the Harbinger, signed by a number of worthy brethren on the Western Reserve, Ohio, suggesting the discontinuance of all the publications among us, except one, which should be determined upon, and an editor appointed by a kind of congress of brethren. It was there also stated, if I mistake not, that no one had any more right to publish a paper setting forth the necessity of a reform in the religious and irreligious world, under the patronage of the body of disciples, than such one would have to enter the field as an evangelist, without the appointment of the brethren in the first place. This doctrine is unsound, which can be shown by a number of reasons, some of which, if I am allowed a hearing, I will offer:—

1. If such publication be got up as a central matter, for the purpose of disseminating a knowledge of "*our views*" of things, the net proceeds of which to be applied to the support of evangelists or any thing

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else, it will be nothing more nor less than a "*by authority*" monster—one of the same family against which we have waged an exterminating war, and in which I hope we shall eventually be completely successful. The Pope of Rome was but the emanating source of truth to Romanism at first.

2. We now need four times as many periodicals as we have issued, which should be suited to the wants of the districts in which they are published. Some should be clearing the ground of trash, some breaking up, some cultivating the fruit, &c. &c. It is disorderly to have all this in one issue, and leads to confusion. There is no danger of having too many papers of this description, if the editors are governed by the love of the truth, instead of rival jealousies. Such papers should be supported—and I, for one, will not lend a farthing to support one of any other character.

3. The publisher of a paper is not a petitioner, making his appeals to the generosity of the public for his support, any more than is the farmer. He gives a fair equivalent for all that he asks, as much so as the farmer does when he asks a dollar in exchange for a bushel of wheat. It is high time that the notion that publishers are beggars, and that all that is given them is a kind of charity, should be banished from the mind of all reflecting people. But if the commodity he offers in the market is not worth what is asked for it, don't take it—the rights of man are not to be sacrificed.

Enough, however, at present. I beg the indulgence of those brethren in our wide difference of views of expediency in this matter, and close with the proverb, 'Fasten not your fortune to any thing, the sinking of which will drown you.'

I am, brethren, yours in hope of the triumphs of the gospel,

A. P. JONES.

St. John, N. B., May 17th, 1841.

Beloved brother Campbell,

Having a few moments at my disposal, I cheerfully appropriate them in placing a few thoughts on paper for your inspection. If they are worthy of a place in a spare corner of the Harbinger, hand them to your compositor; if not, commit them to the flames.

My subject is *Religious Periodicals.* Although a young man, I have been for some time a careful observer of the progress of the cause in which we profess to be engaged. This cause owes much to our periodicals. That they have called up the attention of the brotherhood on many subjects connected with the well-being of the church, no person can dispute. That they have been for some time like so many indices pointing to the oracles of God, and have been the means of inducing the present age to read more attentively the scriptures of truth, and have thus made men more intelligent in the heavenly science, are indisputable facts. They can yet be useful; and were they conducted in a proper manner, I would say the more the better; for under the present state of things, the greater number of publications the greater the number of readers! Extra exertions are called for to support the numerous publications, and thus thousands have the principles of the present reformation spread before them, who otherwise would grope

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along, ignorant of the true path. For example, about 500 copies of "The Christian" circulate through these provinces, where not a dozen of any of the publications of our brethren in the U. S. ever have been, or would be read. Sometimes the postage on the Harbinger, in this city, has been charged as high as 12½ cents per number, and they have consequently remained dead in the office. Hence the necessity of a publication in these provinces. Perhaps good reasons could be given by our brethren who have started publications east, west, north, and south for their existence. Their motives have been unquestionably good, and therefore they should be encouraged; but when a brother, who has the control of a paper, thinks that he has a right to engage in personal warfare with another brother, through the medium of his periodical, professedly devoted to the defence of the truth; it is then they are injurious to the cause of the Lord. He who would publish the faults of his brethren to the world, faults which have offended him, without taking the necessary steps ordained by the Lord, in my estimation has committed a fault—yes, a *sin*, of which he must repent or cease to enjoy communion with God. Were this sentiment entertained by all the brotherhood, and acted upon, I say, for the good of the cause, the more periodicals the better.

But I fear that this course neither has, nor will be pursued; and therefore I would suggest to you, and through you to the brotherhood, a plan on which brother Crihfield, some others, and myself, had some correspondence some three or four years since.

It was in substance the following:—Merge several, if not all the publications, in one weekly or semi-monthly quarto of respectful dimensions—endeavor to stimulate the brethren to do all they could to circulate it through the length and breadth of the land, and either allow every devoted evangelist well reported of for zeal and success in the dissemination of the truth, a handsome per cent. for subscribers; or appropriate all the profits for the purpose of employing able preachers to visit all the congregations of the Lord to announce the glad tidings, and help the disciples to set in order the things that are wanting. The latter plan would meet my views.

In this case, every disciple who has the cause at heart, would take the paper and pay for it cheerfully. When he paid his money he would know that he was throwing a certain part into a treasury which was being raised to send abroad the heralds of the cross.

Our present editors might each have a department which they could occupy with as good, if not better effect, than at the present time; and then instead of addressing a few thousands, they would be heard by some ten thousands.

I have thought much on the subject, and really I cannot see that any rational objection can be raised to this proposal. Our editors cannot certainly find their present employments very lucrative. If, indeed, they have, they fare better than I do; for I have spent half of my time for two years endeavoring to sustain "The Christian," and my reward is $150 in debt to my Printer, after giving him all I can possibly raise. This, however, is the fault of my subscribers or agents, who have not paid their dues.

I am really anxious that some plan like the preceding may be adopted. I love the cause, and will lend what little influence I possess

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to carry out any measures consistent with the oracles of God, to strengthen the bands of love among all the disciples of the Lord, and to put forward the victories of Calvary.

Brother Campbell, come and see us, and lend us your aid and presence in holding up the gospel of God's grace in this part of the world. This would be a pleasant summer visit for you. Only about thirty hours *steaming* from Boston.

In great haste, in hope of immortality, yours,

W. W. EATON.

EXCURSIONS—*No. III.*

Conveyed in the carriage of our generous brother T. Bradford, of Nashville, and accompanied by young brother Walker, we bade adieu to Nashville, and hasted to Hopkinsville, by the way of the residence of the amiable and excellent Dr. Meriwether; at whose meeting-house, purchased by himself, and denominated *Okia Delphia*, or *The Brethren's House*, we addressed a very large and most attentive audience; and immediately after dinner, accompanied by brother Benjamin Campbell, we hasted to Hopkinsville, 25 miles distant; at which place, that night, we addressed as many persons as could possibly find admittance into a respectable meeting-house. The next day also we continued our labors—grieved, indeed, to see so many persons from a distance precluded the possibility of a hearing.

The church in Hopkinsville, so far as I could discover, and from all that I learned, is in a very healthy and prosperous state. The Bible is high authority in Hopkinsville, and it is regarded practically as the greatest and best book in the world. There must be some Bible classes there, or else the Bible must be read a great deal, both in public and in private; for a class of more intelligent and more devoted brethren and sisters I did not meet with in my recent excursions through Tennessee and Kentucky. I cannot soon forget the intelligence, conscientiousness, and exemplary piety of a goodly number of young sisters belonging to the church of Hopkinsville. They are a good specimen of what is attainable under a good church order, and where the professors are in good earnest determined to know, love, honor, and obey the Lord.

In such society as this
My weary soul would rest:
The man that dwells where Jesus lives,
Must be forever blest.

After a pleasing sojourn of two nights in Hopkinsville, conveyed by brother Long, we next addressed a very numerous assemblage in the

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Cumberland Presbyterian meeting-house in Elkton, and proceeded next day to Russelville. For two days we reasoned out of the scriptures with the citizens of Russelville and the surrounding country, convened in the Baptist meeting house, on sundry great items of the Christian system. Helped forward on our journey by sister Edwards, next day we addressed a large assembly in the Presbyterian meeting house in Bowling Green. In this place rather a curious and interesting incident occurred. When my visit to Bowling Green was first announced, all the churches in the village—Presbyterian, Methodist, and Baptist—firmly resolved that the citizens should not hear me in their respective houses. Startled somewhat, at their own courage to face a frowning community, the Presbyterian church of the old school first rescinded the orders in council, and tendered their meeting-house on a certain stipulation; namely, that I should not publicly assail the Rev. Mr. Dickinson, Presbyterian Pastor of the new school, who held, in common, a semi-monthly occupancy of the said meeting-house. Fearful that the feelings of Mr. Dickinson or his people might be injured through the old school's liberality to the community in permitting them to listen to me in a house which they helped to erect, they very prudently and politically stipulated for the safety of the reputation of a person for whose character and tenets they had no more esteem or affection than for mine.

The reader must be as ignorant of this precaution as I would have been, were it not for the brotherly kindness of Dr. Ford, of Edmunson, who, meeting me at Russelville, put into my hands a copy of a printed sermon delivered in the said Presbyterian pulpit about a year before, being a most misshapen and distorted caricature of my views and teachings of Christianity, from the tongue and pen of the aforesaid Mr. Dickinson. As though conscious of the outrage committed upon my doctrine and character as a teacher, these generous friends of both parties, stipulated that I should not assail the author of the calumnious sermon. Fortunately having, the day before read the discourse as I was borne over the hills and vallies of Logan, I was enabled to understand the conditions on which the house was tendered. I therefore replied to the committee who kindly waited upon me at Mr. Buckner's Hotel, that I came not to the Bowling Green to assail any one, much less the Reverend Pastor of the New School; but as they had brought the thing up to my consideration, I asked them whether they would consider a defence of my views from the assault of Mr. Dickinson, an aggression upon my calumniator? The committee replied that they had nothing to say on that subject: they merely informed me of the conditions on which the house was offered. I rejoined—Well, then,

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gentlemen, I shall go to the house this morning and address the congregation in waiting on some practical subject; and when there I shall ask the Trustees from the pulpit the question, Whether they will on the morrow allow me the house to defend myself from the allegata of my Reverend assailant. I did so. Next morning, after the Methodists had revoked their Berlin and Milan Decrees, and had tendered their house; and after some overtures were on foot for preparing the market-house, the Trustees, or a committee from the Presbyterian congregation, besought us to accept the house, and to collect the congregation from the Methodist meeting-house already filled with ladies. We complied with their wishes, and in a speech of some three hours, as copiously as we were enabled, went into the examination of the aforesaid sermon; and if I might judge from what I heard, I think, thoroughly expelled some of the demons, which, through prejudice and misrepresentation, had unhappily possessed some portion of that community. Through this singular providence we were enabled to expose the sophistry of sectarianism, and to give a fair exhibition of our views in the very pulpit, and before the community, in which we had been so unceremoniously denounced as reprobate silver, and proscribed from the courtesies of Christian society. I am, moreover, greatly deceived if that gentleman shall ever have the same power to impose on that community in any matter affecting the great points at issue in said pamphlet.

From Bowling Green on Monday evening we repaired to Br. Ford's, on our way to Glasgow; and after night addressed a congregation that usually assembled immediately in the vicinity of brother Ford's residence. Next day we proceeded to Glasgow, where we delivered several discourses to large and attentive audiences. We also lectured them on the subject of education in general, and Bethany College in particular; and hope to learn at no distant day that our labors in that cause were not vain. Brother Trabue, our kind host, holds a subscription paper, and those who desire to further one of the most promising enterprizes of the present day will please give him a call and become participants in this great and good work. Upon the whole, there is no field in Kentucky, known to me, more neglected than the Green River country, and none that would, in my opinion, more amply reward the labors of able and devoted evangelists, by yielding an abundant crop of converts to the faith. A. C.

BETHANY COLLEGE.

It is intended to lay a broad, as well as a deep and permanent foundation for eminent usefulness in every department of Bethany College.

For this purpose it is contemplated to have a very liberal and extensive course of scientific studies—and to give to the sciences, both physical and mental, a space proportioned to their relative value and importance in the intellectual and moral development and improvement of the human faculties. As preparatory to, or in consummation of this, we will want a library, a philosophical apparatus, and a museum. Amongst the friends of humanity, social improvement, and the advancement of science and civilization, there are some philanthropists who could present to the Institution books, minerals, shells, various specimens of the arts, natural curiosities, &c. &c. more readily than donations in money, or even in addition to such contributions; and would thereby greatly enlarge the facilities of the Institution.—Persons having small cabinets or bureaus in the departments of mineralogy or conchology, might make them more useful to the world, more promotive of the great interests of science and the useful arts, by placing them in this Institution, than by either retaining them or making any other disposition of them. We ask from all authors and booksellors one copy of every new book issued from the press, and from all the benevolent such donations above specified as they may have it in their power to confer on our infant Institution, sought to be made a public and lasting benefit to the youth of our country. A record will always be kept in the College of every donation, large or small, and of whatever kind, with the names of the donors, for the gratification of all who may hereafter desire to know to whom the Institution may be indebted for its means of doing good. Gentlemen, moreover, who have no natural heirs, may, in their last Will and Testament, make to themselves heirs of the youth of Bethany College in the disposition of their libraries and cabinets of science and art.

A. C.

News from the Churches.

Cold Brook, Warren county, Illinois, May 29, 1841.

Brother Young and brother Davenport have lately visited our section of country. They immersed three in our county, (all Methodists,) and left a good impression on the public mind. Brother Ross is now with us. He has immersed one, and prospects seem good for more.

We want laborers here—self-denying men, filled with heavenly devotion, who partake not of the general *mania* for heaping up treasures on earth, as though this were our everlasting home

All the brethren with whom I have conversed in this section of country, are well pleased with the sentiments expressed by several brethren on the subject of periodicals; but how is the subject to be managed? is the question. And a grave and a serious one it is; yet it is a practical one.

J. B. RAYNOLDS.

Fayette, Missouri, March 30, 1841.

At the solicitation of several brethren I address you, in order to communicate the pleasing intelligence that the congregation in this place has lately been strengthened by the addition of seventy-eight persons, making its numbers of disciples, say two hundred. On Friday before the last Lord's day in January the brethren commenced a meeting which continued for ten days, during all which time, to the credit of our citizens be it spoken, they gave the most marked attention to the word, which was proved to be "the power of God," efficiently dispensed by his servants Elder Thomas Smith, of Kentucky, Thomas M. Allen, M P. Wills, and J. P. Lancaster, of Missouri. At the close of the meeting 59 had united, and 19 have since come in, 7 of whom I had the pleasure to immerse only four days ago. Of the whole number 62 were from the *world*, 8 from the

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Methodist, 6 from the Baptist, 1 from the Presbyterian, and 1 from the Episcopalian churches It would have rejoiced your heart if you could have been present and witnessed the interesting spectacle of *husband* and *wife* together; yea, of entire families, presenting themselves as candidates for heaven, desiring to confess and obey the Lord.

I am in the reformation, and rejoice to be counted worthy to suffer with those who have been advocating its principles. I only regret that I did not examine and understand for myself at an earlier day, having been for twelve years in the Methodist church, ten of which, according to my ability, I preached the gospel. I felt it to be my duty to withdraw from the church, which I did at a quarterly meeting conference in this vicinity, on the 10th day of January. About three weeks thereafter I became one with the congregation of Disciples at this place—my wife and two daughters also.

I might mention honorable exceptions, but I am greatly mortified that so many of my former brethren seem determined to pursue with so much bitterness, one that has always loved them. Some of them, it seems, would pour out upon my devoted head "wrath to the uttermost." And for what? Because, in the exercise of an undoubted right, in view of my future responsibility, I informed them I could no longer be a Methodist. I pay the debt I owe all such in the following manner: "O God, create within them clean hearts."

We have here but a few laborers in the vineyard, and the hands of most of them well nigh tied Oh! my brother, how much we need in Missouri a few affectionate, spiritual, and withal, intelligent proclaimers of the gospel! Can you send us one—two—or three? The terms are—constant employment, moderate wages on earth, but eternal honor with God in heaven.

Your own presence is needed; and though we are conscious the brethren would be glad to see you in all directions, yet we trust you can visit us this year. Can you come? If so, signify it, that the friends may make the proper arrangements and conduct you from point to point. You ought to come if possible.

I do not know how other ministers serve you; but this I do know, that many of the Methodist preachers do you great injustice—whether designedly or not is known to them. They represent you as guilty of *altering the word of God to advance your own interests;* as teaching that *water*, a *material element*, can *cleanse an immaterial spirit;* that even *unimmersed infants are damned in hell;* and mothers are *movingly* exhorted against this uncharitable doctrine And even almost infinitely worse yet, some of them teach their people that *you believe the blood of Christ possesses no more efficacy than the blood of a common animal.* No wonder is it, then, that so far as the foregoing statements obtain credence, you are regarded as being a man of very doubtful moral character, and the brethren generally as first cousins to his Satanic Majesty—the Devil However, the truth will triumph, even as Gamaliel taught—error will fall; and in both we rejoice, thank God, and take courage.

H. L BOON.

The Lord bless our brother Boon in his own person, in his family, and in all his pious labors in the vineyard of the Lord of hosts! Nothing but the great undertaking now on hand, and the excessive labors of many years, prevent my being present with you in your grand enterprize. But I must reserve that pleasure for a coming day, if the Lord will.

A C.

Austintown, Ohio, May 10, 1841

I have had the pleasure of seeing about 43 make the good confession since I parted with you in Wellsburg last January. We held a meeting in this place of four days, two weeks ago, when eleven obeyed the gospel. Brother Green and brother Lanphear were our speakers. The people thought they spoke well. On the whole, they are good pleasant fellows, and have great room for improvement. We have had four discussions on baptism within a few months. All passed off well, and no one hurt The churches are still reforming in many respects. The temperance cause is fast gaining converts of all classes, and evil spirits are no more well spoken of by the people, and we trust the great seething pot will soon cease to boil corn

There is an evil under the sun of which even Solomon, I believe, has not spoken—namely, the brethren are always writing to us to come and preach for them, and they forget to pay the postage Hence my letter-tax costs me more every year than my clothing. Will the brethren reform, and not lay a burthen on us that neither our fathers nor we are able to bear.

JOHN HENRY.

Davidson county, Tennessee, May, 1841.

We had a good meeting at Hanner's Ford, in this county, some two weeks ago. Eleven noble souls confessed the Lord, and were immersed, (one from the Methodists who had been immersed,) making in all twelve additions. It was a happy time. Brethren Foster, Claiborn, and J. C. Anderson were the prime speakers. Prospects are good for more at that point, and we hope for better times in this country. May the Lord bless and prosper the truth! is my prayer.

WM. R. HOOTEN.

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Schuyler county, Illinois, May 11, 1841.

The good cause is gaining slowly in this county. I have immersed some five or six since March, and prospects flattering. The harvest is great and the laborers are few, and we cannot as yet get them by praying for them. What can we do? We have no money to pay them. We do all that we can in teaching, and have good attendance, and we convince them of the gospel facts, and yet they will not obey. However, we think we can account for that: *it is owing to the order of the Disciples;* for the Disciples here are not enough for the Lord, but too much for the world."

WILLIAM E. TRUE.

Norton, Ohio, May 7, 1841.

I visited Austintown, the residence of brother J. Henry, in company with brother Wesley Lanphear, about a week ago, and spent four days with them; at which meeting eleven made the good confession and became obedient to the faith. The people are getting more awake to the subject of religion than they were formerly; but it will take some time yet to get rid of the effects of the political intoxication that so strongly raged last fall.

Our religious opponents in this section this year are putting forth a double effort to make proselytes. The Methodists last fall held a protracted meeting, and gained about 45 converts within a mile and a half of me. After which their preacher delivered a discourse on what he called *water baptism*. He told of several persons that had been drowned or strangled to death in being immersed; and after telling a great many such terryfying stories, he sprinkled a few persons; but there was *one* that could not be scared so easily, and the preacher had to go *down into the water* and *bury* the candidate. He had previously given a challenge to debate the disputed points of infant baptism and immersion. I accepted the challenge, when the preacher sought refuge behind a substitute. We met on the 7th of April, and spent three days in the discussion The result was full as happy as we could have expected. The next Lord's day I immersed a Pedobaptist who had attended the debate, and we have not heard of them sprinkling any of our brethren since We have reason to bless the Lord that truth loses nothing by investigation.

A. B. GREEN.

Albion, Illinois, May 15, 1841.

We have the labors of brother Goodwin, of Mount Vernon, with us about once a month, who is a very efficient and successful evangelist. There have been no less than three churches of Disciples formed in this county within the last nine months, taking the Bible alone for their faith, rule, and practice; and, indeed, in several counties above us the the old gospel plan is making way forth in spite of all opposition. I know from the variety, abundance, and extent of your labors it is hardly reasonable to suppose you will visit this part of the union; but I believe were you ever to preach either with us or for some miles around this neighborhood, curiosity, if nothing else, would lead infidels and sectarians of every grade to hear the proclamation of the gospel from your lips; and who can tell but some of the seed sown may not fall on good ground and bear a rich harvest to the glory of God. Ourselves and friends would spare nothing in our power, either in expense or in any other way, to have you amongst us. Should you come to the yearly meeting at Springfield, you might land at Mount Vernon, and with brother Goodwin pass through these counties on a direct road to Springfield. *Do try.*

The plans for your College at Bethany are, in our opinion, excellent; but from the situation of money matters in this country at this time, I fear you will not be able to raise funds sufficient to carry it into effect. We have been surprized you did not go to England and attempt collections there. Immense amounts have been collected there by sectarians of all sorts from this country. I believe your plan would be so much approved of in England, that not only Baptist friends, but almost all sects, except Episcopalians, would offer you their churches to preach in, and assist you in making collections; for there is not that excessive bigotry among the sects there as in this country

DANIEL ORANGE.

Brother Orange,

Peace be to you and yours! I desire to see your country and the brethren there as much as any of you could desire to see me. But I have hitherto been prevented. I wish to see England too; but to ask the Anglo-Saxons in England to build up an institution for the Anglo-Saxons in the United States, I could not, believing that we are just as able to build up our institutions as they are to build up their own; and to honor them by crossing the Atlantic to tell them that though we are richer than they, they are more liberal and benevolent than we. I could not, I say, be the bearer of such a message at present, till I have fully proved the fact that we are less Christian than they: for I know hundreds of brethren in our connexion that could, by appropriating only a hundredth part of their earthly means to a work which all confess to be both great and good, do all that we ask for this most desirable and necessary object.

In the good hope of immortality, yours, A. C.

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Victory, New York, May 21, 1841.

The cause in this country is steadily advancing. Conversions are being made steadily, though not rapidly. But what may be considered better, perhaps, the Disciples are growing in zeal and piety. During the last year I immersed 50. Since the present year commenced I have immersed 17, two of them in the city of New York, from which place I have just returned. J. MILTON BARTLETT.

Louisville, Kentucky, June 3, 1841.

A meeting of thirteen days continuance has just closed at Jeffersonville, Ia. Brother Newton Short and myself did the preaching; but we had the hearty and efficient co-operation of other preachers and the church in Jeffersonville. The disciples there have been long living in peace, and increasing in knowledge and holiness. They so demeaned themselves that their fellow citizens have confidence in them. To this, together with their prudent and well-directed efforts during the meeting, is the glorious result of the meeting to be mainly ascribed I never attended a protracted meeting with which I was so well pleased. There was no *animal* excitement from the beginning to the close. We preached the truth. We spoke much on the subject of gospel faith and repentance We showed what they are, and contrasted them with those spurious things often mistaken for them. Instead of urging the people to come forward and confess the Lord from the impulse of the moment, we guarded them against self-deception, and insisted on their having correct views of themselves, and God, and the plan of salvation,—and proper feelings, repentance, a change of heart, love to God, &c. &c. Such was our course.—The result was the confession and immersion of *fifty-six* persons—of whom an unusual number were in the meridian and decline of life, and very nearly an equal number of males and females Fifteen were from the Methodists, one from the Presbyterians, one from the Lutherans, and the rest from the world. One Baptist also united.

As I had to come home almost every morning, I always preached in the evening at candle-lighting, and brother Short in the forenoon. My ferriage cost me nearly *three dollars*, and I received about *thirteen dollars* for my services. Brother Short, I presume, received as much, and I hope more. Hereafter I intend to report the amount received at each meeting I attend upon the information of the brethren generally, that all may see we are not preaching for *money*.——Yours fraternally,

B. F. HALL.

Mount Vernon, Ohio, April 30, 1841.

The churches of Knox and Licking counties, Ohio, have called me from the practice of medicine to evangelize for them during the present year. I have obeyed their call, and up to the date above have immersed fifty penitents, and gained one from the sects.
WM. HAYES.

Georgetown, Kentucky, June 1, 1841.

I have just returned from a trip to Cynthiana and Falmouth, where we had a pleasant time with the brethren. Brother Brown was with us at both places. We gained thirteen converts in all, three of whom were obtained at Cynthiana. At this latter place brother Brown had a debate with a Mr. Hodgeman of the Presbyterian church, upon the subjects of Regeneration, Total Depravity, and Baptism. I forbear to say any thing of the results at this time. J. T. JOHNSON.

Gosport, Indiana, April 25, 1841.

The good cause is progressing in Monroe county. Since the first of February last some 75 have put on Christ in immersion, and a goodly number who had been previously immersed united with the several congregations in the county. The principal laborer was our much esteemed brother Newton Short. Since my return to Gosport to Bloomington, I have immersed two persons under the following circumstances:—A young man who had been afflicted with some sort of nervous complaint for nearly two years, so that he was confined to his room, and had been for a long while, sent for me. As soon as I entered the room he informed me that he was convinced of his duty before he was taken sick, and that he had formed a resolution to obey the gospel so soon as he should read the scriptures and form a more extensive acquaintance with the system But he was immediately taken sick, and he had been waiting ever since to see whether his health would not get better. But now, despairing of this, he had resolved to go on. I encouraged him; and a cistern being filled with water, I buried him with his Lord in immersion. It was truly an impressive scene! The young man's health has since improved considerably The same day as I was returning home, a Presbyterian lady who had for some time wished to be immersed, but was hindered by her husband, demanded immersion of me, (her husband being absent;) and I immersed her, only four or five persons being present. Prospects are good. The Lord be praised! I expect shortly to devote my whole time to preaching. J. M. MATHES.

Bethany, Virginia, June 12, 1841.

After an absence of some five months, in which myself and family suffered much affliction, I am again at Bethany. My journey was protracted greatly beyond what I expected when I left for the East.

To my very great satisfaction I found my numerous relations (with a few exceptions) alive and well. The meeting of a mother and son after an absence of 15 years, is no every day's occurrence, and is more a subject for poetry than prose.

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I visited the churches of Richmond, King William, King and Queen, Essex, Caroline, and Fredericksburg, and must say that I never saw more harmony and pure benevolence than I found to exist in the Old Virginia churches.

Richmond, the great city of hospitality, must, at some day, not very remote, be the leading city of the Reformation. My reason for this conclusion is simply this, that the Virginians are independent, and will think and act for themselves, the clergy to the contrary notwithstanding Independence of thought being the birthright of Virginians, Richmond, her capital, must, of course, possess it in a pre eminent degree. So let the brethren continue faithful and they have nothing to fear for our Master's cause in Richmond

The Rappahannock church in Essex sustains an evangelist, and I need hardly observe that there was not a church that I visited in the Old Dominion but might do the same.

Brother J. D. Ferguson, the evangelist of Essex county, is a young and talented proclaimer, and has done much to allay prejudices in his field of labor.

I had the pleasure to see and hear our beloved brethren Coleman and Henshall. Their manners are very affable, and style chaste, well becoming the old Virginia taste—unquestionably as good, if not the best in this respect, to be found.

The brethren of Virginia I can never forget. They have made the most lasting impressions upon my memory. The affectionate regard shown to myself and family by the Henleys, Duvalls, Wares, Brays, Davises, Glenns, Braggs, Wallers, Booths, Woodforks, Mills, Johnsons, Campbells, and hundreds of others, can never be forgotten.

Leaving old Virginia, I came to Baltimore, staid one night, and proceeded according to promise, to Beaver Creek Church; where, in company with old brother Furguson and Caldwell, we labored three or four days. The church at this place was once very prosperous; but unfortunately a division took place, which prostrated the usefulness of the evangelist in this section. The causes which led to this state of affairs, I, of course, do not know, only as they were related to me by different persons. That which seems to have been most conducive to the division was the willingness of a part to fellowship the doctrines of a certain Mr. Hubble, which are said to be highly prejudicial to the peace of any church. I will here observe that I know nothing of this gentleman only as I heard, having never seen him. I was informed that his conduct, so far as morality was concerned, was unexceptionable, but that he persists in doctrines and teachings untaught in the word. At any rate, the brethren in Old Virginia would not fellowship him unless he would abandon his speculations; which, for the peace and good of our Master's cause, I trust he will do. But, to return to the case of the church, it must be remarked that the whole church at first agreed to receive him; and then, shame to say, divided about it. Our object, however, was to unite them again if we could; and to the lasting honor of those to whom the charge of Hubbleism had attached, they unanimously agreed to withdraw their fellowship for Mr. Hubble unless he would abandon his speculations. We consequently succeeded in restoring six or eight, who will, I hope, prove faithful until death I will here say to evangelists travelling that way, that they will find a very happy reception from brethren Kratzer, Bell, Funk, and others of this little church, six miles east of Hagerstown, Md.

From thence I came direct to Red Stone, 9 miles west of Uniontown. Stopped at brother Shotwell's, continued six or eight days, and proceeded to Pittsburg; staid four or five days: thence to see you at Bethany. And now, sir, in conclusion I have to say, from what I have seen and heard, that all we have to do is to let speculations alone, preach the word, live up to our high profession, and the Bible must triumph over the religious systems of men. In my travels and preaching I had the pleasure of seeing many additions to the saved: to whom, with all that fear, love, and obey the Lord, may eternal blessings be multiplied!

A. P. LAW.

Centreville, Kentucky, June 2, 1841.

Since our most interesting meeting at Lexington, I have been busily and successfully engaged for the Lord. At a four days meeting at Antioch, in this county, embracing the third Lord's day in April, eight confessed the Lord. Brothers Rogers and Weekly were with me. On the 4th Lord's day, in the same month, a young man made the good confession at Cooper's Run. On the 1st in May two most interesting youths at Leesburg professed faith. Brother J. Irvin was with us there. On the 3d Lord's day in May I was with brother Rogers at Clintonville, in this county. The meeting continued until Tuesday evening following. Eight rallied to the standard of Immanuel. On the next Lord's day I spoke near Winchester. Mrs Cunningham made a public avowal of her faith, and was immersed. On Friday before the 4th Lord's day we commenced a meeting at Cooper's Run, near Paris, which continued six days. Eleven volunteered in the service of our glorious Lord. Last Saturday, the 29th ult. we began another meeting at Republican, on Beaver in Harrison county. Brother J. Irvin was present. We labored on until yesterday evening. Twelve in all surrendered to the Prince of Peace. I may say for the last 18 days I have labored in the good cause incessantly, save 3 days, and have seen 32 volunteer in the service of our conquering Leader. This only, however, embraces the three last named meetings. The Lord being, as he has been, my Almighty helper, I want, when you hear of my falling into the tomb, should you survive me, that you should also hear I fell triumphing in the hope of a joyous immortality.

JNO. ALLEN GANO.

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New Lisbon, Ohio, 13, 1831.

I am in New Lisbon, and have been for some days holding a meeting, at which six more made the noble surrender to the Lord, making in all 35 since the meeting has been in progress—5 in another place—40 in the last four weeks. J. H. JONES.

STATE MEETING.

Fayette, Missouri, June 3, 1841.

I am requested by several of the preachers to ask you to insert in the Harbinger that there will be a State Meeting held in this place, to include the 2d Lord's day of September next, and to commence on Friday before. It is the wish of the brethren that the state meeting be held in the room of the annual meeting heretofore appointed to be held with the friends and brethren at Dover, in the county of Randolph, in the month of October, especially as that meeting, if held, will interfere with one or more important appointments that cannot now be recalled.

It is earnestly requested that each congregation or church in the state may be represented at the meeting in September, that accurate information may be communicated in relation to each, as to all matters desirable and worthy of publicity; and also, that no preacher be absent, unless it is absolutely unavoidable. It is further requested that all the papers pleading the cause of the current reformation give notice of the meeting. I am specially charged by the brethren and friends to say, that a most hearty welcome will be given to brothers Campbell, Stone, and all others from a distance, who can be with us to do good, and to make or renew acquaintance. If you can come the Disciples will rejoice, the community will be gratified, and a portion of the clergy and their sectarian brethren will be full of wrath. Other individuals of the clergy, however, we presume, will be highly pleased, as we have frequently heard them say that they disliked competition with understrappers, but would gladly enter the lists with an experienced fencer, alias *Alexander* himself. But that you may not be literally kept away by fright, I will just add for your information, that these boasters are barely able to point out the difference between a *noun* and a *verb*. H. L. BOON.

I wish I could say that I hoped to be present with you. May the Lord be in the midst of you! A. C.

GREENVILLE INSTITUTE FOR YOUNG LADIES.

HARRODSBURG, KENTUCKY.

S. G. MULLINS, *Principal.*

Miss E. C. BOWERS, *Assistant.*

PAUL SCHMIDT, *Professor of Music.*

This Institution, located at the "Old Greenville Springs," about one half of a mile from the town, is now fully organized and open for the reception of pupils. The present session will end on the third Friday of August, and will be followed by a recess of two weeks; after which the sessions will be arranged to correspond with those of Bacon College.

TERMS.

For Tuition, per session of five months, in the primary branches, embracing rudiments of English Grammar, Geography, and Arithmetic, together with Exercises in Composition, ... $15 00

For Tuition in all the higher branches of an English and scientific course, with Greek, Latin, and French, ... 20 00

For Instruction in Needle Work, Drawing, and Painting, ... 10 00

For Board, including washing and lights, summer session, ... 60 00

All the above prices, payable at the expiration of the session, will be reduced 12½ per cent., if paid in advance.

For lessons, per quarter, on Piano, $15; on the Guitar, $10; and in Sacred Music, $2—all payable in advance

Miss Bowers was educated in one of the first female schools in New Haven, Conn., and has had considerable experience in teaching.

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In regard to Mr. Schmidt, it is unquestionable, that, as a Teacher of Instrumental Music, he has no superior in America.

The Principal, having resigned the Professorship of Ancient Languages in Bacon College, and determined to devote himself to the cause of female education, designs this Institution to be permanent, as its location is perhaps one of the best in the world. And whilst the most untiring efforts will be used to effect a substantial as well as a highly accomplished education of the physical and mental powers, the moral and religious culture of all committed to his charge, shall receive special attention. About thirty pupils can be accommodated with board in the family of the Principal.

The Institute will be furnished, as soon as practicable, with an extensive Library, Museum, Philosophical and Chemical Apparatus.

Greenville Springs, Harrodsburg. May 22, 1841.

PROSPECTUS.

FRANCIS W. EMMONS proposes to publish by subscription, at Emmaus, Hamilton county, Ia., *Three One Dollar Volumes*, with the following titles:—

1st. OUR NAME; or, The Essays of 1839 and 1840, of Barton W. Stone, Alexander Campbell, David S. Burnet, Arthur Crihfield, and others, on the name CHRISTIAN: with some Notes and Connecting Remarks by F. W. Emmons.

2d. THE PIECES SAVED ON ORDER: containing the Essays of The Millennial Harbinger, The Advocate, and The Journal of Christianity.

3d. A VIEW OF THE SOCIAL WORSHIP AND ORDINANCES OBSERVED BY THE FIRST CHRISTIANS, DRAWN FROM THE SCRIPTURES ALONE; being an attempt to enforce their divine obligation; and to represent the guilt and evil consequences of neglecting them. First American, from the second Edinburg edition, corrected: with an additional chapter on the ORDER OF WORSHIP, by F. W. Emmons.

The question concerning the divine origin of the name *Christian*, it is believed, in the essays of our Volume I. will be fully settled; while the discussion of *Order*, in the "Pieces Saved," may be but just commenced. And yet, if we mistake not, in these *pieces* are established some important principles. We propose to begin this volume with brother A Campbell's *Millennial Harbinger Extra* for October, 1835. Of this, M. Winans in a letter to him, published in the December following, says:—"This Essay gave me as much, if not more consolation, than any thing written by you or any other man since I believed the Apostles' teaching to be of God."

The work of Haldane, which we propose to republish, shows him to have been a close reasoner, a good scholar, and a reformer of ardent piety. Of it we possess the only copy which we have ever seen or heard of in this country. Brother A. Crihfield, to whom we submitted this work and asked his opinion, while visiting us in the summer of 1839, responds in his Heretic Detector for March following, thus:—"The volume will no doubt be serviceable to the brethren in different parts of the country. Brother Emmons will, perhaps, find it necessary to make some retrenchments and emendations: and when these are judiciously effected, (and to this task brother E is every way competent, the new edition will throw much light upon the *social worship of Christians*."

These three Volumes, if all published, will contain between 1000 and 1200 medium 8vo or large 12mo pages, and any one of them over over 300 pages. We give a prospectus for all, believing the publication of all at this time a desideratum; and we only ask for patronage enough to defray expenses, and we will publish all within the next year: but we shall print that first, for which we receive first returns of the most subscribers. We propose to publish on good paper, with fair type, in semi monthly numbers, of a sheet each.

TERMS.

ONE DOLLAR a volume on the receipt of the first number. Any person obtaining five subscribers and remitting pay for them, will be entitled to a copy for his trouble. We will wait until the 15th of July next for a report of *promises;* and if we shall then have received enough to authorize us to give *our promise* of some hundred dollars for paper, the first sheet will be issued early in August. We want no subscribers who will not pay promptly according to our terms.

Emmaus, Noblesville, Ia., May 1st, 1841.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. V. BETHANY, VA. *AUGUST*, 1841. No. VIII.

AN ADDRESS,

Delivered before the CHARLOTTESVILLE LYCEUM, *by* ALEXANDER CAMPBELL, *on the 16th of June*, 1840.—*Published at the request of the Lyceum.*

MR. PRESIDENT AND GENTLEMEN OF THE LYCEUM—

IS MORAL PHILOSOPHY AN INDUCTIVE SCIENCE?——The desire of knowledge, and the power to acquire it, are, by a benevolent provision of the great Author of Nature, jointly vouchsafed to man. The centripetal principle of self-preservation which pervades every atom of the universe, the great globe itself, with every thing that lives and moves upon it, is not more universal than is the desire *to know*, in every being that has the power to know. This is the soul of the soul of man—the active energizing principle, which stimulates into action his whole sensitive, perceptive, and reflective powers; and were it our duty to collect and classify the criteria by which to appreciate the intellectual capacity of an individual, we would give to his desire of knowledge an eminent rank among the evidences of his ability to acquire it.

To direct into proper channels, and to control within rationa llimits, the desire of knowledge, have always been paramount objects in every government, human and divine, which has legislated on the subject of education, or sought the rational happiness of man. Indeed, the Divine Father of our race, in the first constitution given to man, suspended his destiny on the proper direction and government of this desire. He was pleased to test the loyalty of his children by imposing a restraint, not so much upon their animal appetites as upon their desire to know. The God of reason hereby intimates to all intelligences, that the power to control this master passion is the infallible index of man's power of self-government in every thing else. How wisely and how kindly, then, did he denominate the forbidden tree, "the tree of knowledge of good and evil!" And perhaps it is just at this point, and from this view of the subject, that we acquire our best conceptions of the reason of high intelligences—of the fall of that mighty spirit whose desire to know, transcended the law of his being and the object of those sublime endowments bestowed upon him. That he was experimentally acquainted with this paramount desire of

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rational nature, is obvious from the policy of the temptation which he offered. Its point was to stimulate, not the animal, but the intellectual appetite of our mother Eve, by dogmatically affirming that God forbade the fruit, because he knew that if they should eat it, "they would be as gods, *knowing* both good and evil."

But while it appears most probable that all intelligences, angelic and human, embodied and disembodied, are superlatively fallible and vulnerable in this one point, and that their catastrophe was so far, at least, homogeneous, as to afford plausible ground of inference that the not holding or employing any power bestowed upon us in abeyance to the will of the donor, is the radical sin of our nature, and the prolific fountain of all the follies and misfortunes of man; still the desire of knowledge is one of the kindest and noblest instincts and impulses of our nature. Without it, the power to know would have been comparatively, if not altogether, useless to man.

The physical wants of the infant do not more naturally nor necessarily prompt his first animal exertions to find relief, than does this innate principle, this natural desire of knowledge, urge the mind into the pursuit of new ideas. The ineffable pleasure of the first conception only invites to a second effort; and success in that, stimulates to a third; and so on, in increasing ratios, till the full grown man, on his full fledged wings of intellectual maturity, soars aloft, as the eagle from the mountain top, in quest of new and greater discoveries. And never did the miser's love of gold bear a more direct proportion to his success in accumulating it, than does the desire of knowledge in the bosom of the successful aspirant after new ideas keep pace with his intellectual attainments.

This again suggests to us a good reason for the variety and immensity of creation. Man needs such a universe as this, and the universe needs such a being as man, not merely as a component part, but as the worthy guest of it. Every thing that exists is to be enjoyed by a being who has the power of understanding and admiring it. Now, as the human power to know and to enjoy, is naturally cumulative and progressive, the objects to be known and enjoyed must be proportionably vast and illimitable. And here again arises a new proof of design and adaptation in this grand and eloquent universe of God. For it is not only in the infinitude and variety of its parts—in its physical, intellectual, and moral dimensions; but in the immeasurable aggregate of its provisions, as respects variety, extent, and duration, that it is so adapted to the human constitution—to this unquenchable thirst for knowledge—this eternally increasing intellectual power of knowing and enjoying, bestowed on our rational and moral nature.

In all the language of celestial or terrestrial beings, there is no word of more comprehensive and transcendant import, than the term *universe*. In its mighty grasp, in its boundless extent, it embraces Creator and creature—all past, all present, all future existences within the revolving circles of time, and the endless ages of eternity. Our finite minds, indeed, with all their gigantic powers of acquisition, cannot compass infinite ideas, but they can divide and subdivide the mighty whole into such small parts and parcels as come within their easy management. We have, therefore, divided the universe into innumerable solar systems spread over fields of space, so immense as to make

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imagination herself flag in her most vigorous efforts to survey them. These systems we have again divided into planets, primary and secondary; and these again into various kingdoms—mineral, vegetable, animal, intellectual. These we have farther distributed into genera, species, and individuals, until a single individual becomes a distinct theme of contemplation. Even *that* we often find an object too large for our feeble efforts, and set about separating an individual existence into the primary elements of its nature, the attributes, modes, and circumstances of its being, before it comes within the easy grasp of a special operation of our minds.

But the feast of the mind, the joy of the banquet is not found in these distributions and classifications of things, but in viewing every organ and atom of every creature in reference to itself, and to the creature of which it is a part; then that creature as related to other creatures of its own species and genera; and these again in reference to other ranks and orders belonging to the particular world of which they are atoms; and that world itself as connected with others; and then all as related to the Supreme Intelligence, the fountain and source of all that is wise, and great, and good, and beautiful, and lovely—the Parent of all being and of all joy; and thus to look through universal nature, and her ten thousand portals and avenues, up to Nature's uncreated and unoriginated Author.

It is, indeed, a sublime and glorious truth that this, to us unsearchable and incomprehensible universe, can all be converted into an infinite and eternal fountain of joy, an inexhaustible source of pure and perennial bliss, commensurate with the whole capacity of man. But this, to us, is yet in the boundless future, and must depend upon the proper direction given to our desires and pursuits in the contemplation and study of the universe. The fields of science are innumerable. But few of them have ever passed under the observation of our greatest masters. Not one of them is yet understood. The whole universe, indeed, is yet to be studied; and with such care and attention that the worlds, and systems of worlds—of ideas within us, shall exactly correspond to the worlds and systems of worlds without us. As exactly as the image in the mirror resembles the face before it, so must the ideas within us correspond to the things without us, before we can be said to understand them. What ages, then, must pass over man, before the single system to which he now belongs shall have stamped the exact image upon his soul, and left as many sciences within him as there are things cognate and homogeneous without him! Before this begin to be accomplished, the seven sciences of the ancients will not only have multiplied into the seventy times seven of the moderns; but into multitudes that would bankrupt the whole science of numbers to compute. If Socrates, the great master of Grecian philosophy, could only boast that he had attained so much knowledge of the universe as to be confident that he knew nothing about it—comprehended no part of it—how much of that science of ignorance ought we to possess, to whom so many fountains of intelligence have been opened, from which the sage of Athens was debarred!

But as there is nothing isolated or independent in all the dominions of God, so there cannot be an isolated or detached science in any mind, save that in which the original archetypes of all things were arranged

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before one of them was called into existence. And this is now, and always has been, the insuperable obstacle to the perfect comprehension of any one science, the basis of which is in the realms of mind or matter.

Still the desire to know rises with the consciousness of our ignorance, and even of our present inability, and we promise ourselves a day of grace in which we shall not only know in part, and prophesy in part; but shall see clearly, comprehend fully, and know as we are known. Till then we must be content to study the primer of Nature and learn the elements of things around us, as preparatory to our admission into the high school of the universe. Indeed, the greatest genius, the most gifted and learned in all human science, rises but to the portico of that school, the vestibule of that temple in which the true science of true bliss is practically taught, and rationally communicated to man.

There is one science, however, in which it is possible to make great proficiency in this life, and which, of all the sciences, is the most popular, and, withal, the least understood. It has been a favorite in all the schools of the ancients, and of the moderns; but has never been successfully taught by Grecian, Roman, Indian, or Egyptian philosophy. It is, indeed, neither more nor less than *the science of happiness—than the philosophy of bliss.* But some of you will immediately ask, 'Where shall that science be found? In what temple does she deign to dwell? By what rites are her ears to be propitiated to our prayers? And by what less ambiguous name shall she be called?'

To introduce her, without proper ceremonies, to your acquaintance, would be as impolitic on my part as it would be perplexing to my inventive powers to find for her a pleasing and familiar name. But, in the absence of such a designation, I will state the *five points* of which she treats.

Whether it is because we have only five senses, five fingers on each hand, or because there are five points in Calvinism, and as many in Arminianism, that this divine science has only five points, I leave it to more learned doctors and sages than your humble servant to decide. But so it is, she has five points peculiarly her own, which no other science in the universe has been ever able to develope with either certainty or satisfaction to any man. These five points are—*the origin, the nature, the relations, the obligations, and the destiny of man.*

Many, indeed, of the teachers, admirers, and votaries of a science sometimes called "*moral philosophy*," as taught by the ancients and by the moderns, have, with a zeal and a devotion truly admirable, and worthy of a better cause, inculcated upon the youth of past and present times, the all-sufficiency of human reason, or of human philosophy, to clear up all doubts and uncertainty upon all subjects connected with man's relations and responsibilities to the universe.

That there are sciences physical, mental, and moral, truly and properly so called, I doubt not; but that the science sometimes called "moral philosophy," which professes, from the mere light of nature, to ascertain and establish—indeed, to originate and set forth the origin, nature, relations, obligations, and destiny of man—is a true science of the inductive order, founded upon facts—upon observation and experiment; and not upon assumption, plagiarism, imagination, I cannot

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admit. If, then, we cannot set forth the science of happiness, nor find for it, at this time, an appropriate name; we shall attempt to expose, in part at least, the fallacy and imposition of all human science, (especially of moral philosophy, which in this particular arrogates to itself more than every other science,) in attempting to settle or develope any one of these five points with any degree of certainty, authority, or evidence, either salutary or satisfactory to any man of sense.

This is neither the time nor the place for mere definitions, metaphysical arguments, nor for abstract reasonings. A definition or two we may have occasion to offer; but we shall rely much more upon a safer and more palpable evidence in demonstrating the perfect impotency of philosophy and human reason, however cultivated, possessing only the mere light of nature to decide and enforce any one of these five cardinal points.

It will, I presume, be conceded by all persons of education and good sense, that human happiness demands the full enjoyment of all our powers and capacities, in harmony with all our relations and obligations to the creation of which we are a part, and that a knowledge of those relations and obligations is essential to the fulfilment and enjoyment of them; consequently there is a very great intimacy between the knowledge of these points and the philosophy of bliss.

It will also be conceded that the knowledge of our obligations and relations presupposes a knowledge of our origin and destiny; and, therefore, whatever system of reasoning, whatever science fails to reveal these, cannot possibly develope those. These things premised, I hasten to show, that while moral philosophy proposes to do all this, *she has never done it in any one instance*—her greatest masters and most eloquent and powerful pleaders being accepted as credible testimony in the case.

That moral philosophy assumes to teach man his obligations and relations to Creator and creatures, and to make him virtuous and happy is first to be proved. Whose testimony, then, shall we hear? That of the greatest Roman philosophers—the most learned of her scholars—the most profound of her reasoners—the most eloquent of her orators—the most accomplished of her citizens—the unrivalled Cicero? He was, indeed, an honor to human nature; and, without exaggeration, in my opinion, the greatest man Pagan Rome ever produced. Many a fine encomium on philosophy may be gleaned from his numerous writings; but a few sentences will suffice to imprint his views on every mind. "Philosophy," says he, "is the culture of the mind that plucketh up vice by the roots—the medicine of the soul that healeth the minds of men. From philosophy we may draw all proper helps and assistance for leading virtuous and happy lives. The correction of all our vices and sins is to be sought for from philosophy. Oh! Philosophy!" adds he, "the guide of life—the searcher out of virtue and the expeller of vice, what would we be, nay, what would be the life of man, without thee! Thou wast the inventress of laws, the mistress of morals, the teacher of discipline! For thee we plead—from thee we beg assistance. One day spent according to thy precepts is preferable to an immortality spent in sin."* So spake the

* See Cic. Tuscul. Disputations, lib. 2, caps. 4 and 5; lib. 3, cap. 3; lib. 4, cap. 38; lib. 5, cap. 2.

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gigantic Roman, standing on the shoulders of the more gigantic Greek philosophers, Socrates, Plato, Aristotle, Zeno, and a hundred others of minor fame.

We shall next hear the oracle of modern philosophers who filled the chair of Dugald Stewart, the greatest of metaphysicians. "Philosophy," says he—quoting the most renowned of the stoics of Roman fame, the distinguished Seneca—"Philosophy forms and fashions the soul, and gives to life its disposition and order, which points out what is our duty to do, and what is our duty to omit. It sits at the helm, and in a sea of peril directs the course of those who are wandering through the waves." "Such," says our model philosopher in American schools, Brown of Edinburg, "is the great practical object of all philosophy." "It comprehends," adds this standard author, "the nature of our spiritual being, as displayed in all the phenomena of feeling and of thought—the ties which bind us to our fellow-men and to our Creator, and the prospect of that unfading existence, of which life is but the first dawning gleam." vol. 1., ch. 14. Such, then, are the pretensions of philosophy, mental and moral, in the esteem of Christian as well as in that of Pagan sages.

I believe this to be the orthodox creed of all the popular schools in Britain and in America. Indeed, both Hartley and Paley might be quoted as going still farther in ascribing to moral philosophy an almost superior excellence in some points, even to Revelation itself. But we need not such exaggerated views. The preceding will suffice for a text.

We shall now look for the exemplification of the fruits of this boasted and boastful philosophy in the admissions, declarations, and acts of its teachers, and in the lives and morality of its students and admirers.

The witnesses to be heard in this case are the Grecian and Roman lawgivers and philosophers. We have not time to hear them depose singly and separately; we shall therefore examine them in companies.

The Greek philosophy is all arranged in three lines; as the learned, since and before the revival of literature, have conceded. These three great lines are the Ionic, the Italic, and the Eleatic. The Ionic was founded by the great Thales of the Ionian Miletus; the first natural philosopher and astronomer of Greece, who divided the year into 365 days; observed the diameter of the sun; and foretold eclipses, about the middle of the sixth century before Christ. The Italic was founded by that great lawgiver and philosopher, Pythagoras, who established a school in Italy a little after the middle of the fifth century before Christ. The Eleatic was founded by Leucippus and Parmenides, of Elæ, early in the fifth century before Christ; the chiefs of which may be alluded to in the sequel. These schools are all named from the country or place in which they were originally located.

The Eleatic school was wholly atheistic, root and branch. Leucippus first taught the doctrine of atoms, afterwards adopted by the learned and facetious Democritus. While Heraclitus, the great Ephesian philosopher, wept over the follies of men, Democritus laughed at them, and taught that the universe was but the fortuitous concourse of atoms. The more refined and accomplished Epicurus speculated at great length upon the same theories, somewhat modified; and each of these great names headed a sect of Atheists, who, while they agreed

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in the essential doctrine, differed in minor points. The essential doctrines of all the sects of the Eleatic school were, that the world was made by the god Chance—a fortuitous concourse of atoms; that it is governed by no intelligence, ruled by no governor, and preserved by no providence. That the soul, if there be any, dies with the body; consequently there is no future life. That there is neither virtue nor vice, moral good or moral evil by nature, or any other law than that of custom and public utility. That pleasure is the chief good, and pain the greatest evil to man.

With the moral theories of this school other distinguished philosophers concurred; amongst whom Laertius ranks Theodorus, Archelaus, and Aristippus; teaching that upon fit occasions—(that is, when not likely to be detected)—theft, sacrilege, and other enormities which we cannot name, might be committed; because nothing was by nature, or of itself, base; but by law and custom. I shall certainly be allowed to dismiss this school without farther hearing; without a more formal proof that moral philosophy, in their hands, was not what our great moral philosophers, from Cicero down to Stewart and Brown of Scotch and American fame, have affirmed, viz.—"The guide of life—the standard of virtue—the path to happiness."

We shall now hear the second school—the Italic. Pythagoras himself, the great Grecian father of the Metempsichosis, and his distinguished pupil, the Locrian Timæus, have opened the mysteries of this line in their leading differential attributes. This school believed in souls, and taught their immortality too. But curious souls they were; and unenviable their immortality. "The soul of the world," said they, "is an immortal soul, and human souls are but emanations from it; to which, after some ages of transmigrations, they return and are reabsorbed." This is a miniature of the darling peculiarity of Pythagoreanism. These emanation souls were, by an insuperable necessity, to make the tour of some definite number of human bodies—clean and unclean; and on their return to the *anima mundi*, to lose their individuality and identity, and to be amalgamated with it. This soul of the world, moreover, was, by the god Necessity, compelled to change worlds. Hence a succession of new worlds and of new transmigrations of the soul of the world was to fill up the series of infinite ages. This was illustrated by a bottle of sea-water, well corked, tossing about in the tumults of the ocean until the cork decayed, or till the bottle dashed upon a rock. In either event its soul, or water within, mingled with the water of the ocean, and so lost its identity; yet it was as immortal as the ocean—because a part of it. If the illustration was good, the proof was better. This learned lawgiver and philosopher, blessed with a retentive memory, was able to prove his doctrine by narrating his own various and numerous transmigrations, antecedent to the name and body of Pythagoras. His delighted followers heard his curious and brilliant intrigues and singular freaks while his soul was tabernacling in other mortal tenements.

If any one can find reasons of morality or of piety, motives to virtue, or sources of joy in this school, he must excel the ingenious Ovid himself, who had to amend it in one or two points to suit the licentiousness of his own poetry. If not elegantly, he is correctly translated in the following lines, taken from his 15th book:—

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"Oh! you whom horrors of cold death affright,
Why fear you Styx, vain name! and endless night,
The dreams of poets, and feign'd miseries
Of forged hell, whether last flames surprise
Or age devour your bodies: they ne'er grieve,
Nor suffer pain. Our souls forever live,
Yet evermore their ancient houses leave
To live in new, which them as guests receive."

But need we ask, How can human souls enjoy or suffer any thing with a reference to the past, having first lost every feeling of personal identity? This school, then, was as ineffectual a guide of life—as whimsical a standard of virtue—as fallacious a way of happiness, as the Eleatic.

There yet remains another school—the Ionic school, more ancient, and therefore more orthodox than either of the former two. Thales, its founder, was followed by Anaximander and Anaximenes: these were followed by Anaxagoras, the instructor of Pericles and Archelaus, the alleged master of Socrates. These all, down to Socrates, devoted themselves to physics, and not to morals; therefore they are out of our premises. Not so Socrates: of him Cicero has said, "He was the first to call philosophy from the heavens, to place it in cities, and to introduce it into private houses: that is, to teach public and private morals" He was, indeed, the first and the last of all the Grecian philosophers that wholly devoted himself to morals.

Plato and Xenophon were his immediate pupils: Aristotle and Xenocrates theirs. The Ionic school, in its theological and moral departments, was now merged in the Socratic; but that soon branched off into several sects—the Platonic, or old Academic; the Aristotelian, or Peripatetic; the Stoic, founded by Zeno; the middle Academy, by Arcesilaus; and the new Academy, by Carneades. Between these two last Academies there was no real nor permanent difference. If not in all their conclusions, they were, in all their modes of reasoning, sceptical. Their discriminating principles were, that "nothing could be known," and that "*every thing was to be disputed;*" consequently nothing was to be assented to, said the absolute sceptic. "No," said the Academics; "the *probable*, wherever you find it, must be assented to; but, till it be found, you are to doubt." And the misfortune was, they rarely or ever found the *probable;* and in effect the Academics and followers of Pyrrho, the absolute sceptic, were equally Atheists all their lives. Meanwhile, as said the learned Bishop of Gloucester, "they talked perpetually of their *verisimile* and of their *probabile*, amidst a situation of absolute doubt, darkness, and scepticism—like Sancho Pancha of his island on the *terra firma!*" Pyrrho dogmatically affirmed that "no one opinion was more probable than another," and that there were no moral qualities or distinctions. Beauty and deformity, virtue and vice, happiness and misery, had no real cause, but depended on comparison—in one word, that "*all was relative.*"

The lights of all Pagan philosophy are now reduced to the three sects of the Socratic school—the Platonic, the Peripatetic, and the Stoic. If we find no surer, no clearer moral lights in these three, all Grecian, all Roman philosophy is a varied and extended system of scepticism, so far as the origin, moral obligations, and destiny of man are involved.

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The Stoic, (for we shall take the last first,) so called, not from Zeno, their founder, nor from his city; but from the *painted porch* in Athens, from which he promulged his doctrines, by another route arrived at the same goal with Epicurus. In their abstractions they discovered, I had almost said, that pain was pleasure; at least, that pain was no evil. Epicurus taught that pleasure was the only good—Zeno, that virtue alone was bliss—Epicurus, that virtue was only valuable as the means of pleasure. Both agreed in demanding from their disciples an absolute command over their passions, and both supposed it practicable. They both boldly asserted that the philosophy which they taught was the only way to happiness; and yet both agreed that there was no future state of happiness or misery, and equally justified self-murder!

Could any evidence dissipate the delusion of the competency of philosophy to be either the standard of virtue or the guide of life, methinks it might be found in this best of Pagan schools. Amongst its brightest ornaments were Chrysippus, Cato of Utica, Epictetus, Seneca, and Marcus Antoninus the Pious. Plausible in many of their dogmata, prepossessing in their displays of certain virtues, fascinating in some of their theories, most ingenious in all their speculations, they breathed contempt both of pleasure and pain, commanded the extinguishment of passion and appetite, eulogized temperance and self-government, and extolled the dignity of virtue and the rules of modesty and piety; while themselves were addicted to vicious indulgences, sensual pleasures, and even to gross intemperance itself. Zeno drank to excess, and killed himself rather than endure the pain of a broken finger; Chrysippus died of a surfeit of sacrificial wine; Cleanthus followed his example; while Cato of Utica thrust the dagger into his own heart; Epictetus gave to the human will a power almighty, above that of the gods themselves, and advised suicide in certain cases; Seneca taught that no man ought to fear God—that a virtuous man equalled him in happiness: he justified the drunkenness of Cato, and plead for self-murder; while many of them indulged in the grosser and more nameless vices of the Pagan world. Of none of the Stoics could as much in truth be said, as Cowley says of Epicurus:—

> "His life he to his doctrine brought,
> And in a garden's shade that sovereign pleasure sought.
> Whoever a true Epicure would be,
> May there find cheap and virtuous luxury"

The Peripatetic school, so denominated from the *peripaton*, or walk of the Lyceum in which Aristotle taught his philosophy, next claims our attention. With the moral part of this theory our demonstration lies. Aristotle, then, with all his prodigious parts, great erudition, and various and profound studies, was a polytheist. He asserted the eternity of the world both in matter and form. He, indeed, held a supreme abstract intelligence, which he called the Supreme God——pretty much the *anima mundi* of Pythagoras. This Supreme God was the life and soul of all the gods inferior; for all the stars were, with him, true and eternal gods. He denied that Providence ever stooped beneath the moon, and consequently superintended not human affairs. His moral sentiments and theories, as a matter of course,

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corresponded with his theological views. He not only approved, but prescribed the exposing and destroying of weak and sickly children. He encouraged revenge. Vacillating in all his theories of the soul, he doubted at one time its future existence, and finally concludes the ninth chapter of his 3d book of Ethics with these words: "Death is the most dreadful of all things; for that is the *end of our existence:* for to him that is dead there seems nothing farther to remain, whether good or evil." Dicæarchus, one of his most learned followers, whom Cicero extols, wrote books to prove that souls are mortal; and many of his followers compared the soul to the harmony of a musical instrument, which has no existence when the instrument is destroyed. The Platonic school, or the old Academic, is not much better than the Peripatetic. Plato is designedly obscure in all his speculations on Divinity. He affirms one Supreme God, but he had no concern in the creation or government of the world, and recommended the people to worship a plurality of inferior deities. He extols the oracles, and advises the consultation of them in all matters of religion and worship. He prescribed great licentiousness of manners; allows, and sometimes commands, the exposing and destroying of children. He declares that on proper occasions lying is not only profitable, but lawful. He argues the immortality of the soul, and speaks of the rewards and punishments of a future life He sometimes, however, equivocates on this subject, and seems to believe in the transmigration of souls; while again he will have the soul immortal from a necessity of nature, or from an antecedent immortality. He taught the Greeks to love themselves, and hate the barbarians as enemies; by which term he denoted all other nations.

But yet there remains Socrates himself, the father of the Greek moral philosophy. Though not followed in the best part of his speculations by even his own Plato, who, nevertheless, with the exception of Xenophon in some points, followed him closer than any of the Socratic school, he clearly asserted and boldly taught one God, the immortality of the soul, and future retributions. Paradoxical however though it be, he did not fully believe the doctrine which he taught. Sometimes he believed it; at other times, his reasonings not fully proving it, he seems to doubt it. He appears, indeed, to have died a sceptic. He both taught and practised polytheism, and amongst his last words ordered a sacrifice to the god of physic.

As Plato represents him in his *Phædon* the more nearly he approached death, the more he doubted his own doctrine. To his surrounding friends he says, "I hope that I shall go to good men after death; but this I will not absolutely affirm." But as to his going to the gods he is positive. "If," says he, "I could affirm any thing concerning matters of such a nature, I would affirm this." Again, "That these things are so, as I have represented them, it does not become any man of understanding to affirm; though, if it appear that the soul is immortal, it seems reasonable to think that either such things, or something like them, are true with regard to our souls and their habitations after death; and that it is worth making a trial, for the trial is noble."

To his judges he says, "There is much ground to hope that death is good; for it must necessarily be one of the two: either the dead man

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is nothing, and hath not a sense of any thing, or it is only a change or migration of the soul hence to another place—according to *what we are told*,

Kata ta legomena—Κατα τα λεγομενα.

Finally he says, "Those who live there are both in other respects happier than we, and also in this, that ever after they are immortal." *If the things which are told us are true*, *Eiper ta legomena alethe estin.* Such are the triumphs of philosophy! Such is its power to guide the life, the piety, the morality, the destiny of man!!

But we are about still farther to despoil it of the little light that it has, and divest it of all its glory, even in the points in which the three mightiest of Grecian philosophers, Socrates, Plato, and Aristotle most deserve and have most enjoyed the admiration of the world.

Remember the last words of Socrates—"*If, indeed, the things that have been told us are true.*" Who, then, will have the temerity to affirm that moral philosophy is a true science; that it builds upon its own foundation; and uses only its own materials; while its father and founder at last shifts it off the basis of reason and its own researches, and seeks for a foundation in the traditions of former times?

Tradition, then, and not induction, originated in the minds of the Socratic school all the light of the origin, moral obligations, and destiny of man, which this school and the Grecian and the Roman world from it enjoyed.

The history of the whole matter is this:—The Romans borrowed from the Greeks, the Greeks stole from the Egyptians and Phenicians, while they borrowed from the Chaldeans and Assyrians, who stole from the Abrahamic family all their notions of the spirituality, eternity, and unity of God, the primitive state of man, his fall, sacrifice, priests, altars, immortality of the soul, a future state, eternal judgment, and the ultimate retribution of all men according to their works.

We might, indeed, pursue the same course in reference to the Persians, the Egyptians, the Indians, the ancient Gauls, and trace all the light in them to the same common origin.

The Indians, Egyptians, Phenicians, Greeks, Romans made very great advances in geometry, astronomy, natural history, philosophy, language, politics, oratory, and the fine arts of architecture, sculpture, painting, poetry, and music. But in the points before us they degenerated into superstition, mythology, licentiousness, and barbarity.

As we examine and compare all the systems of moral philosophy and theology, ascending the streams of antiquity, we find the Druids among the Gauls, the Magi among the Persians, the Brahmins among the Indians, the Philosophers among the Greeks and Romans, all borrowing from one original and universal tradition. The writings of Confucius and Zoroaster, of Berosus and Sanchoniathon, and every ancient monument which has escaped the wreck of time, bears inscribed upon it the same unequivocal testimony.

Thus the lawgivers, philosophers, and sages of Greece travelled into Egypt and the East in quest of knowledge. Amongst the Grecian lawgivers and sages who visited this ancient and celebrated country in search of new ideas, were Orpheus, Rhadamanthus, Minos, Lycaon, Triptolemus, Solon, Pythagoras, Plato, &c.; by whom the

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Greeks, as generally acknowledged by themselves, imported from Egypt their theology, philosophy, and learning.

Philosophy, or human reason, as may appear in the sequel, is very inadequate to the discovery of ideas on any of the great points involved in the origin, obligations, and destiny of man. Hence, sensible and learned men of former times and of the present day, assign to tradition or revelation, handed down orally, and neither to "natural religion" nor moral philosophy, all knowledge upon these subjects. Great and learned names may be found in abundance to sanction the conclusion to which we are forced to come from the facts now standing in our horizon. These will say with the distinguished Puffendorf in his law of nations:* "It is very probable that God himself taught the first men the chief heads of natural laws which were preserved and spread abroad by means of education and custom." "Nature," says Plutarch in his treatise on education, "nature without learning or instruction is a blind thing." "Vice can have access to the soul by many parts of the body, but Virtue can lay hold of a young man only by his ears." And "man," says Plato, "if not properly educated, is the wildest and most untractable of all earthly animals." And, stranger still, "no man has ever been found possessed of a spiritual conception by the mere exercise of his own powers," declares a host of close observers.

But, to complete our premises, two things are yet wanting—a just view of *tradition*, and of the comparative claims of reason and faith as faculties or powers of acquiring knowledge of the highest and most important character. On these we have time but for a few remarks. And first, of *tradition* as the first and chief source of knowledge to man.

Before an effort to sketch the history of ancient tradition, we must define the term. According to Milton, a name of high renown, "tradition is any thing delivered orally from age to age." But, in its more enlarged signification it denotes any thing—fact, event, opinion—handed down to us, whether by word or writing. Still the ancient traditions being accounts of things delivered from mouth to mouth, without written memorials, while speaking of them I shall use the term as defined by Milton—*Things delivered orally from age to age.*

Few of us have paid much attention either to the nature or the amount of that knowledge possessed in the remotest ages of the world; nor to the safe and direct manner by which it was communicated from one generation to another. It was a true and practical knowledge of those five elements which was essential to the science of happiness. On no one of these points did man, *could* man, begin to speculate or philosophize till tradition was corrupted by fable, and men began to doubt. Hence the era of philosophy, mental and moral, was the era of scepticism. For, in the name of reason, why should a man institute a demonstration *a priori* or *a posteriori* to ascertain a fact for which he had direct, positive, and unequivocal evidence?

That the first man never was an infant, reason and philosophy are compelled to admit; and that he was *spoken to* before *he* spoke, and that by a superior being, are postulates which will not be demanded, sooner than conceded, by every man having any pretensions to science

* Vol. 2., chap. 3, sect. 20.

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or reason. Of course, then, the adult Adam received knowledge orally from its fountain—knowledge of his origin, nature, relations, obligations, and destiny. If he did not fully comprehend each or all of these, he could not possibly be ignorant of any one of them. He lived for nine hundred and thirty years, an adult life all the time; and certainly was the oracle of the world for the first thousand years of its history.

But there were two witnesses from the beginning; and two witnesses most credible, because every feeling of human nature compelled Adam and Eve to give a true history of their experience to their own children. Methuselah, who lived to the age of nine hundred and sixty-nine, the very year of the deluge, conversed with Adam for two hundred and forty-three years; and with Shem, the son of Noah, for almost one hundred years. Thus, not only all the experience, all the acquisitions of these two great and learned sages, (for great and learned they truly were,) but all the science of the antediluvian world was carried down to Shem by the lips of one man. Now, as Shem lived five hundred years after the flood, he must have been the greatest of moral oracles that ever lived. All antiquity—from Adam to himself, came to his ears by one man, corroborated too by the concurrent testimony of many others.

The amount and variety of knowledge which Methuselah possessed and communicated would, without much reflection, be almost incredible to any one who has not closely looked into the fragments of sacred history which are extant at this hour. Besides, their knowledge of geology, astronomy, natural history, chronology, and general physics, was much more extensive than we imagine.

Enoch, the father of Methuselah, the most enlightened and perfect man that lived during the first two thousand years of human history, was a most gifted teacher of the science of morals. He taught a future judgment, the coming of the Lord, with ten thousand of his saints, to punish the wicked; and in his translation to heaven, body, soul, and spirit, forty-four years before Seth the immediate son of Adam died, gave an exemplification of the immortality of the saints to all his contemporaries, and to posterity through all generations.—At the time of his translation Seth, Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech were all of mature age and reason; so that all the generations between Adam and Noah had the advantage of the doctrine, manner of life, and translation of Enoch. The origin of the universe and of man, his nature, relations, obligations, and destiny were, therefore, matters of fact, or direct testimony amongst the antediluvians, and faithfully communicated from the mouth of one individual, corroborated by many concurrent witnesses, into the ears of Shem. Shem, too, became an oracle of the postdiluvians for five hundred years; spending one hundred and fifty years of his life with Abraham, and fifty with Isaac his son. Thus the entire experience of Adam came to Shem through one individual, and passed through him to Isaac; so that from the tongue of Methuselah the words of Adam fell upon the ears of Shem, and from the tongue of Shem may have fallen upon the ears of Abraham and Isaac.

The vast knowledge of ten antediluvian generations, with the sub-

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sequent details of four hundred years, a period of two thousand one hundred and fifty-six years, is transferred to Isaac through two persons.

But while I thus speak of two persons, I would not be understood as making them the sole depositories of all the learning and knowledge of twenty generations of men. In keeping the chronicles of the world, Adam was aided eight hundred years by his son Seth; almost seven hundred by his grand-son Enos; six hundred by Cainan; five hundred by Mahalaleel; four hundred by Jared; three hundred by Enoch; two hundred by Methuselah; and sixty-four by Lamech, the father of Noah, and grand-father of Shem. Shem also, after the deluge, was aided by ten generations of men with whom he conversed; for of the twenty generations of our Lord's ancestors whose history he could give, he had seen with his own eyes, twelve of them. How vast and varied, then, were the stores of tradition, and of personal experience, possessed by this most learned of all the sages of mankind! A fit person, indeed, in the character of the King of Salem and Priest of the Most High God, to bless the patriarch Abraham, the holder of the promises.

But to trace the history of tradition down to Moses: Isaac, it will be remembered, lived long enough with Shem to have learned it all from him. He also conversed not only with Jacob, but for more than fifty years with Levi. Levi told the story to his son Kohath; Kohath told to his son Amram; and Amram to his son Moses. So that all ancient knowledge reached Moses from Adam down to his own times, a period of two thousand four hundred and thirty-three years, by only *six persons!*

Meanwhile, the knowledge of the true and only God, and of these cardinal points, was in Egypt from other sources of tradition, when Abraham first reached it. Other branches of the human family took notes of facts and events besides that of Shem. And we know that all the knowledge of Shem, communicated to Jacob, Joseph, and Levi, went down into Egypt with these persons so early as the year of the world 2298.

Now we learn from profane history that Cadmus, with his Phenician colony, founded Thebes; and Cecrops and Danaus, with their Egyptian relations, founded Athens and Argos about the time of Moses. Carrying with them the science and learning of Egypt into these new states, we can easily discover how the knowledge of the East came into Europe, and how the traditionary revelation in Abraham's family became a common fountain of knowledge to the whole human race.

With regard to the correctness and authority of these traditions, moderns generally entertain very erroneous conceptions. We suppose them to be of no higher authority than many of the legendary tales of more modern times. But this is owing to our want of a little philosophy, and to our confounding the character of the traditions after the confusion of speech and the dispersion of mankind, with that of tradition, while the world was all of one language and of one speech.

Could we place ourselves among the antediluvians while all mankind spoke one language; and then among the postdiluvians, after the confusion of speech, the contraction of human life, and the wide dispersion of mankind over the earth, we should find some *data* by which to

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appreciate the all important difference between the *ancient* and the *most* ancient traditions.

Can any one, the least acquainted with human nature, possessing a little of the philosophy of himself, imagine that Adam and Eve would not freely communicate to every son and daughter, to the tenth generation who visited them, all they had orally learned from their Creator, or by subsequent revelation, on the three great questions which human reason and human philosophy frankly confess they cannot answer, viz. *What am I? Whence came I?* and *Whither do I go?* Would not the venerable pair most cheerfully and faithfully narrate their experience to their own offspring—give a clear and full record of the past—and intimate all their anticipations of the future? With what thrilling interest would they detail the incidents of the patriarchal state, and the sad series of events accompanying and subsequent to their eventful catastrophe!

Or can any one suppose that during the latter centuries of this chief patriarch, when his progeny had grown up into nations, multitudes of the most virtuous of them, even from the remotest settlements, would not continually visit him as an oracle, and learn from his own lips the whole history of time, the origin of the race, and the antiquities of nature herself!

Who of us moderns would not make a pilgrimage half round the globe to see the first man; to look in the face, and to hear the voice of the great prototype of humanity; and to listen to his narration, not only of what he had seen and heard of the Creator himself, or learned in latter days of his works and will; but to hear him relate his conceptions and ecstacies when first the breath of life swelled the purple current in his veins—when wonder, love, and praise struggled within him for utterance, while he gazed upon the Father of his spirit, and the new-born glories of a universe smiling upon him with brighter beams of joy and bliss than ever the rapt vision of the most inspired of human bards has yet conceived!

I say, who of us would not have curiosity enough to encounter toils and dangers of the first magnitude, to have it to tell to our children that we had seen and heard the unborn-man—the father of a world—the origin of mankind—and his divinely formed wife, an after-creation from himself—the mother of all loveliness and beauty, of all the grace and excellency, of all the intelligence and taste, of all the delicacy and sensibility which have adorned the untold millions of her deceased and living daughters.

We have only to bring the matter home to ourselves to be assured that the whole history of the first nine centuries, which had in it the elements not only of society, but of religion, morality, and all natural science, so far as Adam was concerned, (and no man's experience ever equalled his,) would have been told by him ten thousand times, and as often repeated by his faithful sons and daughters. This would also be true of Shem and of his wife, who stood in a similar relation to the postdiluvian world. They had to tell not only what they heard from Methuselah, Lamech, and a thousand others of the old world, but had the marvellous record of the deluge, by which a world was lost, and a new order of things begun.

Now can there be any thing more obvious than that narrations so

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often delivered by the same persons, should be engraved upon their memories with the clearness and fidelity of words deep cut in marble, or engraved on plates of brass! No translations nor spurious readings could vitiate or corrupt that text, written on the tablets of hale and undegenerate memories, and kept within the ark of the covenant, in the *sanctum sanctorum* of their hearts.

We need no oracle to declare or to decide, that men walked by faith before philosophy, or that there was no place for speculation or hypothesis during the first two thousand years of time; for who could have been so crazy as to state a hypothesis about the origin or nature, the relations or obligations of man; or about the origin of the universe while Adam lived! or about the deluge or antediluvian state of our planet, while Noah, Shem, or Japhet yet lived! Such a speculation would have been laughed out of society, and excommunicated from the habitations of the sane and rational of mankind.

Some of the events of the first age of the world were, moreover, of such a nature as to attract extraordinary attention; to occasion more reflection and elicit more light than we can now fully appreciate. The martyrdom of Abel, the death of Adam, and the translation of Enoch were of this class. Hence many conversations on the questions, Whither went Enoch?—What came of Abel?—Why was he slain? Where now is Adam?—Of what use is an altar—a priest—a victim? —Why count time by weeks?—What means the promised seed?— What means the threatened bruising of the serpent's head? &c. &c. Among the faithful line of the ancestry of our Lord these were topics familiar and often discussed.

Hitherto we have spoken of but one line of tradition—that which has given all true light, civilization, and refinement to human nature. But there was, and still is, another line, whence came hypothetical philosophy, ignorance, and barbarity. Cain was the head of this line. Of him it is said, after he had slain his brother Abel he went out from the presence of the Lord, or from the dwellings of the righteous, and east of Eden settled in the land of Nod. His line is heard through his descendants, Enoch, Jared, Mehujael, Methusael, Lamech, and his sons Jabal, and Jubal, and Tubal-Cain, seven generations. Cain founded the first city on earth, called after his son, the city of Enoch. Having gone away from the presence of the Lord, and busied himself in worldly employments to drown reflection, and his descendants all following his example, it is not likely that he would often visit the paternal dwelling. The blood of Abel still haunted him, and rendered him in fact a fugitive and vagabond on the earth. His descendants also giving themselves up to animal and temporal pursuits, became distinguished for their inventions in tent-building, musical instruments, in brazen and iron implements and weapons, and for introducing polygamy and war.

The destiny of man is never a pleasant theme to such spirits; and as guilt is the natural parent of fear and the immediate progenitor of a refuge of lies and hatred of the light, such persons would be at more pains to vitiate the ancient traditions than to preserve them pure and incorrupt. Intermarrying with these on the part of the other line, superinduced the deluge.

After that catastrophe, either through the wives of Ham and Japhet,

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or from the inherited depravity and corruption of the old world, they again apostatized from God. Ham immediately dishonored himself, and brought upon his family a paternal and prophetic malediction. Japhet, too, removed from the residence of his father, and in their wanderings, and subsequently in the confusion and wide dispersion of their offspring, they lost both their veneration for the paternal customs and traditions concerning their relations, moral obligations, and destiny. Among them the truth began to be mixed up with fable, and so metamorphosed that it lost all its redeeming influence upon these two branches of the family of Noah.

The posterity of Japhet, called by the Greeks *Japetus*, comprehended the ancient Cimbrians, Phrygians, Scythians, Medes, Persians, Macedonians, Iberians, Greeks, Romans—indeed, all the ancient European and northern tribes of Asia, and probably some of the American tribes; while the posterity of Ham peopled some portions of Arabia, all Egypt and Canaan, Seba, Shebah, Shinar, much of Africa, and some parts of Asia.

Among these, fable, mythology, and hypothesis began. Oral tradition, much corrupted indeed, continued amongst them till the time of Hesiod, Homer, and, I might say, to the time of Pherecydes of Scyros, the preceptor of Pythagoras—himself the pupil of Pittacus and the oldest of the Greek prose writers. But as the history of the Greeks consisted of oral and incoherent traditions, kept for thirteen centuries before they had a written history of themselves, little or nothing certain can be known of them, except their original extraction and their plagiarisms on Egypt and the posterity of Shem: for, of all people that ever lived, the Greeks were the greatest literary thieves, and had the best art of concealing the theft.

The word *philosophy*, and the profession of philosopher, began with Pythagoras, when tradition was involved in doubt owing to the causes already mentioned—the contraction of human life to seventy or eighty years, the confusion of human speech, the multiplications and wide dispersion of nations, and especially to that gigantic iniquity, violence, and crime which almost universally prevailed. Polytheism, mythology, hypothesis, scepticism, and licentious manners, were the legitimate fruits of departing from the sacred traditions true and faithfully kept in the line of Seth, Enoch, Noah, and Shem, down to Moses the divine historian and lawgiver of the Jews.

Thus far the history of the most ancient traditions is placed in contrast with the pretensions of hypothetical philosophy. It remains that we cast a glance of the eye upon two or three points in the human constitution, to ascertain whether man was made to be led by philosophy or tradition in the matters pertaining to the science of happiness: for certain it is, if man was not made to be led by philosophy, in vain she pretends to be his guide.

The question now before us is, *How is man constituted as respects the powers of acquiring knowledge?* or with what powers of knowing the universe is he endowed? for, as before observed, the universe must first be known before it can be enjoyed. I ask not what are his powers of retaining knowledge, nor what are his powers of applying or of enjoying knowledge; but what are his powers of acquiring it? With the most liberal philosophers they are four—*Instinct*, *Sense*, *Reason*,

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Faith. Some philosophers, indeed, are not so generous; none, however, give him more; and we are willing that he should appear with all his armor on—with all his intellectual apparatus in full requisition, that we may demonstrate that he was made to be led, pre-eminently and supremely, by a power that despoils speculative philosophy of all its proud assumptions; and gives to tradition, in its broadest and fullest sense, a very elevated standing amongst the sources of intelligence accessible to man.

Let us then briefly survey these powers. Instinct has never been definitely and satisfactorily explained by any man. The theories on the subject are innumerable, but speculation and inquiry are as rife as ever. Nothing is decided except that it is a law or rule of life conferred by the Creator on every animated existence, animal or vegetable, by which such acts are performed as are essential to its existence and well-being. But it is of a much higher order in the animal than in the vegetable kingdom, and in some animals it appears to be so nearly assimilated and related to intelligence as to be with difficulty distinguished from it. It is, however, very different from sensation and reason, for it is found to exist where there is neither of them.

In reference to my object, it is enough to say, that by instinct we mean that innate, or natural rule of life, which God has written upon, and incorporated with the nature of every animal; by which it is enabled to govern itself, in order to the full enjoyment of all its powers and susceptibilities, and so much of the universe as is suited to its nature. So far it is a perfect and infallible rule of life to it, in all that respects its nature and the end of its existence. It may be impaired by physical disease; it may also be deteriorated, but cannot be improved by education. It is as perfect the first, as the last hour of animal or vegetable existence. It gains nothing by experience or observation; hence the swallow builds her nest, the beaver his dam, the bee its cell, and the ant her cities and store-houses, as they were wont to do six thousand years ago.

Now man has little or no instinct; and, in this point, is more neglected by his Creator than any other creature; and would, indeed, perish from the earth the first day of his existence, if left to the guidance of all his instinctive powers—an evident proof that he was not made to be led by it, as the law of his animal, intellectural, or moral existence.

By *sense* we mean those external organs, usually denominated the five senses, through which we become acquainted with the sensible properties of all the objects around us. In this endowment man is not singular. All terrestrial beings of much importance to man have as many senses as he. And if, in some of his senses, he is superior to some of them; in others, some of them are greatly superior to him.

But he has intellect—he has reason; and this greatly compensates for those inferiorities; and yet there are many creatures that seem to possess it in some good degree; still it is man's great perfection, by which he rises far above the beasts that perish. Some philosophers have almost deified reason, and given to it a creative and originating power. They have so eulogized the light of reason and the light of nature, that one would imagine reason to be a *sun*, rather than an eye; a revelation, rather than the power of apprehending and enjoying it.

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But when accurately defined, it is only a power bestowed on man, of comparing things, and propositions concerning things, and of deducing propositions from them. It is the faculty of discriminating one name, or thing, or attribute from another, and of forming just conceptions of it. It is not, then, a creative power. It cannot make something out of nothing. It is to the soul what the eye is to the body. It is not light, but the power of perceiving and using it. And as the eye without light, so reason without tradition or revelation, would be useless to man in all the great points which the inductive and true philosophy of nature and of fact humbly acknowledges she cannot teach. She modestly avows her inability to unfold, or even to ascertain the origin, nature, or end of any thing. Her verdict in the case before us is, that he who presumes to walk by the light of reason in these great matters is not more eminently sane, than he who assumes to walk by his eyes in the midst of utter darkness.

But the ennobling faculty of man is *faith*. This puts him in possession of the experience of all other men by believing their testimony. Instinct, sense, and reason, however enlarged in their operations, are confined to a single individual of the race; and that within a very narrow circle, a mere atom of creation, and but for a moment of time; while faith encompasses the area of universal experience, and appropriates to its possession the acquisitions of all men in all ages of time.

Human knowledge, prophecy so called, consists of but two chapters. Our own individual experience furnishes the one, and faith the other. Faith, therefore, is to instinct, sense, and reason, as the experience of all mankind is to that of a single individual—the experience of a thousand millions to one. And were we to add to the experience of all living men that of all who have lived and died, or that of all who shall hereafter live—and superadd to this, the experience of all angels and all other orders of intelligences hereafter to be made, accessible to faith, how inconceivably immense the disproportion between reason and faith, as the means of enlarging the capacity and of storing the mind of man with true knowledge! In one word, then, from an invincible necessity of nature, we are indebted to faith for millions of ideas, for one obtained by our own personal sensations, observations, or reflections.

How preposterous, then, was it for the learned and ingenious author of the "Treatise on Human Nature," to elaborate an essay to prove that no man could rationally believe the testimony of any number of persons affirming a supernatural fact; because, as he imagined, their testimony was contrary to universal experience! The eloquent author of the History of England seems not to have perceived the delusion he was imposing on himself, in making his own individual experience or that of a few others, equal to that of all mankind in all ages of the world, a ten thousand millionth part of which he, nor no other person, ever heard or knew! No man ever heard universal experience, consequently no man could believe it. On such a splendid sophism, on such a magnificent assumption, however, is founded the capacious temple of French, English, German, and American infidelity.

While yet we have our definitions of instinct, sense, reason, and faith before us, and this ingenious class of doubting philosophers in our eye, we must enter another demur to the sanity of their intellects,

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or of their logic. We have seen that instinct is a divine and infallible rule of life given to the mere animal creation—and, indeed, to the vegetable also, (as might be demonstrated were this the proper place,) for the purpose of guiding the actions of those creatures in benevolent subordination to the end of their being. Now, of this endowment man is of all creatures the most destitute: therefore, if he have not an infallible rule somewhere else, he is more slighted than any other creature; nay, he is the only creature wholly neglected by his Creator, in the most important, too, of all communicated endowments. But he has not this infallible rule in his five senses—he has it not in his powers of reasoning; and unless he have it in his faith in divine testimony—in a revelation internal and external, he is an anomaly in creation—the solitary exception to a law which, but for him, would have been universal. But what makes this hypothesis still more extravagantly absurd is the fact, that, of all sublunary creatures, man is the favorite of his Maker—the head and "lord of the fowl and the brute." Now to have granted the meanest insect a perfect rule of life; to have remembered every other creature and forgotten only man, in a point the most vital to his enjoyment of himself and of the universe, is an assumption, a result more incredible and marvellous than any other assumption on the pages of universal history. This is, indeed, to swallow the camel while straining at a gnat.

Another assumption of this speculative philosophy, another point deeply affecting the pretensions of revelation, and the most ancient and veritable traditions of the infancy of time, and of nations, is equally at fault with the instances now given, and demands a special notice. It objects to a system of religion and morals founded upon faith rather than upon philosophy, as not in harmony with human nature, on account of its liabilities to deception in all matters depending upon human testimony. It dogmatically affirms that man is more liable to be deceived by *faith* than by *reason*.

This is a direct assault upon nature, and consequently upon the Author of it. For what can be much more evident than that every human being is by an insuperable necessity compelled to make the very first step in life, intellectual and moral, if not physical, by faith? Must an infant wait the impulses of instinct or the decisions of reason for instruction in what to choose, or what to refuse, in the nursery or infant school? Or must it depend on its own observation, experience, and reason; or upon oral tradition, for light upon food, and medicine, and poison? Must it experiment with the asp, the adder, the basilisk, the fire, the flood, the innumerable physical dangers around it, or implicitly believe its nurse, and walk by faith in her traditions? When it enters the infant school, must it prove by reason, or receive upon testimony, the names and figures of all the vowels and consonants of the alphabet? Can it by reason or instinct learn any grammar, speak any language, or make one step in human science or literature? It is just as true in nature as in religion, that he that believeth not shall be destroyed. There is no salvation to the infant man from natural evils—from ignorance, vice, and misery, any more than to the adult sinner, from guilt and ruin, but by faith in tradition, oral or written. The voice of nature and of the gospel speak the same language—*He that believeth shall not perish.* Man, then, is so constituted that he

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must walk by faith if he walk at all. He must do this long before reason has commenced its career of examination. Now, to affirm that reason is a better guide than faith, is to charge our Creator with folly in subjecting man to an inferior guide, even in the incipient and moulding period of his being, while his mind is assuming a character, and being fashioned for future life. To do this on a model, too, that forever gives to his ears an ascendancy over sense and reason, as the channel of light and knowledge, unless he intended that faith should always have the superiority in guiding the actions of man, is, in fact, to interpose an insuperable obstacle to his own designs, and to defeat himself in any after measure to restore him to reason, from aberrations supposed to be attendant on the exercise of faith as an incompetent rule of moral action. Man, however, reason as we may, is by an insuperable necessity compelled to make the first step in physical, intellectual, and moral life by faith in tradition; and well would it have been for immense multitudes had they continued to walk by faith in the oral traditions of those moral instructors to whom God did, in the first ages of the world, confide the temporal and eternal destiny of mankind.

Lest, however, it should seem as if faith and reason were rival claimants for the absolute government of man; and, like other aspirants, were seeking to rise, each upon the ruin of his competitor, to this high office; the province of reason should be distinctly noted and understood. Permit me, then, to say in behalf of reason, that she assumes to be only a minister to faith, as she is to religion and morality. She examines the testimony, and decides upon its pretensions. In this sense, intellect and reason are as necessary to faith as they are to moral excellence; for a creature destitute of reason is alike incapable of faith, morality, and religion. Reason, then, in one word, examines the tradition and the testimony, whether it be that of our five senses, our memory, our consciousness, or that of other persons, faith receives that testimony, and common sense walks by it.

From the definitions, facts, and inferences now before us, may we not, gentlemen, conclude that if the physical sciences—natural philosophy in all its branches—be true science, because all founded on their own facts, observations, and inductions—that science usually called moral philosophy is not a true science, because not founded on its own facts, observations, and inductions, but on assumptions and plagiarisms from tradition and divine revelation; borrowing, instead of originating and demonstrating all its fundamental principles?

If our mode of examining its pretensions be fair and logical, as we humbly conceive it is, does it not appear by a liberal induction of witnesses from the best Pagan schools, that it has never taught, with the clearness and fulness of persuasion, nor with the authority of law or demonstration, the true doctrine of man's origin, nature, relations, obligations, and destiny? And from a careful consideration of all our powers of acquiring knowledge, is it not equally evident that he is not furnished with the power of ascertaining any one of these essential points, without the aid of a light above that of reason and nature?

And may I not farther appeal to your good sense, whether we could have instituted and pursued a fairer or more honorable course than to state the pretensions and claims of moral philosophy in her own terms,

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as used by her greatest and most approved masters—Grecian, Roman, and English; and then inquire singly of all her schools and renowned teachers, whether in their own experience, and in their candid concessions and acknowledgments, philosophy, in life and in death, has redeemed her pledges, fulfilled her promises, and sustained the expectations of her friends and admirers?

When hard pressed on these points, observing that she herself relied more on tradition than on her own resources, fastening her hopes more on the basis of what was handed down to her by the ancients, than upon all her own discoveries and reasonings, became it not expedent that we also should turn our thoughts to tradition, examine its history, and canvass its pretensions, so far at least as to institute a comparison between it and philosophy on the points in discussion?

Having thus placed these two great sources of intelligence in contrast and comparison, and finding on the side of tradition, as defined by us, incontestible and decided advantages, incomparably superior claims and pretensions, what more natural and conclusive than to examine the human constitution, with special reference to these two; and if possible, to ascertain whether the Creator intended man to walk by hypothetical philosophy or authentic tradition? Such, then, has been our method; and what now, on summing up the whole, are the legitimate results and conclusions?

Does it not appear that moral philosophy never removed any doubts except those which she had created? Like the spear of Achilles, she healed only the wounds which herself had inflicted. That it cast not a single ray of light upon a single cardinal point in the whole science of happiness? That it failed in all the three great lines of the Ionic, Italic, and Eleatic orders; and most essentially failed, even in the best branches of the Ionic school, even in the hands of the great masters—Socrates, Plato, Aristotle, Zeno, and Epicurus?

Nay, does it not appear that the age of doubting was the era of philosophy?—that men never began to start hypotheses till they had lost their way?—that mankind walked safely by the light of tradition from a divine origin for many years before philosophy was born?—that those ancient traditions were kept pure for thousands of years in one great line of the human race; but were finally corrupted by Priests, and disguised by Poets, and thus became the basis of the Chaldean, Indian, Phenician, Egyptian, Persian, Grecian, and Roman philosophy?

And is it not most of all evident, that man is not constituted by his Creator to be led by instinct, sense, or reason; but by faith in infallible tradition, in all these points of vital importance in the philosophy of bliss; and that such arrangement is in good keeping with the pre-eminent superiority of the most ennobling of all the endowments of man, whether we consider the immense compass, the infinite variety of its acquisitions, or that high certainty and assurance to which it often rises, and to which we may attain, on all essential points, when accompanied with that candor and inquisitiveness indispensable to the detection of truth, in all matters of vital interest to man?

My object now is gained, even although I may not have carried conviction to every heart. The science of human happiness is now before us; and if I have not shown where it may be learned, I have certainly shown where it never has been, and where it never can be learned.

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And may I now be permitted to add, that the study of these five points opens to the human mind the purest, sweetest, and most copious fountains of delight. They connect themselves with the whole universe of God, and place it all under tribute to our happiness.

With the telescope of faith to our eye, looking back to our *origin* beyond the Solar System, beyond all the systems of the heavens, we descry the archetype of our being in the remote and unfathomable depths of the bosom and mysterious nature of that divine and transcendant Being, whose temple is the Universe, and whose days are all the ages of Eternity.

While man stands upon this earth and breathes this material breath of life, and sees and feels much in his outward frame in common with the beasts that perish, he feels within himself an unearthly principle—an inward man—a heaven-descended mind—a nature more than ethereal—a spirit ever panting, thirsty, longing after the affinity of his Father's spirit, whence, as a spark of intelligence, it was stricken off, and made to illumine its little mansion in the vast temple of Creation.

The intellectual nature vouchsafed to man communes with the Supreme Intelligence in all his various and boundless works; and such is its love of new ideas, of new conceptions of the almighty source of its being and bliss, that if it could only imagine any fixed summit of its attainments, even in the heavens, beyond which it could add no new discoveries, that summit would be the boundary of its career of glory and of bliss; and repining, as did the Grecian Chief, that no new worlds were yet to be conquered, heaven itself would cease to be the place of infinite delight, the ultimate and eternal home of man.

The *relations* of man are, as a necessary consequence, equally sublime and comprehensive with his origin and nature. He touches every point in the universe, whether material or immaterial, animal, intellectual, or moral—temporal, spiritual, or eternal. He not only derives pleasure from all these sources, but feels that he is related to God, angels, and all natures, by ties, and sympathies, and nice dependencies, from which arise innumerable pleasures, duties, and obligations; each of which becomes a new source of delight to him who, reconciled to the government of the rightful Sovereign, seeks the enjoyment of all things in subordination to HIS will.

The destiny of man is in harmony with his nature, relations, and origin. True, indeed, there is a dark, cheerless, and gloomy mansion, to which his mortality is for a season confined. But should he learn in this life the science of happiness, and regulate his actions according to the philosophy of bliss; beyond that land of darkness and of night, that dreary bourne of his follies, misfortunes, and sins, "there is a land of pure delight," a more blissful paradise than that of ancient Eden, in which man will freely eat of the fruit of a more delicious tree of life, breathe a purer air, see a brighter sun, and enjoy, without the intervention of a cloud, the light of that divine and glorious countenance which illumines all the suns of all the systems of universal nature. There, in the midst of kindred spirits of a celestial mould, of a divine temper—the mighty intellects—the refined and cultivated genii of the skies—the true nobility of creation—he will converse, and in the seraphic pleasures of a taste and an imagination of which all

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terrestrial scenes are inadequate types, he will view the bright and more perfect displays of creative power, wisdom, and goodness in the palace of the universe; in that holiest of all, where beauty and loveliness in their most divine forms, unseen by mortal eye, shall be displayed in the superlative of glory, amidst the enraptured congratulations of innumerable multitudes of holy spirits, assembled not only from all earthly nations, and all mundane ages, but from all the celestial dominions, states, and communities of the empire of God.

To contemplate an eternity past—to anticipate an eternity yet to come, with full developed minds of celestial stature, dwelling in spiritual and incorruptible bodies of unfading beauty and immortal youth, to survey the past creations of God—to witness the new—to commune with one another, and with all intelligences, on all the manifestations of the divinity—and above all, to trace all the acts of the great drama of man's redemption as developed by the Divine Author and Perfecter of a remedial economy—to read the library of heaven, the volumes of Creation, of Providence and Redemption—to intercommunicate the sentiments and emotions arising from such themes, interrupted only by heavenly anthems, and fresh glories breaking on our enraptured visions—will constitute a proper employment for beings of such endowments, capacities, and aspirations as man.

Need I add, to disclose such secrets—to reveal such mysteries—and to guide man in a path that leads to such a destiny, is not the province of philosophy—of the mere light of nature or of reason; but the peculiar and worthy object of a communication, supernatural and divine—and such a volume we have in that much neglected, but incomparable, sublime, and awful volume—the BIBLE.

BAPTISM—EVANGELICAL PURIFICATION.

By the Rev. EDWARD BEECHER, *President of Illinois College, Jacksonville, Illinois.*

THE American Biblical Repository for some months past has been enriching its pages and illuminating its readers with a very ingenious and learned dissertation on BAPTISM, from the pen of President Beecher, of Illinois. This ingenious and profound critic has, to the great encouragement of new theological adventurers, discovered that St. Augustin, St. Chrysostom, with all the primitive Fathers—that all the great reformers, Luther, Calvin, Zuinglius, Melancthon, Bucer, Beza, Cranmer, &c.; together with the Westminster Assembly, the Commentators ancient and modern, from Justin Martyr, the Shepherd of Hermas, Clement, St. Origen, St. Cyprian, down to Pool, Burkett, Matthew Henry, Thomas Scott, Whitby, Grotius, Hammond, Doddridge, Campbell, Macknight, Locke, Benson, Jaspis, Knapp, Rosenmuller, Tholuck, Professor Stuart, his father Lyman Beecher, D. D.,

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and all the new school, up to Mr. Barnes of Philadelphia, and with all the Roman, Greek, and Protestant churches, have been in great error on the New Testament acceptation of the word *baptizo*. Evangellically it means neither dip, sprinkle, pour, wash, or wet; but simply *purify*. This great discovery was made by our critic from a debate, which, as he reports, took place between John the Purifier, *alias* John the Baptist, and a certain ingenious and learned Jew, on the meaning of the word *purification*. The Jew convinced John that this laborious usage of going down into the Jordan and dipping persons was wholly unnecessary; that he was sent to purify, and not to immerse, sprinkle, pour, or wet the people; but to purify them by the Holy Spirit, the antitype both of fire and water. From a calm, discreet, and profound listening to this debate on purification between the Baptist and the Jew, Mr. Beecher has risen up with a full conviction (a most felicitous and opportune discovery, when all the world are being turned and turning Baptists,) that Christ's commission has nothing to do with water at all; but that he simply commanded the Holy Twelve to go into all the world and disciple all nations, purifying them by wind, or word, or fire, in the name of the Father, Son, and Holy Spirit. Then, after purification, they were to keep and observe all things which the Lord had commanded.

But lest any sceptical reader of ours should imagine that we have misconstrued, and consequently misrepresented the views of our friend Mr. Beecher, I will give his own statement of the nature and blessed effects of this most brilliant theological discovery, and in his own words, copied from the last number of the American Biblical Repository, p. 28:—

"The conclusion to which we have arrived by our previous inquiries is this: *Purification* is enjoined by a specific command, but *no particular mode* of purification is enjoined. Of course, any individual may be lawfully purified in the way that he prefers. No result can be more desirable than this, for none tends more directly to harmonize the church. It combines the two fundamental requisites for union, which are—1st To take from no church any thing which it desires as to its own mode of purification; and 2d. To authorize each church to regard the purification of others, though differing from its own, as valid. Who that loves the harmony of the church—who, that regards the feelings and wishes of Christ, would not rejoice at an issue so auspicious? What can be more desirable than a union without sacrifice of principle, or loss of any valued practice? But this result secures all this; nay, more, it would give to our Baptist brethren, not only the full enjoyment of all they desire without diminution or loss, but add to it the sweet persuasion, that, on this point, all their Christian brethren are also right, and can, in like manner, enjoy the mode which they prefer. Thus all painful barriers to communion will at once be taken away, the middle wall of partition will fall, and all, in Christian love, will be united as one new man."

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A day of thanksgiving ought immediately to be appointed in all American and European *evangelical* churches for this great deliverance from so many ecclesiastic grievances, by the effects and logical consequences of this profound dip into the mysteries of Greek criticism, and the *katharismatic* allusions of the mighty ancients and the anti-Nicene Fathers, now for the first time opened to the astonished vision of both the Old World and the New.

It is my misfortune even yet to dissent from some great and wise and good men, and to be of somewhat dyspeptic habit in subscribing to the lucubrations, moonlight and lamplight dissertations of even the greatly learned on such words and things, monosyllabic or dissyllabic, which happen to involve either great literary, pecuniary, or honorary considerations especially connected with the corner or cope-stones of sectarian temples. I must therefore beg leave to tender my grateful acknowledgments to Mr. Beecher for his kind efforts to eradicate from Christendom the very tap-root of sectarianism; and to express my regrets that his benevolent efforts are built neither upon sand, nor ice, nor air; but upon something more ethereal, sublimated, refined, abstract, spiritual, imaginative, than we earthly, plain sense, reasoning, plodding mortals can comprehend.

Nevertheless, should the Rev. Dr. Peters admit into his Biblical Repository, devoted as it is to "theological discussion," an article by way of Review of the very elaborate and learned treatise of my much esteemed friend President Beecher, I will attempt to demonstrate from his own rules of criticism and canons of interpretation, that his splendid castle, or strong hold of refuge against the weapons and assaults of the dippers, the sprinklers, and the pourers who have any conscience about the nature of the action of purification, which Nature's and the Church's immortal and immutable Lawgiver has ordained, is destitute of any favor from any respectable source of Christian intelligence, Hebrew, Grecian, Roman, or American; and that it is as baseless as any other *petitio principii* ancient or modern, sacred or profane, heterodox or orthodox, broached either before or since the discovery of Newfoundland, or any other *terra firma*, since the days of Christopher Columbus, Americus Vespucius, or any other great wanderer in quest of new discoveries. I shall hold myself responsible to furnish such a demonstration, in all respects respectful, so soon as I shall be assured that my Review shall, without decapitation or curtailment, emendation or alteration, be published in the Repository.

A. C.

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XX.

GENESIS XVII. & XVIII.

Olympas. Something remains on the subject of circumcision as a seal of the righteousness of faith. At this point we left off our morning lesson. What do *seals* imply, William?

William. Something previously stipulated, or agreed upon.

Olympas. When covenants are under consideration, that is true; but when Paul says that Abraham received the "*sign* of circumcision, a *seal* of the righteousness of the faith which he had while uncircumcised," does it allude to a covenant transaction at all?

Thomas. It would seem that Paul meant no more than that God's giving to Abraham the covenant of circumcision was a pledge, or an approval, of that faith which he had formerly exhibited in believing and obeying the first promise concerning the seed of blessings.

Olympas. You are right: the sign of circumcision was to Abraham not merely a sign, as it was to Ishmael and Isaac; but in addition, a proof of the excellency of that faith which he had twenty-four years before Isaac was born, or the covenant of circumcision ordained.

Thomas. Can baptism be a seal to any one of the faith which he has before he receives the ordinance?

Olympas. No: in strict conformity to the facts in the case of Abraham, it cannot be said either of infant or adult baptism, of believing or not believing baptism, that it is a seal of the righteousness of the faith which the subject previously possessed.

Eliza. Of infants it could not be, because they have no previous faith; but Dr. Godfather preaches that to those who have faith in person, or by proxy, baptism, like circumcision, is a seal of the righteousness of the faith which they before possessed.

Olympas. Dr. Godfather is not infallible, nor is his opinion so profoundly learned or wise, as that it were either a sin or a shame to differ from it. But, however learned or wise in other matters, I will take upon me to say, that, in this respect, he is greatly mistaken.

Thomas. I read in some of the Baptist books that baptism, like circumcision, may be called a seal of of the righteousness of faith to those who have faith before baptism.

Olympas. They are, indeed, in this point as much mistaken as the Paidobaptists: for their case and that of Abraham have no analogy in the point in which Paul contemplates the affair. Abraham's case was this: He had believed and obeyed God in a very singular way long

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before the birth of Ishmael or Isaac. The Lord's making a formal and special covenant with him afterwards as an approval of his previous faith and obeisance, was, indeed, a striking seal or pledge of the excellency of his faith; but baptism requires only a confession of faith from any one, and then it is common to all such confessors, and cannot be to any one of them a formal, or special divine interposition, or solemn approval of his faith or of its righteousness; and therefore no man's baptism can be to him from God what Abraham's circumcision was to him—a special pledge of the righteousness of his previous belief. Baptism never is to any one what circumcision was to Abraham—an immediate pledge from God that his faith is fully approved. We shall now hear you read in turn the 18th chapter of Genesis.

[The chapter being read, Olympas called upon all the family, in order, to ask him, or each other, a question on some point in it.]

James. What means "the Plains of Mamre?"

Susan. Mamre was the brother of Eshcol, and brother of Aner, and is called an Amorite.

William. Who were these three visitants that appeared to Abraham?

Eliza. Three angels, I presume.

Reuben. One of them was *more than an angel.* He seems to have been the LORD.

Rufus. Yes; for Abraham shows by his words and his actions in accosting one of them, and in bowing so humbly towards the ground, when he invited him into his tent, that he supposed him to be more than a mortal.

Francis. Abraham was a very polite gentleman. He bowed very courteously to the sons of Heth on another occasion. It would, therefore, seem to be too strong an inference to deduce from this the divinity of any one of the company.

Thomas. Some of the circumstances would seem to conflict with the opinion that they were angels; and yet it is difficult to contemplate them in any other light.

Olympas. The ancient rites of hospitality are admirably depicted in this passage. See the venerable Prince Abraham sitting at the door of his tent, during the heat of the day, casting his eyes occasionally along the plain, that, should any fatigued pilgrim appear, he might invite him to enjoy the hospitalities of his tabernacle. Meanwhile, three pilgrims in human form present themselves. They suddenly stood by him; and, lifting up his eyes, he ran to meet them at the door of his dwelling; and, from some indications of superior standing, he humbly bowed to the ground while he solicited the favor of their company; and thus prevailed with them to sojourn with him for a few

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hours. They accepted of his kind invitations; and immediately, after informing Sarah of his wishes for his guests, and selecting a fatted calf, which he gave to a servant to prepare with all despatch, he had their sandals removed and their feet refreshed with a cooling bath. The refreshment being prepared, and the table spread under the oak at the door of his tent, simply furnished with bread and roasted veal, butter and milk, Abraham himself in person stood at the table and waited upon his illustrious guests.

Edward. Why did not Abraham call half a dozen of his Negroes to wait upon his guests, rather than officiate in person? Had he not many servants? Was it not parsimony, rather than politeness, that prompted this? And what gentleman, who owns five hundred or a thousand slaves, would have his wife to go out and prepare a meal for his friends when they call upon him? I do not understand this.

Henry. I did not know that Abraham had any *Negroes* in those days. Were Abraham's servants *blacks?*

Olympas. Abraham's servants were of his own color, and were not kept about his tent to wait upon his person, or upon that of his wife. They were for other uses in these patriarchal times. Besides, work was no disgrace to either patriarchal gentlemen or ladies. To be employed in the reasonable and necessary labors of the house, the garden, or the field, was then regarded as both pleasant and honorable.—Besides, it was in much better taste for Abraham to serve his guests as he did, than to have employed inferior persons as proxies to do it for him. Would you not, Edward, consider it a greater honor to have the master of a large household, his wife, or his sons and daughters, to wait upon you in their own persons, than to have him call up either a hired servant or some servile Ethiopian to minister to your comforts?

Edward. Doubtless I should: yet still I do not see the use of servants if we must wait upon ourselves.

Olympas. We often have more business than we can manage or perform: it is therefore expedient to have help—not, however, to enable us to dispense with labor, or to make it either irksome or disgraceful to ourselves. Depend upon it, my children, whenever any one regards labor as disgraceful, he is far gone in the theory of profligacy and ruin. God made man to work, and furnished him with a case of instruments, called *hands*, of the most admirable contrivance, and with a patrimony on which to employ them both pleasantly and profitably. But with Prince Abraham in our eye serving his strange guests, who can regard such services as discreditable or humiliating? But I would have you more specially to mark the bill of fare for the day.

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It was princely fare; for Abraham was a great Prince, rich in gold and silver, in flocks and herds, and in men-servants and maid-servants.

Reuben. We should not call it *princely* fare in America. It would not be more than good common farmer fare—cakes baked on the hearth, roasted veal, butter and milk. It was very good common fare.

Olympas. True indeed, Reuben, Abraham called it only a "morsel of bread"—a mere hasty repast, got up at the moment. What could a King eat better than bread, and butter, and milk, and veal! Earth has not more luxurious fare. It is good, palatable, and healthy, and only needs to be a little more difficult to obtain, to make it quite luxurious living. If God had made these aliments scarce and costly, the products of some far distant land, kings would have preferred them to every thing else, and left our modern luxuries to their vassals.

Diseases are always in the ratios and qualities of food. If our food is various, complicated, and over plentiful, diseases are complex, numerous, and difficult of cure. If the fare be simple and moderate, diseases are so too. Hence, in part, the healthfulness and longevity of Abraham, Isaac, and Jacob, and the more illustrious patriarchs of those times. And hence the dyspepsies, nervous and biliary diseases, fevers, consumptions, and nameless new and outlandish maladies which follow in the trail of our expensive and too rich and luxurious modes of living.

I doubt not it would be a mercy to the age that now is, and to that which is to come, were we compelled to live as Abraham feasted these most illustrious guests: for if he was mistaken, and by not being forgetful to entertain strangers, he happened on this occasion to entertain angels unawares, he covered their board, and waited upon them in the best style that East or West could afford.

Touching the quantity, it has been supposed that Abraham on this occasion was somewhat extravagant. Three measures of flour were baked, (about 7½ gallons, more than fifty pounds weight,) and a whole fatted calf served up for three guests!! The ancients were a working people, and therefore were larger eaters than some of the moderns. And as Abraham's family and his heart were large, he was accustomed to have abundant fare. It was, however, usual among the ancients to be very abundant in the quantity of their provisions. Thus Homer represents the hospitality of the ancient Greeks. Eumeus, when he invited Ulysses to eat with him, dressed two pigs for himself and his guest.

> "So saying, he girded quick his tunic close;
> And, issuing, sought the sties. Thence bringing *two*
> Of the imprisoned herd, he slaughtered both,
> Singed them, and slashed, and spitted them, and placed

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The whole well roasted, banquets, spits, and all,
Reeking before Ulysses"—*Cowper's Homer.*

William. Sarah, it seems, was not present. Abraham alone stood by them under the tree.

Olympas. I presume the customs of the country forbade a lady from being present when the guests were exclusively gentlemen. It seems she was in a tent behind that in which the guests sat; or rather, in the tent behind them as they sat under the oak; for it is said, one of these three sat immediately before the door. This most dignified of the three intimated a strange event—that the aged Sarah should have a son within a year of that day. How, James, did Sarah receive this intelligence?

James. She laughed at the novel idea!

William. Incredulous, I suppose. Hence the Lord said, Why did Sarah laugh?

Reuben. How could a woman so exalted as Sarah, be thrown off her guard so much as to deny this little affair?

Olympas. What think you, Thomas?

Thomas. The person that promised this extraordinary event suddenly seemed to assume a superhuman dignity; and, with a voice filled with majesty and authority, asked, "*Is any thing too hard for the Lord?*" She was panic-stricken, overcome with terror, and lost in amazement, and in the confusion of ths moment denied the fact.

Olympas. A good apology, Thomas, for mother Sarah. But the Lord said, "Nay, but thou didst laugh." And there is no other extenuation of it other than Sarah was a woman—a good woman; but she was but a woman—and the *best of women* are but *women at best.* Abraham, indeed, once displayed a similar weakness; and therefore there is no just reason to impute to Sarah either less faith or less courage than to her husband Abraham, in this, as in all other cases, his own not excepted. Still it was a sin of which she did repent; and Moses faithfully records, with like impartiality, the virtues and the vices of those he admired and valued most.

Thomas. Are not these three men, now beginning to appear to be unearthly men, natives of the skies?

Olympas. The sequel will make it plain that they were two angels and the Lord himself—not merely the *Adonai*, but the *Yehovah* of Abraham. They only assumed the human form, speech, and manners, and appeared to eat, and to be in all respects of the human race. The transfiguration on Mount Tabor, and the appearance of two men from heaven that were then present with the Lord, were not greatly unlike to the transfiguration of the Lord here and that of his attending spirits, who, with him, assumed the human form and tried Abraham's hospi-

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tality and Sarah's faith in the most discriminating style. But as we have not time to amplify on every incident here, I especially request your profound attention to the reason why the Lord divulged the secrets of his providence to Abraham at this crisis: for "the secret of the Lord is with them that fear him," as said king David of old.

Abraham, in true eastern politeness, accompanied his guests from his tent into the path that led them towards Sodom, whither, at that time, they were intent on going. Meanwhile, as the Lord conversed very intimately with Abraham while the two angels seemed to walk on before, he said to himself, "Shall I hide from Abraham that thing which I am about to do, seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him: for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

Here is a volume in one sentence. Abraham is a model of faith, of obedience, and is destined to be a model in family training and government; and because of these attributes he is to be, as in many other points, a great benefactor of nations. I know Abraham that he will "*command his children.*" What, Thomas, think you, means the commanding of children and households?

Thomas. It would indicate the exercise of authority, tempered with wisdom and benevolence—attributes of which both God and man speak with approbation.

Olympas. To *command* a family is only another way of saying that it is subordinate to the parental government; and this, indeed, is a rarity in our land. Democracy is breathed into the infant's nostrils with the breath of life in the American atmosphere; and children soon learn to know that they, too, as well as their parents, have certain natural and inalienable rights and privileges from which they ought not to be debarred; amongst which are self-will, liberty to dissent from the commands of their parents, and the pursuit of pleasure any way and every way they judge most fitting. Under this system there can be little or no moral culture. Abraham was to be monarch of his house: "I know Abraham that he will command his family and his household." He was to act the *patriarch*—the monarch father—and the result would be—"They shall keep the way of the Lord to do justice and judgment." This is the native consequence of such a system. I hope, therefore, we shall all do our duty, and that you, my dear children, will early learn to do justice and judgment; for these imply every relative duty.——We must leave the case of Sodom and Gomorrah, and Abraham's intercession, till our next lesson. A. C.

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ATONEMENT—*No. X.*

REVIEW OF BROTHER CAMPBELL'S LETTER VI.

Dear brother Campbell,

You yet complain of my irrelevance to the point in discussion. In this I stand not alone; for of all, with whom you have publicly discussed any theological question, I find similar complaints. I have imputed it to the superiority of your logical acumen, with which few can compete. All who know me, know that I am a plain matter of-fact-man, and always endeavor to communicate in the plainest style. You must bear with me a little longer, and then I hope we shall close our friendly discussion, and labor more abundantly in reforming the hearts and lives of our readers.

On page 9, in your first letter, you made a number of assertions, to which I objected, as speculations; (a word you did not like,) as that the death of Christ is interwoven with all the designs of the universe—that Christ crucified is the most transcendant mystery in the moral dominions of God—that it is the *mainspring* of all-heavenly impulses—that it is itself the consummation of all wisdom and prudence. From my remarks on these speculations, page 109, you are brought to doubt their propriety; and yet endeavor to establish them by scripture; as, "great is the mystery of godliness; *God was manifest in the flesh.* All things were created by him, and for him, and he is before all things, and by him all things consist—in him dwells all the fulness of the godhead bodily—in him all the treasures of wisdom and knowledge are deposited—he upholds all things by the word of his power—God will gather all things together in him, both in heaven and in earth—he is the Alpha and the Omega, the first and the last." My dear sir, what have these texts to do with your assertions? I can see no coincidence, and verily think, that any other texts would have answered as well. Let any unprejudiced mind examine the texts with their context, and will he find any proof of your assertions?

On page 273 you say, "In your second review you recur to your peculiar and favorite acceptation of the active transitive word *kaphar*, to *cover* with blood or water, and metonymically to cleanse." My peculiar acceptation! Where or when have I accepted this definition of the word? It is *not* my acceptation, and very far from being a favorite one with me. I have shown that its literal and scriptural definition is to cleanse, when connected with sacrifice for sin. Had I accepted this *peculiar* definition, I should have contradicted Paul; for I have proved that he defined this very word *kaphar* by the Greek word *katharizo*, to purge or cleanse: never to cover. Heb. ix. 22. "Almost all things by the law are purged with blood." This same word *katharizo*, and on the same text, your favorite Parkhurst defines to cleanse, or purify. This same word, and on the same text, your version has it, to cleanse. Then Paul, Parkhurst, and yourself agree with me that *kaphar* is an active transitive verb, and literally (not metonymically) to cleanse. Our translators, as I have proved, have given the same translation of the word very frequently, and the Septuagint commonly. But our translators have not once translated the verb *kaphar* by *to cover.* Is it my peculiar and favorite acceptation of

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kaphar, to cover with blood or water? It is not; for the word is frequently used and so translated, to purge or cleanse, and this, too, without either blood or water. See Exod xxx. 15, 16, and xxxii. 30. Num. xvi. 46, 47, and xxxi. 50, &c.

On page 274, you are surprized at my interpretation of the words *kaphar* and *nasa*. With respect to *kaphar*, when connected with sacrifice, I interpret it to cleanse or purge, and have the highest authority on earth for it, as just shown above. Surely this should not surprize my brother, especially when to his own written authority I have appealed. This acceptation of the word I proved beyond fair debate in my second number. After you had read it, you expressed no surprize; but said, "I see in all you have said little or nothing from which to dissent." p. 26. Here was approbation.

Your surprize must arise from my applying the word to men and things *defiled* ONLY, and not to the undefiled and holy God; nor to his holy law. This you plainly see is a death-blow to your system, and now you are surprized at my acceptation of the word *kaphar;* for if we admit that it, when connected with sacrifice, signifies *to cleanse* or *purge*, as the New Testament writers do, then it cannot apply to God, to cleanse or purify him. And yet! you do apply it to him; for you say, "We sometimes speak of vindicating and justifying God; and might, in the same latitude, speak of cleansing and sanctifying him." Yes, my brother, we can, and do, vindicate and justify God from all the hard speeches of ungodly sinners against him. We do the same for our innocent friends when calumniated by their enemies. But is this a justification from crimes they have done, or because they are defiled by sin? No. But can we, in the same latitude, say we have cleansed and sanctified them, when they were innocent and undefiled? But you say, indeed the scriptures speak of justifying and sanctifying God, and use these terms as active transitive verbs—as, that thou mayest be justified when thou judgest—sanctify the Lord God in your hearts. Was this a justification of God from guilt? Was this a sanctification or cleansing of God from defilement? No. How, then, can these expressions apply to him in the same latitude as they do to the guilty and defiled sinner? But we are speaking of the active verb *kaphar*. Is this word used in those texts adduced by you? This is the point.

The definition of sanctification is, either to make holy, or to set apart for a holy use. To *sanctify* the Lord cannot mean the first; for he cannot be made more holy, more pure; it must and does mean the second; that we must sanctify him, or set him apart in our hearts, as the only proper object of our religious service, love, and worship. When Jesus said, "I sanctify myself," he doubtless meant, I set apart myself to finish the work I came to do. Indeed, my brother, if we are in error, such proof from a man of such acknowledged learning, knowledge, and goodness, is calculated to confirm us in that error.

On page 274 you say, "But what say the Lexicons and Concordances on this word *kaphar? Do they sustain you?* They show, that *to cover* is the original and radical sense of this common verb; that the covering of the ark is called *kaphoreth*, a derivative from *kaphar*. The Arabic shows its ancient and common acceptation by the verb *kafara*, to hide or conceal; so does [do] the Syriac and Chaldea, as our best

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Lexicons demonstrate." My dear sir, my authority for my definition of *kaphar*, to cleanse or purge, is paramount to all the Lexicons and Concordances on earth—it is revelation itself to which we must all succumb. I have just touched at this subject above, but will be a little more particular in order to set this matter forever at rest, that the verb *kaphar*, connected with sacrifice, signifies *to cleanse*, *to purge*, and not once in the Bible is it rendered *to cover*. This I shall first prove from the scriptures.

1. Heb. ix. 29. "Almost all things by the law are *purged* with blood"—as, the tabernacle—the altar—the woman after child-birth—the leper—the man with a running issue—and every pardonable transgressor. In all these cases the word *kaphar* is used, and translated *to make an atonement*. Now the inspired New Testament writers mention these same cases, and universally render *kaphar* by the Greek word *katharizo*, and its cognate *katharismos*, the primary and only meaning of which is, to cleanse or purify; but never, in any case, *to cover*. No Grecian will deny this. In this all the Lexicons sustain me. This would appear to be sufficient authority; but I add—

2. That the word *kaphar* signifies to cleanse or purge, I argue from the translation of king James' translators. See No. 2, pp. 17, 18. Here have I proved that the translators rendered *kaphar* to cleanse; but in no case have they rendered the word to cover, either literally or metonymically.

3. The Septuagint by all is acknowledged good authority. They, as before proved, commonly, if not universally, translate *kaphar*, when connected with sacrifice by *exilaskesthai*; which all Greek scholars know never signifies to cover; and which word I have proved signifies to cleanse and purify; and you yourself render it *to expiate*.

You complain of my manner of quoting your words, and to my use of dictionaries and translations. I am not convicted yet of any error in these things; not even by what you have preferred as a wrong quotation of mine. I had said that the Greek word *hilasmos* signified purification, and said, With this my brother accords. page 24, where he says, "Propitiation or purification is also an effect of atonement." You deny that this is a fair and veritable construction of language: I contend it is, and appeal to all good grammarians. You proceed—"Then may I say in reply, its scriptural meaning is pitch; and with this brother Stone accords: for he knows, and will admit, that it is so found in Genesis vi. 14" I admit that *kaphar*, *not hilasmos*, is thus rendered in this one text; and will farther grant, that if I were to render the noun wherever it occurs by *pitch*, the reading would be ridiculous. I admit also with you, that the word may signify to cover metonymically, though not once in the Bible so translated. What says Paul? What say the New Testament writers? What say the Septuagint? What say King James' translators? I have proved that they all translate the word *kaphar* by a word which no where signifies to cover. All your references to the word, as meaning to cover, and all Parkhurst has made, have no relation to the subject of our discussion; because no one of them is connected with sacrifice; and in fact not one of them is translated to cover. As you say your Hebrew Bible and Lexicon are before you, please examine them, and conviction of the truth of my assertion will be the result.

You wish and pray me to quit languages as old as the flood. Why?

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Because the generality of our readers do not understand me. Of this I have heard no complaint. Ought we not to endeavor to inform their ignorance, and not suffer them to die in it? But you add, I put it to your good sense, if we had not better keep to the English and common sense. Did brother Campbell think of this when he gave the world a new version of the New Testament, with many critical notes on the original language? And will he blame me for giving a new version of but a few words from the Hebrew and Greek, and confirming that version by indisputable authority from the inspired Apostles and Prophets? I claim equal privilege with himself. I know my version stands much in the way of orthodoxy; but this is not my fault.

On page 274 you say, "After reprobating my making the atonement the cause (of purification, reconciliation, and propitiation,) and purification, reconciliation, propitiation, &c. the effect of it, you come to the same conclusion yourself." What an inconsistent creature must I be! after laboring so long, and successfully too, to prove that atonement, purification, and reconciliation were the same; then afterwards to agree that atonement is the cause of these, and that these are only effects of it. I had said that your view must be that the victim itself by which the atonement was made, was called the atonement, and that if it were so, I should agree that purification, reconciliation, &c. were the effects. Who would deny this? You avow this to be your meaning. Now I ask my brother, By what authority do you call the victim for sacrifice *the atonement?* I cannot find it in the Bible, neither in the types nor antitype. If you can, I should be glad you would show me where. But you appeal to the majority of Christendom. This authority all weighed in the balance together, is not with me equal to one plain Bible text. But for what purpose do you appeal to the majority of Christendom? Is it to prove that the victim for sacrifice is called the atonement? This is the point. No: but to prove another thing, denied by nobody—to prove that they called the death of Christ *the sacrifice, the atonement, the ransom.* Now I am persuaded that all plainly see the difference between a victim and the sacrifice of the victim; and all will grant that the sacrifice of Christ is the cause of atonement, reconciliation, and purification. Now if you call the sacrifice the atonement, and say that atonement is the effect of it, then you make the atonement both the cause and effect of itself. We should be careful of blending metonymical and literal interpretations of truth. Christendom may be justified in calling the sacrifice of Christ the atonement *metonymically*, but literally it is the effect of it.

On page 276 you say that the death of Christ is a cause of our reconciliation to God, and of his being well pleased with us. This I hope all Christendom will grant; for who will deny, with the Bible in his hand, that we are reconciled to God by the death of his Son? And who will deny that when we are reconciled to God, *then*, and not till *then*, God is well pleased with us? Not before; for he is angry with the wicked every day! But is it, brother Campbell, any where stated in the Bible that the blood of Christ is the *direct* cause of God's being well pleased with us? This is the point to which I have often called your attention—this is the point to which I wish you to come up. This is the great point of difference between us, and must be settled with better proof than the fallible assertion of Christendom.

B. W. STONE

[TO BE CONTINUED.]

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A NOTE TO B. W. STONE.

Brother Stone—I have had to divide your letter, because of its unusual length. I cannot find room for more of it at present, nor for a reply; and will only say, that, seeing you do not write for victory, but for truth, I regret that you should give your communications a single squinting that way. Any one who will turn over to my remarks on *kaphar* and *nasa* in the March number, p. 118, will see that you must have mistaken the drift of them, or that you are discussing a point on which there is no difference. You do not deny a single fact that I have stated; and yet one would imagine from the above remarks, that there is a real contradiction between us as to the manner in which our translators have rendered those terms. You also intimate that my objections against your translations of disputed words, and my complaint touching your throwing such an air of learning over the subject, equally oppugns my own efforts in the way of recommending a new version. Were it not that no one could impute to you any thing uncandid, I should have thought that you were playing off the controvertist here. I do, indeed, object to every religious controvertist turning critic on the original, and *manufacturing arguments out of his own translations*. This is at once taking the advantage of the audience or of the readers, and equivalent to a man in a rencounter getting behind a tree to escape the fire of the adversary. I will, before a tribunal of Hebrew or Greek critics, at any time engage to show that a hundred volumes of such criticisms as you have given us on the words *kaphar* and *nasa*, cannot affect the question at issue as much as one grave or acute accent over the vowel *a*. You have led the way in this field—not I. And I only say you cannot make one iota out of it. But I must dismiss the subject now.

A. CAMPBELL.

REV. J. L. YANTIS, OF MISSOURI.

Mr. Yantis, an Old School Presbyterian, in a lecture delivered in Fulton, Boone county, Missouri, on the 28th of February last, as we are advised from a highly respectable source, made certain allusions to my sayings and doings, indicative either of great ignorance of them, or of very unkind feelings to me personally—or, perhaps, of both. It will doubtless be expected, from the public manner in which these allusions were made, and from the standing of Mr. Yantis, that I should at least notice them. This I should have done at a much earlier date, but for the fact of my absence from home at the time communications were received here, and from the additional fact that it was a considerable time after my return before my attention was called to the affair.

The subject of Mr. Yantis' discourse was *Christian Union*, and a main position was to show, that "there was nothing in the present state of the Christian world, or in the division of Christians into the many different denominations, with different creeds, &c. inconsistent with the unity for which Christ prayed in his text, John xvii. 21." All denominations, like members of the human body, constituted integral parts of Christ's body. Presbyterians were one member; Methodists, another; Baptists, another; Episcopalians and Roman Catho-

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lics, &c. &c., other members of the same mystical body. He argued that as different creeds were not originally the cause of division, but rather a consequence of previous divisions, the destruction or abandonment of them was inefficient and futile. Here the preacher in a vein of pointed sarcasm assailed the Millennial Harbinger, holding up a number of it in his hand, under the character of my creed—asking, in political eloquence, "*if such a creed could 'come it' in this community.*" In alluding to the Bible alone as our creed, he assailed the New Version with a repetition of the oft-repeated calumnies of his New School brother, the Rev. Mr. Landis, imputing to me no higher object than the difference in price between the common Testaments and the New Version—calling it moreover a misrepresentation, rather than a fair exhibit of the version of Campbell, Macknight, and Doddridge. The gentleman made no specifications, but in this wholesale way assailed the Harbinger, the new version, and their editor with the true spirit of a sectary preaching Christian union—discord at heart, with union upon the lip.

To sit down at this time of day and prove that the Millennial Harbinger is no creed—and to demonstrate that, on his showing, all the writings of all his brethren since the days of John Calvin to the aforesaid sermon on Christian Union, are parts and parcels of the yet unfinished, undefined, and interminable creed of Old Schoolism, already nine times old and ten times new since the days of the Long Parliament—to show that the sordid motives alleged in my case in selling the New Version at from 25 cents up to $1,25 or $1,75, according to size, print, notes critical, prefaces, maps, &c. &c. are ten times more attributable to the Presbyterians, who used to sell Campbell, Macknight, and Doddridge at $10,00, and together for half that sum; and that those good brethren of Mr. Yantis, who sell the Romans, Galatians, and certain books of the New Testament, for more than we sell the apostolic writings, were all a set of mercenary and avaricious priests, &c. &c. and had no other than sordid motives in the affair—would be, in my opinion, as unnecessary and uncalled for as to prove that Mr. Yantis has four creeds on his own logic. First, he has the Bible; second, the Westminster; third, the Comments upon the Westminster now in circulation among his Old School brethren; and fourth, his own nuncupative unwritten opinions upon these writings. These four he certainly has, if there be one grain of sense in his logic concerning the Harbinger as our creed.

If Mr. Yantis be the oracle of good nine times old and ten times new Presbyterian orthodoxy, or if there be any one more oracular than he in that denomination in Missouri, as I desire to visit that highly cele-

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brated portion of the union, should he wish to compare his creed with the New Testament, or to show that we do not hold to that Book in its facts, doctrine, precepts, and promises, it will give me pleasure to talk the whole matter, face to face, in the way of a friendly conference, before as many thousands as can meet any where in that state. I am set for the defence of the gospel, and am open to the force of truth; and if the party think it worthy of them to assail myself or my views in my absence, I would have him, them, and the whole world know that I am neither ashamed nor afraid to meet them in their synods, conferences, or in any person they may please to appoint; and, with the old version or the new in my hand, show to them and to the world who is right and who is wrong on all the points concerning which they have assailed, or may choose to assail me. I am ready to go to Illinois, or St. Louis, or to Boone county, to meet them in any authentic way, and settle the whole controversy; having a good stenographer on the ground, who can faithfully give to those absent as fair a showing of the matter as those present could have. I do hope this denomination, who are so often assailing me when absent, will afford me a reasonable and equitable opportunity of meeting them face to face on all the points at issue. If they do not thus meet me, need I ask them from this time forth to preach their own immutable old Presbyterianism, and allow us to plead the Bible and Christian union on Bible premises?———All of which is most respectfully and benevolently submitted, by A. CAMPBELL.

July 17th, 1841.

THE COMING OF THE LORD.—*No. VIII.*

Do *the unfigurative portions of the New Testament intimate a general spread of Christian influences throughout the habitable globe before the Lord comes?* Or is not a Millennium a symbolic representation, exclusively a scene in a scenetic and highly wrought picturesque view of the future progress of principles now at work in society?

In such forms as the preceding certain speculative Christians are pleased to intimate their doubts of any farther spread of the gospel or recovery of its ancient spirit and character. Hence I am sometimes asked if the Apocalypse were cut off from the apostolic writings, or had it been reprobated by some of the ancient councils as the Shepherd of Hermas was, on what Christian basis would rest the hopes of Christendom of an enlarged spread of the gospel throughout all the earth?

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To which I answer—If the five books of Moses, together with all the historic books down to that concerning Queen Esther, were severed from all the prophetic writings in the Jewish scriptures, whence could the pious Jew have learned the future destiny of his own church or that of the kingdom of his Messiah? But it will be alleged that even in Moses and the Law intimations are given of the future progress of Judaism. So say we of the historic and epistolary portions of the New Testament. We shall now give one specimen from the letter to the Romans. It reads as follows:—

"I would not, brethren, that you should be ignorant of this mystery, that blindness in part has happened to Israel till the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, Out of Zion shall come the Deliverer, who will turn away ungodliness from Jacob."

Some important facts are here indicated, such as—

1. The blind unbelief of the Jews is not to be perpetual. It will come to an end.

2. The fulness of the Gentiles is to be the termination of that partial and limited blindness.

3. Isaiah is alleged by Paul as sustaining his views in predicting a full conversion of the Jews.

Much will depend here on understanding the phrases "the fulness of the Gentiles," and "the fulness of the Jews," their "fall," their "diminution," and "the riches of the world." The argument, verse 12th, is—'Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?' Again, verse 15th, 'If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?' Of the many versions and commentaries which we have seen on this passage, not one is fully satisfactory. We cannot now find room for an exegetical exposition of these verses. I shall therefore give my conclusion without the premises. Now if the fall of the Jews from their national rank and privileges has been the enriching of the world with an exaltation to the rank and privileges from which that nation fell; and if their diminishing in numbers has been the riches of the Gentiles by the addition of that fraction to the Gentile church, and also by the addition of all its gifts of apostles, prophets, evangelists, pastors, and teachers to the new community, how much more would their fulness—the conversion of the great mass of the Jews—contribute to the riches of the Gentiles? For if all the luminaries of Christianity were Jews, and if the nucleus of the Christian kingdom was Jews, how much would the aggregate mass of that

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people, newly converted, with all their present gifts of tongues in all the languages of the world, enrich the present Gentile churches and consummate the fulness of the Gentiles. For again, if the casting away of the Jews from their ancient privileges, has proved the occasion of reconciling the world, what would the resumption of that people to the participation of the blessings of the kingdom of God be, but life from the dead?"

Here, then, is clearly intimated a general conversion of the Jews and of the Gentiles. The fulness of the Gentiles is not yet come, in the sense of Paul; for in that case the blindness and hardness of heart of Israel would have been taken away. For blindness in part happens to Israel only till the fulness of the Gentiles be come in; consequently the fulness of the Gentiles is yet future.

The fulness of the Jews is to be, perhaps, more complete than that of the Gentiles; "for all Israel shall be saved." It is not said that all the Gentiles shall be saved. The Deliverer that comes to Zion "shall turn away in godliness from Jacob." But of this hereafter.

But that the Jews will be converted before the final triumphs of Christianity, is farther evident from Paul's 2d letter to the Corinthians, 3d chapter. He says that when Moses is now read among the Jews, the vail is upon their heart or head, as it was seen hanging over Moses' face—indicating this blindness of which Paul now speaks.—But that the vail will not always hang there, the Apostle indicates in the same chapter, saying, "When their heart shall turn to the Lord the vail shall be taken away." They will then see, and believe, and turn to the Lord. Meanwhile we shall leave the essay unfinished, and resume the 11th to the Romans at another time. A. C.

BETHANY COLLEGE.

The Professors appointed at the last meeting of the Board have all accepted of the chairs allotted them. The Faculty of the College, as now constituted, consists of the following Professors:—

Mr. A. F. Ross, late Professor of New Athens College, Ohio, Professor of Ancient Languages and Ancient History.

Mr. Charles Stuart, of Kentucky, Professor of Algebra and General Mathematics.

Dr. R. Richardson, Professor of Chemistry, Geology, and the kindred sciences.

Mr. W. K. Pendleton, of the University of Virginia, Professor of Natural philosophy, and such of the Natural Sciences as come not in the course of Dr. R. Richardson.

Besides a general superintendency of the Institution, to the Presi-

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dent will be assigned Mental Philosophy, Evidences of Christianity, Morals and Political Economy.

A Professor of English Literature, to whom shall be assigned Grammar, Logic, Rhetoric, Elements of Criticism, &c. remains to be appointed, with such Tutors as the exigencies of the Institution may require. Till such appointments shall be made, the labors of such chairs shall be distributed amongst the present Faculty. The special exigencies of the Students who shall enter this year may render such appointments necessary at the next meeting of the Board in October.

Under the guidance of the above Faculty, mostly young men, under 30 years of age, of highly respectable attainments, of much force of character, of exemplary morals, and ardent devotion to science, literature, and the advancement of education—this Institution will commence its career on the first day of November next. The Professors will deliver their Introductory Lectures on the 2d and 3d days of November, when the Institution, fully organized, will commence its operations.

The whole expenses of the collegiate year, including boarding, washing, and lodging, shall be one hundred and fifty dollars, always paid half-yearly in advance: ten dollars of entrance fee for each student, for the procurement of College apparatus and library. The collegiate year will always end the 4th day of July, and the students will return the last week in August, to commence regularly on the first day of September. But one vacation in the year.

From the rural location of Bethany College, more favorable to health, morals, and study than a village or city location, much may be expected, and we doubt not realized, in the physical, intellectual, and moral improvement of the youth admitted into this institution. A system of culture and training in harmony with the human constitution, the nature and destiny of man, will be adopted and energetically prosecuted according to the light and improvement of the present day; and especially will the formation of a good constitution and a good moral character, command the attention of the Faculty and Trustees of Bethany College.

Primary Schools, an Academy of Arts and Sciences for those who do not take the liberal or College course, but who desire a scientific education adapted to Agriculture, Commerce, or the Mechanical Professions, form a part of this Institution, as well as a Normal School for the preparation of literary and scientific Teachers.

The buildings, being yet only in progress, about a hundred students can be comfortably located this season. Many who have spoken to us for places for their sons and wards, had better immediately secure a place for them by a formal entrance of their names, and paying the entrance fee. Some of those who have requested us to keep a place for them may have been forgotten. All who have not applied within the last two or three months, had better send on their names.

☞ Editors of Journals, religious or political, favorable to literature and morality and to Bethany College, will please aid the Institution and the cause of Education by inserting the above notice in their respective periodicals.

A. CAMPBELL,
President of Bethany College.

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ST. PETER'S CHURCH AT CINCINNATI.

CINCINNATI, May 20, 1841.

My dear brother Campbell,

On this day the corner stone of the Roman Catholic Cathedral, named, as I understood the Bishop, *St. Peter's*, was laid in due form and according to the usages of the *Mother Church*.

In common with many of the citizens I had some curiosity to witness the ceremony, and at the proper hour went upon the ground; and after examining the stone about to be laid for the corner of the huge edifice, selected an elevated point from which to make my observations. The lot upon which the house is to stand is on Plumb, between Seventh and Eighth Streets, and was purchased of Judge Burnet, a member of Dr. Beecher's church—a Presbyterian, who, notwithstanding his opposition to the Roman Hierarchy, would not permit so favorable an opportunity to pass to fill his coffers from the funds contributed to "*My Lord Bishop Purcell*," as he is denominated by the society for the propagation of the faith in Europe. An immense multitude were present, chiefly Irish and Germans. About 3 o'clock the Priests, and, as I supposed, young noviciates for holy office, followed by "Lord Bishop Purcell," who, together with six boys, formed a procession from a neighboring house to the "consecrated ground," repeating over in a sing-song tone of voice in Latin, some of the church service. Their dress and appearance attracted every eye. At a little distance they looked like a company of women in their *dishabille;* but, as they approached, their size and coarse features indicated that they were of the rougher sex.

The *Captain* of the band was, I think, upwards of six feet high, of heavy make, and most unclerical in his appearance; he held in his hand an elevated silver crucifix, and was followed by the Priests and boys dressed most fantastically. The Priests and candidates for holy orders, twenty-five in all, had a long loose black gown reaching to the ground, over which was thrown a white surplice reaching a little below the waist, some of which were plain, but others exceedingly fine, like embroidered lace. There were six boys in the train whose under gown was *scarlet*, or *blood-red;* these had white dresses on their shoulders to the waist, pretty much in appearance to our *grand-dame's* morning gowns. But the chief object of attraction was the Bishop, who, holding in his hand a golden crosier, followed after the flock. He was dressed in a magnificent *purple* robe, of such large dimensions that it trailed upon the ground. On his head was placed an elevated cap, of buff color, figured with gold, called, I suppose, *the Bishop's Cap*, which ever and anon his attendants would take off from his head and replace as the services required. They marched to the rear of the ground to pay their homage to the cross, which had for temporary purposes been erected there; and then returning, they, after much unmeaning ceremony, laid "the corner stone;" after which the procession marched round the spot to be occupied by the house, the Bishop sprinkling "holy water" on the part to be occupied by the foundation, chanting as they went some Latin canticle most *unmusically*. At intervals a band of German musicians struck up some fine pieces which gave some little rational interest to the services. The music

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was certainly the best part of the performance. The Bishop then addressed the assembly from the words in Isaiah—"Behold I lay in Zion for a foundation a stone," &c. The speech was designed for Protestant ears, and the Bishop attempted to show what an orderly, pious, and patriotic people the Roman Catholics were. He praised the Irish and Dutch Catholics for the part they took in our revolutionary stuggles, whose blood, he remarked, was sprinkled upon our soil with the same freedom as he had sprinkled the holy water upon the ground on which they then stood. He spoke more like the General of a victorious army, fresh from the field of battle, than a shepherd of Christ's flock. The whole effort was designed to catch the vulgar ear, and to cover over the secret purposes of the Papal See, in subverting the liberties of our country, by bringing us under subjection to the triple crown. It is time for the people of this country to open their eyes to the danger which threatens the nation from the rapid increase by emigration of this powerful and oppressive sect. If Romanism is the same thing here as it is every where else, alas for the free institutions of our country! Those who in this city, when the corner stone of the German Cathedral was laid, knocked off the hat of a Protestant, because he would not pay respect in the open streets to the "Mother of Harlots," may, in the course of time, knock off our heads with as little ceremony. As you probably may wish to know what the "Mistress of the World" is doing in the "Queen City," I have sent you this communication.

A SPECTATOR.

MR. WM. F. BROADDUS.

Some very gifted brother, whose writing-mask is endorsed "Inspector," has very handsomely exposed the sayings and doings of our kind and affectionate friend Wm. F. Broaddus, in a series of essays in the Journal of Christianity. He has so anticipated me as to leave me but little to say; and Mr. Broaddus seems so fond of escaping from his expositions, as though he waited upon my tardy movements, that I shall deliver him over to the tuition and discipline of this very accomplished *Inspector* of sectarian wares and merchandise. This is become the more expedient on my part, as Mr. Broaddus seems so elated at his present conspicuity, that he would make havoc of my humble reputation to raise himself to the proud eminence of chief leader of the Kentucky Baptists. I will leave him in the quiet possession of his envious exaltation. He has made several assertions in one of his late communications concerning our Union Meeting, which I unhesitatingly deny. His memory or imagination may be at fault; but whether or not, till Mr. Broaddus proves his statements true by neutral or credible testimony other than his own shattered recollections, he will excuse us for permitting his rough and uncourteous assaults peacefully to descend to their own place.

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While Mr. W. F. Broaddus is at pains to lessen the Union Meeting and the persons who took part in it, it may be allowed we quote a notice of it by far too flattering indeed. Still it will show how much more courteous the Western Episcopal Observer is, than our Baptist friends Mr. Broaddus and his brethren of Louisville, in permitting such a statement to appear in its columns. What is said in the notice as deservedly applies to the eloquent and intelligent brother Fishback, as to any one who said a word on the occasion. A. C.

From the Western Episcopalian Observer.

"The meetings commenced on Friday, and were kept up with great spirit, until Lord's day night. The chief public speakers, it is said, were the Rev. Messrs. Campbell, the Rev. J. T. Johnson, and the Rev. Mr. Shannon, President of Bacon College. In these distinguished men, and in the Rev. Mr. Fall, they possessed an amount of talent, and most of them certainly, if not all, of exalted moral worth and extensive influence, rarely arrayed in behalf of any cause."

NEWS FROM THE CHURCHES.

Consolation, Wilkinson county, Mi., May 1, 1841.

The church of Christ meeting at Consolation, to A. Campbell, greeting:—

As we have been blessed with seasons of refreshment and made greatly to rejoice by recent events, it has seemed good and proper to us to communicate to you the facts for publication, that you may share our joy and fill the hearts of the brethren with gladness.

Last year (1840) this congregation employed brother W. E. Matthews as an evangelist and teacher, and his labors were blessed with the addition of 20 persons to the churches. He is laboring for us again this year; and recently, with the constant and efficient assistance of brother A. Kendrick, of Tennessee, carried on a series of meetings, in which 64 more were gained to the Lord. Since brother Kendrick's departure homeward, brother Matthews has obtained 8 more confessions—making in the last few weeks 72 additions. They are principally from the world; but some from Presbyterianism and Methodism. Prospects are good for more The greater number of these additions were obtained at Whitesville and the vicinity, a hot-bed of Methodism and superstition, and but one mile from a very famous Methodist meeting-house and camp-ground. We have none to labor for us save brother Matthews, and cordially invite teaching brethren and others to visit us.

May the blessings of Heaven rest upon you, and render you a blessing to your fellows! Amen!

Done by order of the Church.

D. L. PHARES.

Washington county, Gay Hill, Texas. April 25, 1841.

I am settled as above, and have been some time searching out the Disciples of the Lord. Yesterday we had a meeting of about twelve brothers and sisters. Some six or eight others will unite with us by faith, repentance, and baptism, as soon as we are fully organized We have no public speaker: a Dr. Clow, a fine scholar, a pious and zealous brother, and myself do the public speaking. We expect shortly to organize a church, select officers, and *make* proclaimers of some of the brethren Will you be so kind as to state some of the facts in the Harbinger, and request the teaching brethren particularly who wish to settle in this distant land, to visit this county? They will find our congregation a rallying point, and my house a home. There is scarcely any dissensions among the various sects here, owing, I think, to their weakness. I am fully persuaded this is the best field for proclaiming the ancient gospel with success I have seen. Had we a talented speaker of the *right* spirit, I am confident that sectarianism would be nipt in the bud. There is a kind of manly independence among them here (all denominations) that you do not see in the United States.

But, my dear brother, may we meet in a better country, where we shall have better society, and enjoy the company of Him who dwelt on earth without a habitation, that we might live in the house not made with hands, eternal in the heavens!

JOHN STAMPS.

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Ridge Farm, Woodford county, Kentucky, June 1 1841.

Brother W. Morton, brother C. Kendrick, and myself held a protracted meeting at South Benson, Franklin county, Kentucky, commencing on Friday before the fifth Lord's day in May last, and continued five days. Sixteen obeyed the gospel, and two or three were reclaimed. The last day brother Morton delivered a discourse to the Elders of the church. He then proposed that all who felt resolved to discharge their duty more faithfully than heretofore, would come forward and give him their hand.* If we may judge from the movement of the brethren, and the tears shed, we may hope for better times.

W. H. WHITTINGTON.

Lexington, Kentucky, June 30, 1841.

I have just returned from a tour of one month, preaching at Bowling Green and that region. The first appointment was at Smith Grove meeting-house, near brother Doctor Ford's, 15 miles east of Bowling Green. There I had the good fortune to meet brother A. Kendrick, who gave essential aid for several days. We had a general and a most respectful attention from the world, the Baptist brethren, and others. The result was truly important to the cause of the Bible and Christian union. Thirty-nine additions were made, eleven of which were from the Baptist brethren. Praised be the Lord for such indications of a disposition to come upon the one foundation! A few more misrepresentations from Mr. Broaddus, and he will see the strength of his gross effort to pervert and misrepresent the truth!

At Bowling Green we were alone, but had a good hearing from all parties; and it is evident that there is an increased desire to hear. We had two confessions there. The Methodist brethren very kindly gave us the use of their house, for which we thank them. From the time we left home up to our return we had 52 additions. The Lord be praised for his goodness!

GEORGE W. ELLEY.

Glasgow, Kentucky, May 30, 1841.

Our beloved friends think it proper for me to write a little notice for the Harbinger at this crisis, and to request the preaching brethren to call, as often as they can, and preach for the few faithful friends who struggle for gospel holiness amidst the frowns and misrepresentations of a popular but *windy* religion, at Paris, Tennessee. These brethren are worthy, and I humbly beg the proclaimers not to neglect them.

On my way from the South I learned that the Methodist *Presiding Elder* for Western Tennessee had made *laugh* and *light* enough of baptism to satisfy some, that, 'as it is a matter of no consequence any way, sprinkling *will do*.'

I solicited investigation, and was happy to find the citizens and friends of sprinkling prompt in putting forward Mr. C. Cochrane, the learned teacher, in their promising Academy. With this talented gentleman, educated for the Presbyterian ministry in Ireland, I was much pleased. But the Presiding Elder was *blind* enough to think he could do a better part by sprinkling and pouring, about which he agreed to prove that infant baptism was a scriptural baptism.

We bound ourselves to discuss these two questions in the Methodist church till both parties were satisfied. I then hoped that in eight or ten days the good people of Paris would see where and how this *superstition* originated; but, alas! the Elder's name to a document in the hands of various persons, was not enough to secure the house nor the presence of the Elder very long.

When I saw some eight or a dozen *Methodist preachers* attentive to the few arguments offered, I could but hope that God would, through their influence, make our labors a blessing to thousands not present; but when they saw the proud but *rotten* superstructure trembling over the fatal rock without one single pillar to prevent the awful crash, their Quarterly Meeting must be resorted to to sustain their cause, and the debate must stop at least for a while.

My worthy friend (Mr. Cochrane) was willing to continue the discussion of the *creed* question, and the Presiding Elder announced it to be in the Methodist church on Monday night following; but alas! when the time rolled on, I found I had waited in vain. We could not get the church, and our prospects faded out of sight.

I waited on an assailant in the country before I left; but he (after all his noise in our absence) refused to make any objections to what I taught; and after hearing several pieces read from his *creed*, he, on his feet, before all the people, replied—"I receive, I believe, about as much of that book [Methodist Discipline] as you do"!! I remarked that 'there were a *few* good things in it, and that I hoped he would never ask the people again to adopt it as a church discipline since he did not believe it himself.'

I think it best to publish these careless facts that the Methodist church may be prompted to send a Bishop, or some one more able to defend their cause; in which event, God willing, I will attend at the same place at any set time.

We baptized four *Methodists* who had mistaken *rantism* for *baptism;* gained fellowship with two Baptists; and four from the world, in town; besides five or six in the country. So we were richly paid for our debate and labors.

A. KENDRICK.

* This is beginning at the right place. We must have faithful and laborious Elders, and churches willing to submit to them as ensamples to the flock, before this reformation stands on its proper ground. A. C.

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Maysville, Kentucky, June 28, 1841.

The meeting in Flemming commenced on the Saturday before the first Lord's day, (present month,) at Poplar Spring. We alternated between that point and Mount Carmel, about two and a half miles distant, during the period mentioned above. I had the aid of bro. John Calerman through the longer part of the meeting; and that of brother Rogers, of Carlisle, four days. Never did I see a more respectful or more solemn hearing. A chief point in our pleading, reasoning, and exhortation, was the union of God's children upon the foundation which the Divine Father has laid in Zion, Jesus Christ being the corner stone of the holy building, the Christian family. The blessing of the Lord in great fulness attended the meeting, crowning our labor with much success. There was a gain for the Lord of some forty-three or four—thanks to his excellent name!

I do not remember ever to have seen more persons of age and experience bow to the Prince of Peace when no more were converted.

There had been a church organized at Poplar Spring in May, 1829, by brother W. Warder, upon the New Testament as their only creed and guide in Christianity, which was written with brother W's own hand, as the old church book and papers still show. But, strange as it may seem, he drew up a preamble subsequently, which split the church and then dissolved it. When he commenced there he found from 25 to 30 brethren languishing under these unfortunate circumstances; and without knowing any thing about these melancholy facts, took with holiness and Christian affection the sure ground.

That congregation flourished while the Bible as the only rule of Christianity was announced; but when this ceased the divine presence was withdrawn The same cause will ever produce the same effect The simple and ancient order of things being restored, the people heard, loved the truth, and embraced it. R. C RICKETTS.

Monticello, Louis county, Missouri, June 30, 1841.

The gospel is triumphing gloriously in the upper Mississippi country, Missouri We have received by confession and otherwise, within the last three or four weeks, upwards of one hundred persons, and the work is still going on. One congregation which numbered twelve or fourteen this time last year, now numbers about one hundred All this has been accomplished through sorrows and reproaches. Not unto us, O lord! not unto us, but unto thy name be the praise. Considering that the settlements are not more than from six to eight and ten years old, and the thinness of the population and other disadvantages, this is the greatest victory in the history of this reformation. Blessed be the Lord God of Israel from everlasting to everlasting! Amen and amen!

J. CREATH, Jr.

Nottingham, Harrison county, Ohio, July 9, 1841.

I write to inform you that I have had some success of late. Four have recently obeyed the King here, and the prospect is good The new church on Still Water, Tuscarawas county, is doing well. Twenty one have within a very short time been immersed. This church now numbers 109 members, and the prospects are favorable. Our chapel will soon be finished—a neat frame, 30 by 40. I have made arrangements to locate permanently within reach of these two churches. About twenty in other places have submitted to the truth within the bounds of my travels this season. ROBERT COOK.

Bridgeville, Muskingum county, Ohio, July 5, 1841

Leaving Wellsburg I came direct to Belle Air, 6 miles below Wheeling, where I preached six or eight times, and had seven additions, all by baptism; among the number were four young men I then went up to Martinsville, preached, and had one baptism. Leaving the brethren of that section, (whose kindness I can never forget,) I came on to this place, where I constituted a little church last winter. I have just finished a meeting that I commenced on Saturday, and yesterday and to-day baptized ten persons, all men and ladies of the first character; among the number were three of the Steenrod's, one Methodist, and one Episcopalian

The brethren here wish to be remembered by preachers travelling the road, as well as others living near enough to come and see them once in a while. This place is eight miles east of Zanesville, on the national road. A. P. LAW.

Florida, Missouri, July 1, 1841.

Last Lord's day and the two succeeding days brother Smith and myself held a meeting at Santa Fee, nine miles east of this, and we gained 21—19 immersed, and 2 from the Baptists—and prospects are good. The cause of Christ will prosper in any place where it is understood. U. THOMAS.

OBITUARY.

Henderson, Kentucky, May 17, 1841

DEPARTED this life in the county of Henderson, Ky., on the 22d of April last, ABRAM HATCHITT, Senior, aged 88 years, 2 months, and 20 days. He was long a citizen of Nottoway county, Va., whence he emigrated about three years ago to Kentucky. For more than half a century he was a member of the Methodist society On arriving in the West, and hearing the gospel preached in its primitive simplicity, he was planted in the likeness of Christ's death by being buried with him in baptism. His last illness, which continued about five weeks, he bore with great resignation, much of the time being occupied in prayer. He raised fifteen children, and left about seventy grand-children and forty great-grand-children. JOHN A. HATCHITT.

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RELIGIOUS MEETINGS.

An Annual Meeting will commence at Winchester, Clark county, Ky. on the Friday before the third Lord's day of this month. At Paris, Bourbon county, Ky., commencing on Friday before the second Lord's day in September. At Columbia, Kentucky, to commence on Friday, 3d of September. Preaching brethren invited to attend these meetings. The Annual Meeting of Columbiana county, Ohio, takes place at Fairfield on the Friday before the fourth Lord's day in August. The Annual Meeting of Trumbull county, on the last Friday of August, at Bazetta. The Annual Meeting of Medina county, at Weymouth, Medina county, on the Friday before the first Lord's day of September. I intend (the Lord willing) to attend some or all of these meetings. A. C.

VARIOUS NOTICES.

"The Journal of Christianity," by brother Field, not having met with justifying patronage, is discontinued, and is to be succeeded by a semimonthly, of the same size, denominated The Israelite; to be open to free discussion on all questions upon religion and morality—provided only, three hundred paying subscribers can be obtained.

The Annual Meeting at Harrodsburg, Ky. selected brother Arthur Crihfield, of "The Heretic Detector," to move his office to that place, and to commence a weekly sheet instead of his monthly. If encouraged in this project, at the end of the current volume he will issue his Christian Family Library & Journal of Biblical Science. He requests that all letters covering subscriptions to the new paper, or connected in any way with it, (in all cases to be post-paid,) shall be addressed to *A. Crihfield, Harrodsburg, Ky., care of Samuel Hatch.*

The Disciples in Philadelphia have recently purchased the meeting-house known as 'Dr. M'Calla's Church,' situated on Fifth street, below Lombard street, east side. This house will accommodate about 1000 persons. Visiting brethren will call and see them on the Lord's day. Brother Taylor devotes much of his time to the furtherance of the good cause in that city.

DEFERRED ARTICLES.

"Excursions, No. IV.," "The old Baptists, No. I.," "Living according to the Spirit, No. IV.," with various communications from abroad.

An Address on the question, "*Is Moral Philosophy, as now taught in Schools and Colleges, an Inductive Science,*" published at the request of the Charlottesville Lyceum, delivered by me while attending the Annual Meeting last year, at the seat of the University of Virginia, has taken up so much room as to exclude several other articles laid off for this number. We have another Address or two, not yet published; one especially on *Demonology*, delivered last winter while in Nashville, to the popular Lecture Club of that city; which we hope, at no distant day, either in the form of an Extra or on our regular pages, to lay before our readers. A. C.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. V. BETHANY, VA. *SEPTEMBER*, 1841. No. IX.

THE OLD BAPTISTS—*No. I.*

By the "Old Baptists," in the modern acceptation, is denoted the modern old Baptists of Virginia and the South, of Kentucky and the West. Mr. Benedict, in his history of the Baptists, says—"The first Christians were undoubtedly all Baptists, and we believe they will all be Baptists again"*—a humerous, however, rather than a veritable application of the phrase. For when the Presbyterians produce the word *presbytery*, and the Episcopalians point to the word *bishop*, found in the New Testament, as indicative that the first Christians were all Presbyterians and Episcopalians, Mr. Benedict repudiates his own logic and regards it as uncandid and ungenerous so to take advantage of the casual occurrence of these words in a sense wholly foreign to the sacred style. Therefore we affirm that the first Christians were no more Baptists than they were Episcopalians, Presbyterians, or Roman Catholics, in the true and proper sense of these terms and phrases.

Baptism is now as much a sectarian name as the name Presbyterian, Methodist, or Quaker. The term, indeed, denotes an office, not a people. It is a monumental proof of the iliteracy of the people who first adopted it as a party name. John the Harbinger was officially a *baptist;* for his calling was to proclaim repentance and immerse the penitents. There never was a community of dippers on earth. Need any one be told the difference between a sect whose members are all *dippers*, and another whose members are only all *dipped?* The first might, indeed, be called Baptists; but not so the latter.

The Baptists, as now distinguished from other Protestant parties, began since the Protestant Reformation; and it is only in the 17th

* Vol. I., page 94.

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century they appear to assume any respectability, either of number or character, amongst the parties opposed to the assumptions of the Roman Pontiffs. About the middle of the 17th century (1643) seven churches in London, and afterwards, July 7, 1689, about 100 churches in England and Wales, met in London and fully set forth their faith and opinions in the form of a Confession—of which I have the ninth American edition, Philadelphia, 1798, adopted by the Baptist Association met at Philadelphia, September 25, 1742. From this document and its history we can give to the Baptist denomination a habitation and a name two hundred years old. True, indeed, we find among the primitive Christians, and afterwards among the Novatians in Rome, the Donatists in Africa, the Paulicians in Greece, the Cathari or Puritans of Germany, and the Waldenses of France, public and private persons practising and teaching immersion as baptism; but if that make them *Baptists*, then are all the Greek church of the present day Baptists—a compliment not very acceptable to our modern Old Baptists of Virginia and the West.

Our business now is to understand the primitive views, character, and proceedings of those called "the good old Virginia Baptists"—the prototype and *beau ideal* of what some of our Western Baptist preachers propose as the standard of Baptist excellency. Our worthy and lamented friend Bishop Semple, in his faithful picture of these venerable fathers of Baptist faith and manners, has furnished us with the most satisfactory means of ascertaining their distinctive peculiarities in his faithful "History of the *Rise* and *Progress* of the Baptists in Virginia: Richmond, 1810."

After mentioning a few emigrants from Old England in the year 1714, and a few from Maryland in 1743, he proceeds to the details of the New England emigrants, whom he regards as the true and proper parent stock of the Virginia Baptists.

About the year 1744 arose a party of Whitfieldite professors, then, for the first time, called "*Separates.*" These were a sort of Calvinistic Methodists, of much zeal and activity in forming a distinct organization. Amongst these arose the great Apostle of Baptism—one Shubal Stearns, who, becoming a Baptist, migrated into Virginia in 1754. He first located in Berkely county, and associated with Elder John Garard, or with a minister named Heton; but his location not meeting his wishes, he migrated into North Carolina, and in 1755 constituted a church of sixteen members on Sandy Creek, himself being Elder. Daniel Marshall and Joseph Breed, both members of the same church, were licentiates, and occasionally preached. A fire was soon kindled in the church of Sandy, which in process of time

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raised that society from 16 to 606 members!* This fire and its light "soon spread over Old Virginia, North and South Carolina, and Georgia."

Shubal Stearns being the great actor in this drama, and communicating of his views and spirit to his associates, and through them to all the infant churches which sprang up like stars all over the South, it is indispensable to our clear intelligence and comprehension of the doctrine, spirit, and character of these Old Virginia Baptists, that we form a very intimate acquaintance with the views, spirit, and actions of this most famous leader of the Old Baptists. Mr. Semple gives us a miniature view of the man, with a few notes of his history, in his biographical sketches of the most distinguished Baptist preachers:—

"Rev. Shubal Stearns was the son of Shubal Stearns; and his mother's first, or maiden name, was Rebecca Larriford He was born in Boston, January 28th, 1706. In about a year after the rise of the Separates in New England, viz. 1745, Mr Stearns joined them. He became a preacher, and continued among them for about five or six years; but forming an acquaintance with some of the Baptists, he was convinced of the futility of infant baptism. He was therefore baptized on a profession of faith, at Toland in Connecticut, by the Rev Wait Palmer, A. D. 1751. May 20th, of the same year, he was ordained to the ministry by said Palmer and Rev. Joshua Morse. In the year 1754 Mr. Stearns and his company moved from New England, believing that God had called him westward, to do a great work. It does not appear that he started with any certain place in view, on which to settle; but resolved to follow the guidance of the Spirit, as it should be manifested to him from time to time. The first place at which he made any stay was in Virginia, on Opeckon Creek, where there was a Baptist church, under the care of S. Heton, and where he met with Mr. Daniel Marshall, his brother-in-law, just returned from his mission to the Indian country. Mr. Stearns pitched at a place called Cacapon, not far above Winchester. Remaining there a short time, and not finding that ministerial success which his impressions had led him to hope for, he and his company, now joined by Mr. Marshall and his company, removed to North Carolina, and settled at a place called Sandy Creek, and immediately formed a church.

"He continued to labor with great assiduity, aided by Marshall and Breed. So great was their success, that in a little time this little band swelled to more than six hundred. Mr. Stearns' impressions respecting a great work in the West, seemed now to be verifying; and considering subsequent events, he must be an infidel indeed who can doubt the origin of these impressions.

"He was a preacher of some doctrinal talents; but he was more remarkable for his zealous, animating manner. He brought from New England the same tone, gestures, &c. which had distinguished the New Lights in that country.

"He was of small stature, had a very expressive and penetrating eye, and a voice singularly harmonious. His enemies, it is said, would sometimes be captivated by his musical voice. Many things are related of the enchanting sound of his voice; and the glance of his eyes, which had a meaning in every move. Mr. Stearns continued to discharge the duties of Pastor in Sandy Creek Church until a short time before his death, which took place on the 20th of November, 1771. He lived and died faithful to the important trust confided to him. Mr. Stearns was an orator of the right sort; and the effects of his public speaking upon his hearers proved it better than if a thousand finished orations had been published from his lips.

* This church of 16, it is curious to know, was composed of eight families—eight husbands and their wives—four of whom were Stearns, and these were related to Daniel Marshall and probably to the others.

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"He was sick some time previous to his death; and in the first of his illness expressed some unhappiness at the darkness of his mind; but for a considerable time before his decease his soul became triumphant, and he expressed a longing desire to depart and to be with Christ."

It is not for us to speculate on how much the singular tones, looks, and gestures of Mr. Stearns co-operated with his zeal and intelligence in forwarding this great work; but certain it is, that his great prototype, Mr. Whitfield, owed much to his singular squinting eyes, and most piercing and thrilling voice, in accomplishing the great revival system—of which, perhaps, more than any other man, he is the legitimate father. But after this short notice of the man, his person, voice, eyes, looks, and gestures, we shall more particularly attend to his views, or to the doctrine which he believed and taught.

Bishop Semple informs us that "Mr. Stearns and the Separates," or Whitfieldites, "had strong faith in the *immediate* teachings of the Spirit. They believed that to those who sought him earnestly, God often gave evident tokens of his will: that such indications of his will, partaking of the nature of inspiration, were above, but not contrary to reason; and that following these, still leaning in every step upon the same wisdom and power by which they were first actuated, they would inevitably be led to the accomplishment of the two great objects of a Christian's life—the glory of God and the salvation of men."* These views, no doubt, were communicated to, and imbibed by, his converts. To this faith in "immediate teachings of the Spirit," and to those "indications partaking of the nature of inspiration," must be added the peculiarities of this preacher. "The Separates," continues the historian, "had acquired a very warm and pathetic address, accompanied by strong gestures and a singular tone of voice. Being often deeply affected themselves while preaching, correspondent affections were felt by their pious hearers, which were frequently expressed by tears, trembling, screams, shouts, and acclamations. All these they brought with them into their new habitations."†

The scriptures to such persons were not the exclusive source of light, direction, and guidance. Hence the lack not merely of human learning, but even of the art of reading, was no insuperable difficulty in the way of becoming a preacher. Among that class of specially called and raised up illiterate preachers, Mr. Semple mentions the celebrated James Reed of North Carolina, so successful in Old Virginia; who, on "beginning to preach, was so entirely illiterate that he could neither read nor write. His wife, however, became his instructor, and he soon acquired learning sufficient to enable him to read the Scriptures."‡

The first church in Virginia, of this order, was constituted by Mr.

* Semple's History of the Virginia Baptists, page 2. † Page 4. ‡ Page 44.

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Marshall in 1760; who, even in these early times, immersed 42 persons at one time. Mr. Dutton Lane, one of these converts, was made Pastor of the new church. Soon after, Mr. Samuel Harris, one of the mighty men of that day, was subdued. From being a Burgess of the county and a Colonel in the militia, he instantly laid aside his honors and became a preacher. He accompanied Mr. Marshall in his tours, and became so ardent a follower that he caught not only his zeal and diligence, but his manners down to the flexions of his voice.

Six churches being formed in North Carolina and two in Virginia, Mr. Stearns projected an Association, which was organized in January, 1760. Three Elders at this time composed the forces, and Messrs. Stearns, Marshall, and Harris were present with all their energies and zeal. Great crowds attended. They say, "The great power of God was among us. The preaching every day seemed to be attended with God's blessing. We carried on the Association with sweet decorum and fellowship to the end. Then we took leave of one another, with many solemn charges from our reverend old father Stearns to stand fast to the end."—"The chief business of these Associations was to receive petitions and to appoint preachers to travel into new places where the gospel was likely to flourish." In five or six years the doctrine spread from the mountains to the sea shore, and delegates were received from both the Carolinas and from the extremes of Eastern Virginia at their annual meetings. Mr. John Gano, who visited one of these early conferences, on his return to New England, said—"Doubtless the power of God was among them; that although they were rather immethodical, they certainly had the root of the matter at heart."

Meanwhile, the Regular Baptists, as they were pleased to call themselves, rather stood aloof from these warm and eloquent Baptists, who were too immethodical for their taste. The Regulars adopted the Confession of Faith as the best means of regular order, and a disagreement between them and the Separates ensued. The Separates thought the Regulars were too much conformed to this world in various matters, and disliked the yoke of the Confession. Meanwhile, having ascertained the principal elements of the Baptist denomination in Virginia down to 1770, we shall ascertain other elements in our next.

A. C.

ATONEMENT—*No. X.*

REVIEW OF BROTHER CAMPBELL'S LETTER VI.

[*Continued from page* 372.]

Let us hear your scripture proofs that the death of Christ had a *direct* influence and effect on God to make him propitious to us, and well pleased with us.

On page 276 you introduce Romans v. 10, 11. "For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation." That man is the person *directly* reconciled to God, this text declares in terms too plain to admit of doubt, and is abundantly confirmed by the same Apostle, 2 Cor. v. 18, 19, 20—that the means of our reconciliation to God is the death of Christ, none can deny—and that this means produces this effect by faith in his blood, will readily be admitted by all. Yet my brother expresses a dark sentence on the word reconciliation; as "that which does reconcile us to God, and which makes it just and honorable for him to be propitious to us." This meaning, whatever it may be, you tell us is indicated by Heb. ii. 17. "He made an atonement or reconciliation for the sins of the people." You add, "That this is the meaning of the original term, all classic Greek, all synagogue Greek, all ecclesiastic Greek amply testify." On this permit me to make a few remarks.

1. If this be the meaning of all the various classifications of Greek, why did not our brother render it so in his version of the New Testament? There he translates the words in Hebrews ii. 17., "In order to expiate the sins of the people." Here the sufferings of the High Priest are solely confined to expiate sins, or cleanse from sins—and these were the sins of the people. They had no *direct* effect upon God to expiate or cleanse from, and make him propitious; but upon the people.

2. The rendering you have just given of the text, "He made an atonement, or reconciliation for the sins of the people," is not a just translation of the Greek words *hilaskesthai tas hamartias*. You well know that *hilaskesthai* is an active transitive verb, and signifies to cleanse, or, as you have it, *to expiate*. This action must pass upon the object *tas hamartias*, *sins*; and therefore must read to cleanse or expiate sins. In your reading above, you have no object for the active transitive verb, and have to introduce the preposition *for* to govern the object.

3. You have admitted that atonement and reconciliation are the same; and therefore atonement is not the cause of reconciliation, nor reconciliation the effect of atonement. Thus we are brought to an agreement again.

You immediately introduce Hebs. ix. 26, to prove your position that the reconciliation in Romans v. 11, applies to God, to make it just and honorable in him to be propitious to us. The text is, "But now once, in the end of the world, hath he appeared *to put away sin* by the sacrifice of himself." Your exposition of this is new indeed; for you say "sin was in the way—*sin lay at the door*—Gen. iv. 7, and prevented the friendly intercourse of the parties; but he came and took it out of the way. It was just as much in God's way of showing mercy as it was in our way of receiving it." p. 276. On this novel interpretation I will make a few remarks.

1. In your version of the New Testament you sometimes, and very properly, render the word *hamartia*, *sin*, a sin-offering—as 2 Cor. v. 21. "He hath made him to be *sin*," you properly read it, a *sin-offer-*

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ing. And in Hebrews xix. 28. "He will appear the second time without sin," you read it, *without a sin-offering*. This is M'Knight's translation; and he translates the verse immediately in connexion (26) in the same way. Why did you not follow him in this instance also? I can see no reason—you have also given in your new version of Heb. xiii. 11. The same as, "The bodies of those beasts whose blood is brought into the sanctuary *for sin*"—you read it, "as a sin-offering." This is Macknight's translation; and he translates the verse immediately in connexion (26) in the same way. Why you did not follow him in this instance also, I can see no reason—you have also given in your new version of Heb. xiii. 11. The same; as, "The bodies of those beasts, whose blood is brought into the sanctuary *for sin*—you read it, "as a sin-offering."

2. You try to establish your novel idea by Genesis iv. 7. God speaks to Cain, "If thou doest well, shalt thou not be accepted? But if thou doest not well, sin lieth at the door." By this you represent sin as lying in the way of all friendly intercourse between God and man. Now my brother does know, that as the Greek *hamartia*, *sin*, sometimes is taken for a *sin-offering*; so the correspondent Hebrew word *hettah*, or *hettath*, *sin*, is very frequently taken for sin-offering. Exod. xxix. 14. "But the flesh of the bullock thou shalt burn without the camp; it is a sin-offering"—*hettath*, the same word as is used in Genesis iv. 4. See also Lev. iv. 3.; Exod. xxx. 10,, &c., where the word for sin-offering is *hettath*. So also Dan. ix. 24. "To make an end of sins" means to make an end of sin-offerings. So Hosea iv. 8. "They [the priests] eat up the sins of my people," means they eat the sin-offerings of my people. Now when the Lord says to Cain, "If thou doest not well," *hettath*, a sin-offering is lying at the door; there lies a lamb, a goat, or bullock; go, take it, and sacrifice it unto me as did Abel your brother, and you shall be accepted as he was. Do, sir, as you have your Hebrew Bible and Lexicon before you, turn up Parkhurst on the word *hettath*, and hear him, read his comment on Gen. iv. 7., and you will forever relinquish yours. In conclusion he says, "As for the expression of *sin lying at the door*, it is (to speak modestly) a very strange one, and hardly sense; though I am aware that it is become not uncommon in English, I suppose from this very mistranslation in Genesis."

3. I have no objection to the idea that sin prevents that friendly intercourse between us and God. But where is sin? Not lying at the door, but in us, and not in God. To remove it from us, is to remove the cause of separation between us and God, and of course the friendly intercourse and union are restored between us and our God. This is the doctrine for which I have been contending throughout this discussion, and to illustrate it I borrowed the prophet's figure of sins as a cloud separating between us and God. A cloud obstructs the light and heat of the natural sun from us, but has no effect upon the sun: light and heat remain the same. When the cloud is removed, the rays of the unchanged sun flow to us, and bring to us their enlightening, quickening, and cheering influence. The figure and application are plain and easy; yet my brother strangely thinks that the wind that removes the cloud, affects the sun as much as us—or, without the figure, that the blood of Christ that removes our sins, affects God as

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much as us. If any will think so, I cannot help it. To their own master they stand or fall.

Now because I, for want of evidence, say that I do not believe that the blood of Christ had any direct effect on God so as to propitiate him to us, you are very sorry, and wish me to reconcile this with Rom. iii. 25, 26, as this is your strong hold, to which you, and the orthodox constantly resort; and as you have not designed to notice my former remarks on it; I will now endeavor to be more explicit. I will acknowledge that you have at my suggestion omitted two words, *own* and *also*, contained in your new version of this verse, against which I objected, because they were not in the Greek text. As I expect to write no more on this subject forever—on the subject under discussion between us, I hope for indulgence in my prolixity.

Rom. iii. 25, 26. I will give your version of the text, page 277. "Whom God hath set forth a propitiatory through faith in his blood, [a covering, or mercy-seat,] to declare his justice in remitting past sins, &c. To declare at this time his justice—that he might be just, and the justifier of the believer."

1. From the old typical mercy-seat, God declared his will and truth, to his people, and from it communicated to them his blessings. So from the true mercy-seat, Christ Jesus, he declares his will to the world; for God spake by his Son, and from, or by him communicates his favors to them that believe and obey the gospel.

2. What does he declare from the true mercy-seat especially? You say, his justice. Our translators, Macknight and a host of others, say, his righteousness. You alone, of all known to me, render it *justice*. Though the word *dikaiosune* is used near one hundred times in the New Testament, it is not once translated justice, but uniformly righteousness. You very often in your version translate the word *justification*, as, therein is the justification of God revealed. Against this translation I have no objection. It fully includes my views of the truth intended. The righteousness or justification of God is that plan of God justifying by faith without the deeds of the Mosaic law. This plan is revealed by Jesus Christ in the gospel in all its clearness and fulness. True, it was witnessed by the law and the prophets; for it is written there, "The just by faith shall live." This plan of justification was but obscurely taught by the prophets; but they did teach it, and from their writings the apostle introduced it as a witness to induce the Jews to believe the truth.

3. For what purpose does he declare his righteousness or justification? This is the important point of inquiry: the justification declared is, that God will freely pardon or graciously justify every one that believes in Jesus—that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. But the objection is, How can he be just in justifying and pardoning the guilty without the deeds of the law? We believe, says the Jew, that God has required us to be circumcised and to keep the whole law, or we cannot be saved, nor justified. Now, says Paul, (v. 19.) "We know that whatsoever the law saith it saith to them who are under the law—therefore the law speaks to the Jew only, for they only are under

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be justified in his sight, who sees the defiled heart and conscience. For by the law is the knowledge of sin, and therefore by the law none can be justified. But, says Paul, (ver. 21.) there is a justification without the law made manifest—and this justification is witnessed by the law and the prophets, even by Abraham, David, and all who are of the faith of Abraham—they were all justified without the works of the law. ch. iv. 1–14. Now this justification is by faith in Jesus Christ, and is to be preached and offered to all, both Jews and Greeks, and is actually possessed by all that believe. This is the justification God declares to the world, by or from Jesus Christ, the true mercy-seat. Will the Jew yet say, how can he be just in justifying without the law of Moses? Paul will ask, how was he just in justifying Abraham who lived before the law? In the same way he is just in justifying the Gentiles who believe in Jesus, as well as the Jews. He has declared it, and who shall reply against God? Every act of God is in accordance with every attribute of his nature. Who will deny it?

To declare God just, and to make him just, are two distinct ideas. The first I receive, and the second, I think, my brother receives; for you introduce this text to prove that the blood of Christ so affected God that he can now be just in justifying the believer. That this is your meaning, you add—Then you have no faith in Christ's blood as affecting God, but only as affecting men! You speak correctly; for faith comes by hearing, and hearing by the word of God, and that word has no where said it to my understanding.

On page 177 you object to the order in which I have placed faith, repentance, obedience, &c. Here I may have erred; but in this I refer you to your observations made to a "precise brother." In conclusion, permit me to wonder at you, when on the same page you say, Now a person who has no use for Christ's blood but to be reconciled by it, can have no faith in it! What, no faith in it! and yet be reconciled by it! Strange! Can he be reconciled to God by it without faith in it! You add as a reason of this strange sentiment, For why should he rely upon the death of the Messiah, as it can have no effect upon God! Your conclusion must then be, that none are Christians who do not believe that the blood of Christ has such a mighty effect on God, as to make him propitious, to appease or pacify him, to turn away his wrath, and please him; or, in the language of the poet, "to turn his wrath to grace." Take heed, my dear brother, lest your zeal for an untenable dogma become as intemperate as that of many, who deny your claims to Christianity, because you hold, in their view, doctrines subversive of true religion.

You express much delight that the Christians in the East are opposing my views on atonement. Not all are opposing; for the Palladium, their best and most popular paper, is transferring to its pages my numbers in the present discussion. My dear sir, should the world oppose, as brother Russell has done, by transcribing Buck's Theological Dictionary on this article, atonement, I stand unmoved by such attacks. At your request I will publish his number when it shall appear in the Harbinger; but I expect to pay no attention to it myself. Others may. One brother is enough for an old man at the same time.

Your old brother in the bonds of peace and love,

B. W. STONE.

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To. B. W. STONE.

BROTHER STONE:

Dear Sir—PERMIT a single reference or two more to your Hebrew. I have no where said that our translators have translated *kaphar*, or its Septuagint representative, by the English word *cover*. But I do say that the word primarily signifies *cover*. Moreover, that the English words *cover* and *coffer* are derived from it. But you make this rather a figurative meaning, than its literal and common import. Now that *kaphar* does signify *to cover*, and that it is frequently translated by words and phrases equivalent to *a cover* or *a covering*, I appeal to all our standard Hebrew Lexicons. Parkhurst gives ten acceptations of the word, and *he finds* COVER *in them all.* Its first meaning with him is "to cover by smearing." 2d. To annul a covenant by smearing it. 3. To dye or color over. 4. The hoar frost which covers. 5. A village or place of covering. 6. A vessel with a cover—a covered bason. 7. A covert lion. 8. To atone, to expiate, or appease—I will cover his face with the present—cover our transgressions. Psalm lxxix. 9. 9. A bribe that covereth the eyes. 10. The lid or covering of the ark. Whence, adds Parkhurst, is derived the English words *coffer* and *cover*. All other Lexicons concur substantially with Parkhurst. To *cleanse* and to *purify* are its figurative meanings; and these happening to be its most usual scriptural acceptation, we most frequently find it, though not always, so rendered. Concerning this fact there never was any controversy between us.

I have turned up Parkhurst on the word *hettath*, Gen. iv. 7., and find no reason to change my opinion. I do not understand the Lord to say, 'Cain, if you do not well, a lamb lies at the door; it coucheth at the door of your tent: you may take and sacrifice it for an atonement, as did Abel thy brother.' But if you will take Parkhurst for authority in this, I will take him for authority to the end of the sentence: for, adds he, "Hence in *kal* and *hiph*, to offer for a sin-offering—to expiate, cleanse, or *purify by a sin-offering*, is the proper meaning of *hettath* in Ex. xxix. 30.; Lev. ix. 15.; vi. 26., &c. &c. But, as you say you expect "to write no more on this subject forever," I shall hasten to matters more intelligible and comprehensible to our readers—Romans iii. 25, 26.

I am truly sorry that you did not on this all-important passage, and on Heb. ix. 15., give us at least one essay, that we might fully understand you on passages which you admit are often quoted and much relied on by those who agree with me. Had you given to these passages only half the space occupied by outlandish terms which settle no American's mind on the subject, your readers would, no doubt, have rejoiced with me.

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The view you give is briefly this:—'As from the typical mercy-seat God formerly declared his will and truth; so from Christ Jesus, the true mercy-seat, he now declares his will to the world. He declares the plan of justification without the deeds of the law;—that God will justify all who believe in Jesus, without the deeds of the Mosaic law.' This, in brief, is your interpretation of the passage. However, the reader can revert to it, and judge for himself. My objections to this interpretation are three:—1st. It misconstrues the typical mercy-seat, and converts it into a seat of intelligence. It was not an *intelligence seat*, but a *mercy-seat*. God did not "formerly declare his will and truth from the mercy-seat." His mercy sat there and dispensed blessings of forgiveness in answer to prayer and sacrifice: and when light was communicated from that place, it was in reference neither to truth nor the divine will in general, but in reference to some particular occurrence. 2d. It is not so much a revelation of the plan of salvation, as a vindication of it. Paul says he set him forth *for a demonstration of his justice*, or righteousness, [I care not which term,] in remitting sins. 3d. The reason assigned by the Apostle does not at all apply to your interpretation. His reason is, that God might be just not only in remitting sins under the gospel, but just in remitting sins committed under the law.

Allow me to explain myself fully on these three points. And, first, what was the *mercy-seat* and its design under the law? Our readers know that it is properly called "*the propitiatory*," because "propitiation" was made upon it for the sins of the Jewish nation. In the common version it is called "*the mercy-seat*." Jerome called it "*the oracle*," because responses to special questions were sometimes given thence. Literally, however, it was the golden lid or covering of the ark of the covenant, from which were beaten out two golden cherubim, between, and upon which, the Divine Majesty was said to dwell. The golden lid, called *hilasterion*—(an adjective, neuter gender, with *epithema*, lid or cover understood,) concealed the two tables of the covenant or law of righteousness spoken from Sinai. Upon it, and before it, blood was sprinkled on the day of atonement. (Lev. xvi.) This lid or cover was, indeed, "the throne of grace" to the Jews.—God was addressed as sitting between the cherubim; and while the covenant of righteousness was under that lid, it was beautifully said by David, "Justice and judgment are the basis of thy throne. Mercy and truth go before thy face." On the day of atonement the High Priest appeared there, and offered blood, which he sprinkled not merely upon, but seven times before "*the throne of God*." After which the Lord forgave and blessed the people. Now as the blood of Aaron's

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offering so affected the mercy-seat as to cause a blessing to flow to Israel after the flesh; so the blood of Christ, carried by himself into the true holiest of all, the archetype of the old sanctuary, so affects the throne of God in the heavens as to cause the promised blessings of the New Covenant to flow to Israel according to the Spirit. But as Jesus is himself the altar, the victim, the priest, he becomes the mercy-seat only "*through faith in his blood.*" God, says Paul, has exhibited him as a *mercy-seat* through faith in his blood—the solitary example which the Bible affords of the phrase "*faith in his blood.*" This makes him a mercy-seat to us. Without this he is no propitiatory to any one. Blood sprinkled upon the lid and before the lid, made that lid a mercy-seat; and to no other worshipper was it a mercy seat but to him whose faith in the call, appointment, and acceptability of the Jewish High Priest and his services, brought him to his knees.

I once said to you that "faith in his blood" was more significant than belief in Christ's person, mission, and death. It is confidence in his blood as the only and all-atoning blood that cleanseth from all sin. Jesus is, however, to all Christians, to all who repose confidence in his blood, a real "*mercy-seat,*" a true "*throne of grace.*" I lay the more emphasis on this, because I have met with professors, not a few, who have no more confidence in the blood of Jesus than in the blood of Stephen—they have as much faith in the one as in the other. To my mind this is a fatal mistake of the whole matter: for if it be faith in his blood that constitutes him the true mercy-seat, they have no mercy-seat who regard the blood of Stephen or of Paul as much a means of reconciliation as that of the Lord Jesus. You will, I doubt not, concur with me that it is faith in Christ's blood that makes him to any person a mercy-seat.

But I have mentioned a second objection to your interpretation of this passage. You make Jesus Christ an oracle rather than a mercy-seat. That he is the oracle of God I do most sincerely believe. But that is another figure for another object than that in the eye of the Apostle, Rom. iii. Justification through faith in Christ's blood is the subject now before the Apostle; or rather, he says, "We are justified freely by his grace *through the redemption* that is in Christ Jesus." *Redemption* in Christ Jesus! What can that mean!! Heb. ix. 15. "For this cause he is the Mediator of the New Institution, that by means of death *for the redemption of transgressions.*" For the *redemption of transgressions!!* not of *transgressors*, but of transgressions!!—redemption by means of death, by means of blood! The redemption, then, is in his blood—in his death; and hence "by grace we are justified through the redemption that is in Christ, whom God has exhibited a

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mercy-seat through faith in his blood, or death, for the redemption of transgressions."

The connexion, brother Stone, stereotypes the sense of this passage, and demonstrates that not as a seat of intelligence, not as an oracle, but as a mercy-seat, Jesus is contemplated by the Apostle. The reason assigned illustrates this, placing it in a very strong light—that *he might be just*. *Justice*, the justice of God, is the point of demonstration here. The justice is sustained by the redemption that is in blood—the blood of the Messiah. Justice in pardoning sin rests upon the redemption that is in his blood. The argument is, justice with God in remission rests upon *redemption of transgressions* in the blood of his Son. They measure each other. As the redemption, so is the justice. If there be a failure in the one, there is in the other. If there be not a full redemption of transgressions, there is not full justice in forgiving them. I am sorry, brother Stone, that, in your interpretation of this verse, you seem not to have remembered the antecedent verse—"*the redemption that is in Christ Jesus.*" Now, to my mind, this is the very jut of the whole passage. For "that he might be just" has respect to the amplitude of the redemption respecting sins committed under two dispensations—sins committed during *the forbearance of God*, while as yet there was no real sin-offering; and sins committed since there was a real sin-offering under the gospel. Hence the distinction which is found in the third item of objections to your comment.

The third item has primary respect to the demonstration which the Apostle deduces from *the redemption* that is in the Messiah. The common version says, "To declare his righteousness" for the remission of sins, past and present. You know that "to declare his righteousness" is not the proper translation of this passage: for we have no infinitive mood governing an accusative in the original, but a substantive in the accusative governing another in the genitive—"*for a demonstration of his own righteousness*"—"that he might be just," &c. Thus, most correctly, Dr. Macknight. But this only for your benefit, not for our readers: for in all controversy, till we have a better version agreed upon, I teach nothing that I cannot demonstrate from the common version. Now, my dear sir, let us consider the *endeixin*, the demonstration of righteousness which Paul gives.

The demonstration is found in the redemption which is in the death of Christ; not found any where else in law or gospel, in heaven or earth. Two chapters of sins are to be forgiven: sins '*passed by*,' before Christ died—during the forbearance of God; and sins committed since his death. The 'called' under the former dispensation were pardoned—i. e. those who under the law obeyed God—these were pardoned

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during the forbearance, while as yet there was no *redemption*, no true deliverance from the guilt of sin; and those who are now 'the called'—those who obey the gospel are pardoned through the same redemption; and thus, if there be a good reason in the redemption—that is, in the blood of Christ, why the sins of those now living should be pardoned, there was by anticipation as good reason in it why the sins committed should have been '*passed by*'(1.) and finally forgiven. Hence Paul says, in all good logic, "Whom God has set forth a propitiatory through faith in his blood, to declare his righteousness for the remission of sins *that were past* through the forbearance of God—to declare also his righteousness *at the present time*, that he might be *just in justifying* him that is of the faith of Jesus," as the true Messiah.(2.)

Now, I ask, what point is there in this passage (Rom. iii. 25, 26.) if you convert Jesus into an *oracle*, and represent God as showing through him that justification by faith, without the deeds of the law, is according to the law and the prophets!—Nay, do you not manifestly labor in your mind in finding a rational exposition of these words, when you have to express yourself in such marvellous words as the following!—"But, (page 301,) the objection is, how can he be just in justifying and pardoning the guilty without the deeds of the law." I wonder who ever made such an objection!! No Jew! No Greek! No American! Pardon *the guilty* WITHOUT the deeds of the law! Pardon *the guilty* WITH the deeds of the law, was, is, and evermore shall be, as incomprehensible as to pardon them without those deeds—a guilty man condemned by law and justified by keeping it! No greater contradiction in the universe. You therefore wisely conclude that "by the deeds of the law no flesh shall be justified." But how feeble your commendation of the exhibition of this justification by faith—"God declares it by, or from Jesus Christ." He simply *speaks it out by him!* So that it all ends here—'God has declared by the lips of his Son that he will justify men by faith; and this *simple affirmation* confirmed by his death, is set forth *as a propitiatory* through faith in his blood, for a demonstration of God's righteousness—that he might not only be, but appear, just in justifying him who is of the faith of Jesus.' Paul, why then did you speak of the justification by grace resting upon *the redemption* that is in Christ Jesus, and not rather upon a simple "*thus saith the Lord?*" (3.)

But we must look more attentively into the parallel passage, Heb. ix. 15.

In the preceding verses Paul affirms that the blood of bulls and goats never took away a single sin from the conscience—that blood did, indeed, sanctify only to the purification of the flesh from legal or

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municipal impurities; but went no farther. Yet from this he argues, if the blood of bulls and goats, and the ashes of a burned red heifer did sanctify so far as respected *the flesh*, how much more shall the blood of Christ cleanse the conscience from dead works—that men thus sanctified might serve the living God. "And for this reason," continues he, "he has become the Mediator of a New Institution, that by means of death, for *the redemption of transgressions* that were under the first Testament", (during the oblation of the blood of animals,) "those who were under it and had been called," (obeyed the Lord according to that dispensation,) "might receive the promise of the eternal inheritance,"—though dead as to Canaan, they might through the better blood, the real sin-offering of the New Institution, obtain a portion of the eternal inheritance.

Nothing to my mind can be more evident than the following facts from these premises:—

1. The legal sacrifices only purified the flesh—never the conscience. But they did actually release the offerers from all the penalties of transgressing the legal institution, so far as the temporal rewards and punishments of the Jewish commonwealth were concerned: all this, too, for typical purposes.

2. Amongst the legal worshippers there were two classes—the really devout, and the legally devout. They equally enjoyed the benefits of the legal oblations: but the latter class enjoyed only these; whereas the former class in a believing anticipation of good things to come, confessed judgment at the altar, had their transgressions filed in blood, and obtained a stay of execution till the Lord should expiate their sins by his own death. "And for this cause," says Paul, "he is the Mediator of the New Institution, that by means of death for the redemption of those transgressions" [filed] "under the first covenant, they who, under that covenant, were truly God's people, might obtain the inheritance of the saints in light."

3. The death of Christ was *for the redemption of transgressions;* and although he died as "the Lamb of God to take away the sin of the world," yet only that portion of mankind who have "faith in his blood" do actually derive pardon and life through his death. But it was as much for the redemption of transgressions past under the law, as for the redemption of transgressions under the gospel, that Christ died. Consequently there was no real pardon of real sin in the Jewish sacrificial system. "The law made nothing perfect."

4. The redemption that is through the death or blood of Jesus is necessary—that is, it is of right demanded: for to exact death, unless justice demanded it, would be to do unjustly. It was necessary, that

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God might be just in forgiving sin. Thus Paul to the Romans and to the Hebrews represents *redemption for sins* in the death or blood of Jesus. This redemption or deliverance is what is usually, though improperly, called "*the merits*" or "worth" of his death. Certainly it is the efficacy of his death; for on this redemption justice rests its plea while consenting with mercy in forgiving sin. God has, then, set forth the person and blood of his Son as a mercy-seat, that he might be truly just, and appear so before the universe, in forgiving sins committed against him as Lawgiver of all rational and moral intelligences.

If I am tedious here, brother Stone, it is because I delight to be tedious upon this basis of the basis of the whole remedial system. I pretend not to fathom the ocean, nor do I aim at comprehending the wonderful ways of the Infinite Intelligence; but when God speaks I must listen, and when he explains himself it is a sin not to endeavor to understand him. He has spoken often and through various persons on this transcendent theme. If it be orthodoxy or heterodoxy I care not; but I do believe that man is fallen—that *the wages of sin is death*—that death has passed through all generations of men because that all have sinned—that sacrifice had its origin here—that God sent man out of Eden not clothed in silk, or cotton, or the bark of trees, but in the skins of slain beasts—that all the blood of all slain animals never took away the deep stain of the least human sin against God's moral law—that the Jewish sacrifices and all divinely ordained sacrifices were but types of the sin-offering of my Lord the King—that the New Covenant has in it a real remission of all sins because mediated by Emanuel and sealed by his own blood—that God, as King, cannot now be just in forgiving sin—having, as *lawgiver*, said, "*The soul that sinneth shall die*," but through the death of his Son. I moreover believe that the blood of Jesus Christ cleanses us from all sin—not our tears nor our penitence, but his blood; and that blood must be seen, believed, and acquiesced in according to God's own appointed way. Hence the command, "Believe, repent, and be baptized *for the remission of sins*."

I admire your scrupulosity about Bible terms and Bible ideas. It is a scrupulosity dear to every feeling of my heart. I venerate the man that venerates the word of God. God himself honors with special tokens of his favor the man that "trembles at his word." You know I have never been solicitous of reputation at the hands of downy and stall-fed orthodoxy. I never have courted such popular applause. Well, then, I am not to be suspected of any leaning that way. But after placing myself in every attitude favorable to an impartial consideration of all these great points, I do, while deprecating much of

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their unauthorized, though consecrated jargon on trinity, unity, atonement, sacrifice, &c. &c. and lamenting the frequent caricatures, rather than expositions of the true doctrine, by weak and conceited expositors, of that school; nevertheless, the true and proper divinity or godhead of my Lord Messiah, and the real sin-expiating value and efficacy of his death, and of his death alone, based upon his peerless worth and divine majesty, are the rock of my salvation—the basis of all my hopes of immortality—the very anchor of my soul amidst the shakings of the earth, the upheavings of the ocean, and all the tumults and debates of the people.

A religion not honoring God the Father of all—not relying upon the person, mission, and death of the WORD INCARNATE—not inspired, cherished, animated, and inflamed by the Holy Spirit dwelling in my soul, is a cheat, a base counterfeit, and not that athletic, strong, and invincible thing which armed the martyr's soul amidst all the terrors that earth and hell could throw around the name of the Redeemer, his cause, and people.——That this religion may be the solace of your heart, and the strength of your soul while passing through the dark valley and the deep shadows of death, is the prayer of

Yours, most benevolently, A. CAMPBELL.

P. S. I hope to get through in one or two letters more.

NOTES.

(1.) "*Passed by.*"—The word *paresin*, found here, is not found in the Greek scriptures, Old Testament or New. It ought to be rendered as Macknight has it—"*in passing by.*" A similar sentence is found in Micah vi. 18.—"Who is a God like to thee, that pardoneth iniquity and *passeth by* the transgression of the remnant of thine heritage?" To "pass by" iniquity is not to punish it. Thus the sins of the ancient saints, from Abel to the days of John the Baptist, were passed by till expiated by the redemption that was in the death of Christ.

(2.) Many minor points in your letter are passed by—such as, my omitting the word *own* before justice. This I have done not from a conviction that it ought not to be there, but because it is not essential to my views, and to save unnecessary debate. Still when you notice the fact of my omitting it, I must say that it is necessarily implied in *autou* in the force of the passage; for the demonstration of justice is that *he* might be just; consequently it is for a proof of his own justice or righteousness Take another example of minor points not replied to: Your comment on the words "*faith in his blood,*" being obviously a misconception of my meaning, I passed in silence. I do not mean the belief of his blood, but confidence in his blood Thousands believe in the blood of Christ as a means of faith and reconciliation, who have no confidence in his blood as the justifying means of their personal redemption. Now I not only believe in his death as a means of faith, or reconciliation, but I also confide in it as the essential cause of my redemption and deliverance from sin; without which God could not, with all my faith in the fact of his death, righteously justify me. Father Stone, is this your faith in his blood? If so, we are virtually of one faith in this fundamental truth.

(3.) Nothing in this epistle is more obvious to my mind than that Paul represents justification as an act of favor resting upon the virtue or significance of the redemption that is in Christ Jesus. The justice of God in condemning and absolving sinners, as Lawgiver and Judge, occupies the first 24 verses of this chapter. Paul argues his justice

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in both cases He justifies him in condemning because of the wickedness of the Jew and the Greek. Then he justifies him in justifying freely through his grace because of the redemption that is in Christ Jesus.

Permit me farther to state that *apolutroosis* denotes the redemption of a captive from death by paying a ransom for him. Jesus, says Paul, "gave himself not merely as a *latron*, but as an *antilutron* for all." And the Saviour himself says, (Matth. xxii. 28.) 'The Son of Man gave his life a *ransom for many*.' Here it is *lutron anti polloon* The Greeks say, any price paid for the ransom of a captive was called *lutron;* but where life was given for life, it was usually called *antilutron*. I do not, indeed, regard the term as literally used to represent a price paid for the deliverance of a captive from slavery or death in the vulgar sense; but as a life given for the life of many. A. C.

EXPOSITION OF ROMANS V. 12–18.

BACON COLLEGE, *Harrodsburg, Ky.*, 22d April, 1841.

IN this passage Paul contrasts the effects resulting to the human family from the sin of Adam, and the atonement by our Lord Jesus Christ.

In the 12th verse he states the first member of the comparison—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." But before completing the comparison, which he does in the 18th verse, he makes a digression that occupies the 13th, 14th, 15th, 16th, and 17th verses, illustrating the strange assertion made in the close of the 12th verse, and enlarging on the main point which he has in view.

Having asserted "that death passed upon all men, for that all have sinned," he immediately proceeds to explain how the death of *infants* and *idiots* can be the result of sin; although they never *did*, and never *could* sin, "after the similitude of Adam's transgression, who was the type of him that was to come." In doing this, he admits in the 13th verse, that where there is no law there is no transgression; but argues that previous to the introduction of THE LAW there existed in the world *a law*, the transgression of which by the whole human family, in the person of our first parents, constituted *the sin* that brought death on the whole human race. In this respect he makes the first Adam, in whom *all die*, a type of the second Adam, "*the Lord from heaven*," in whom all are restored to life.

After thus adverting to the goodness of God in making the restoration of mankind by Christ co-extensive with their fall in Adam, he gives us clearly to understand, that, although this is truth, it is not the whole truth—but that, whilst *all* are delivered from the condemnation in which they were involved by the offence of one, to the *many* there is a superabundance of gain over and above the whole loss—viz. to them "who receive abundance of favor, and of the gift of righteousness," and who "shall reign in life by one, Jesus Christ."

Having thus vindicated the superabundant goodness of our benignant heavenly Father by his beloved Son,

> "In whom the tribes of Adam boast
> More blessings than their father lost"—

the Apostle, in the 18th verse, completes the comparison begun in the 12th. "Therefore, as by the offence of one, judgment came upon all

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men to condemnation; even so by the righteousness of one, the free gift came upon all men to (*an adjudication to life*) justification of life."

In this instructive and beautiful paragraph, it is most manifest that the gain by Christ, as contrasted with the loss in Adam, is viewed in two lights—viz. with reference to *the all*, and THE MANY. With reference to *all*, the account at least balances; but with respect to *the many*, there is a superabundance of favor. As in Adam all die, so in Christ all have been adjudicated to life. In whatever sense, and to whatever extent, all have been condemned in Adam—in the same sense, and to the very same extent, have *all* been justified in Christ. But *the many* gain in him what they never *did*, and never *could* lose in Adam, (for Adam had it not,) a heavenly life. And herein is the superabundance of favor through Christ, on which the Apostle so beautifully expatiates.

In this view of the subject we may see very clearly the absurdity and deistical tendency of the notion, that by the sin of Adam the whole human family lost heaven, and were made liable to the pains of hell forever. If this were so, there would not be even a shadow of truth in the Apostle's reasoning in this paragraph, either as regards *the all* or THE MANY.

In that event, the loss, *even to the saved*, would exceed the gain, by the whole amount of their sufferings in the present life. And as for the rest, to them it would be all loss, without even one particle of gain. How directly opposed to the Apostle's argument such a state of things would be, is too obvious to need illustration.

Thus we discover clearly a radical mistake made by the Universalist in his interpretation of Rom. v. 18., and also of 1 Cor. xv. 22. These passages clearly prove that all men are justified in Christ, in the same sense, and to the same extent, as they are condemned in Adam. But to sustain the doctrine of the Universalist, it would be necessary to prove that all men are condemned to the pains of hell for ever on account of Adam's sin. If this can be proved, I am unable to see how any man can *fairly* interpret the two passages of scripture so as to avoid the doctrine of universal salvation.

But when we view the whole matter in its true light, as exhibited by the Apostle, and see the whole race, which was condemned to death in Adam, adjudicated to life in our Lord Jesus Christ, we have no difficulty in understanding how he "is the Saviour of ALL MEN"—although multitudes will be ultimately consigned to "everlasting fire prepared for the devil and his angels;" not, however, in consequence of Adam's sin, but of their own wilful rebellion, and THAT ALONE.

Herein also do we see how strictly and emphatically true it is, that Christ is *the life of men*. Since the race forfeited life in Adam, and by his one offence, no man has ever breathed one breath of life, whether temporal, spiritual, or eternal, but in and through the second Adam, "*who is the Lord from heaven*." "He is the Saviour of all men," the light and life of every man that comes into the world. And the very fact that a human being exists, proves to the intelligent student of scripture that God wills his salvation, having redeemed him by the blood of his Son. Let none, therefore, imagine that he can perish otherwise than through his own voluntary rebellion against God, and his rejection of the offered mercy. And, on the other hand, if the

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presumptuous sinner, unmindful that he has been redeemed by the precious blood of God's dear Son, perseveres in his unnatural rebellion, and refuses to "purify his soul in obeying the truth," let him not dare to hope that he shall escape "everlasting destruction from the presence of the Lord and from the glory of his power."

In the blessed hope of immortality, your fellow-servant in the gospel, JAMES SHANNON.

ON LIVING ACCORDING TO THE SPIRIT—*No. IV.*

SEEING the Apostle has so unequivocally and unconditionally, under the high authority of his name, proclaimed to the Romans—to the metropolis of the great Empire,—'If you, professors of the faith of Christ, live according to the flesh, you shall die; but if through the Spirit you do mortify the deeds of the body, you shall live'—behooves it not us to inquire most accurately, not merely into the import of the terms *life* and *death*, here contrasted, but into the ideas here attached to the phrases "living according to the flesh" and "living according to the Spirit"?

Professions will not suffice—not even the highest and most sacred. Professors are yet many, while the approved are comparatively few. Nor is it enough that we commence sincerely, and consecrate our persons to the Lord in the most solemn and significant forms. If this be all, we shall never enter the crystal gates into the heavenly city. Those that are born must grow; those that enter the stadium must wrestle; those who enlist must fight; and those who commence the Christian race must run with perseverance in the appointed course, else they never can gain the prize: in one word, they who would live forever must walk according to the Spirit, and not according to the flesh.

What, then, it is asked, means "*living according to the flesh*"? What else, we ask, in return, but obeying its impulses—not merely the animal impulses of the body, but the impulses of both mind and body, as controlled by that unrighteous and unholy selfishness inherent in fallen and degraded human nature; obeying them, too, even at the risk of all the consequences of divine indignation and wrath? And, then, what can "living according to the Spirit" import, but our obeying the impulses of God's holy Spirit, in full contradiction of those impulses of the flesh, as before defined? The simple question now is, *What are those impulses of the Spirit which the Christian obeys?* If we are to walk according to them, we must know them. They are therefore intelligible and moral, addressed to the understanding and the will. For this reason they must be written or spoken, and must be heard

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and understood before obeyed. The impulses of the Spirit are therefore the divine precepts and rules of life found written in God's Book. To understand and obey these is most certainly to walk according to the Spirit. Not to understand and obey these, is, on the other hand, to walk in darkness, and consequently to walk according to the flesh.

All, then, who walk according to the New Covenant—the Apostolic Writings, walk according to the Spirit; and all who do not, live according to the flesh. This puts it in our power to know when we are spiritually-minded—when we walk according to the Spirit. To those who imagine that there is some impulses more spiritual than *the Word of the Spirit*, we would say, Express them in words, in your own language, that we may understand them. But they cannot: for their views when written are not more subtle or piercing than the words of the New Covenant. There is nothing, therefore, more discriminating or more impulsive than the word of the Lord. It separates between soul and spirit—it is a discerner of the thoughts and intents of the heart.

But the precepts of the Spirit are animated and enforced by the Spirit himself. We never can separate them, because, though distinct conceptions, they are nevertheless always consociated in all their scriptural representations and demonstrations. When we pray in the Spirit or sing in the Spirit, and with our understanding, we pray and sing according to the Spirit: and when we walk according to the drawings, the admonitions, and teachings of the Spirit, we walk in the Spirit. "Walk," then, says Paul, "in the Spirit, and you will not fulfil the desires of the flesh."

But we shall be asked for specifications. We have them in abundance. The Spirit says, "Be transformed by the renewing of your mind, and approve the good, and acceptable, and perfect will of God." "Set your affections on things above, and not on things on the earth." "Pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance." Here are three precepts of the Spirit, to which any one can add indefinitely many such. Let any one fully obey these three, and how different will that man be from the great multitude of professors! He will differ more from them, than they differ from the world. To "walk according to the Spirit" implies even more than is expressed in these sentences. "To do justly, to walk humbly, to love mercy, to live soberly, righteously, and godlily," are fuller and farther developments of the Spirit's impulses.—"Not to forsake the assemblies of the saints" on the Lord's days—to observe the Lord's day to the Lord—to show forth the Lord's death as oft as the church meets, are other impulses of the Spirit. He that

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humbly, and piously, and zealously obeys these precepts, "obeys from the heart the mould of doctrine" of which the Spirit of God is both the substance, the author, the beginning, and the end; and in obeying these he will experience the love of God poured out into his soul, by the Holy Spirit dwelling in him, and enjoy the love of God his Father, the grace of the beloved Son, and the communion of the Holy Spirit.

But the Bible will be often in his hand, oftener in his eye, and always in his heart. The things of heaven, not the things of earth, will be first, last, and midst in all his plans, operations, and communications; for 'out of the abundance of his heart the mouth must speak.' Such is the spiritual man, or the Christian indeed. This is he of whom the Lord spoke, saying, "If you persevere in my word, then are you my disciples indeed; and you shall know the truth, and the truth shall make you free."

But how few of the great mass of professors of this our age will bear to be subjected to these rules! and yet such only are those who walk according to the Spirit. The grosser sins are reprobated by all; but the gospel reprobates by the authority of the Lawgiver of the Universe, who is able to save and to destroy, the more fashionable and popular sins of hypocrisy, ostentation, pride, vanity, detraction, circumvention, double meanings, foolish jesting, idle and unprofitable conversation, evil speaking, with every species of falsification, guile, and deceit. It condemns all waste of time in making provisions for the flesh, to gratify its selfish, sordid, and more refined lusts and pleasures. It allows not the pomp, parade, and pageantry of the pride of life. It inculcates spirituality, humbleness of mind, meekness, the government of the passions, equanimity, gentleness, temperance, and universal benevolence.

But do we not see multitudes of professors as conformed to the world in these particulars as though they were under the same impulses and influenced by the same motives as the more civilized and accomplished sceptics, deists, and worldlings in society. Neither the Lord's day nor the Lord's house, neither "the sacred desk" nor the more sacred character of its incumbent, can protect the man of faith, and zeal, and piety of some rival institution, from the slander, false accusations, calumnies, and malignant imputations of those whose office it is to feed God's people with the pure doctrine of Christ, and to guide them not only by its heavenly precepts, but by a bright display of the Christian virtues in their own behaviour. How often on the way to and from the house of prayer, even on the holy days, and in the sacred convocations, do the affairs of state, of trade, commerce, agriculture, and every day concerns, dwell upon the tongue and fill the minds of

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those who are foremost in all the religious punctualities of a profession of religious belief! How many social boards, laden with Heaven's richest bounties, with the fruits and products of the most luxuriant soils and most delicious climes, are surrounded and devoured with thankless professors, whose lips acknowledge not God's kind providences in supplying them, nor invoke his blessing on the gifts he has bestowed. How many families blessed with health, peace, and competence, at whose head are baptized fathers and mothers, whose mornings and evenings never hear the lessons of piety and morality read from the Book of God, followed with the thanksgivings of grateful hearts, and the social melodies of joy and praise! How many households under the government and tuition of Christian parents, never see their parents bow the knee, except when some preacher visits the family, to invoke the Divine favor—never hear the voice of supplication ascending from paternal lips, imploring God's grace upon their future lives! And these are they who profess to walk according to the Spirit, whose first and strongest impulse, both of nature and of grace, to parents is, "Educate your children in the knowledge and discipline of the Lord"—"Train your son in the way that he should choose, and when he is old he will not depart from it." Parents, too, profess to believe this as their first duty; and yet, by their example, say to their children—'My sons, never pray in your families, as you see I never pray in mine. Keep all your devotion for the closet and the public assemblies; but in your dwellings, except when a preacher calls, never let the melodies of joy and praise be heard. In this way you will prevent a too great familiarity with the Bible and the throne of grace, and save your children from a form of godliness without its power.' If this be living according to the Spirit, I am certainly unskilled both in the meaning of these words and in the whole spirit and scope of the sacred scriptures on this subject. Let us, however, remember that it is written, "If you live after the flesh, you shall die; but if you through the Spirit mortify the deeds of the body, you shall live;" and if we live in the Spirit, let us also walk according to the Spirit; for they that are living according to the Spirit do mind the things of the Spirit, while they that are in the flesh do mind the things of the flesh; and that is as certainly death eternal, as the minding of the Spirit is both life and joy everlasting. A. C.

"THE BANNER & PIONEER" AND REFORMATION.

John L. Waller, of the Baptist Banner, a name of no sweet odor among the more intelligent and pious of the Baptist fraternity, has

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recently delivered himself of some two massive columns of abuse on the subject of the late Union Meeting at Lexington. If proof were yet wanting that the imposition of holy hands on the heads of aspirants after clerical honors is not always accompanied with either spiritual gifts or graces, it may be furnished from the manifestations of the spirit that yet reigns in this not long since consecrated ex-editor preacher of the Banner & Pioneer: or if any one wish to have a practical exemplification of how much bitterness, of how much of the pure wormwood and gall of sectarian hatred can dwell in a person of but humble dimensions, he may find two striking demonstrations in the Banner & Pioneer of the 22d and 29th of July. I notice these effusions not to make any reprisals from such a quarter, inasmuch as it has been duly admitted that neither the tongue nor the pen of J. L. Waller is scandal or reproach to any person or to any cause; but with a reference to a proposition made by Elder Peck, some weeks since, concerning which I have not heard any thing since my notice of it, I cannot but regard these recent ebullitions against the Union Meeting—against all who took an active part in it—the special abuse of myself, and the peculiarly malicious arraignment of my motives in attending it, &c. as intended, together with his advice to all the Baptist preachers to take no farther notice of me or the cause of reformation, (a favor indeed for which we would be most sincerely thankful)—I say, I must regard the whole assault and manœuvre as intended to prevent the proposed discussion from going on, and thus to exclude my views first from the Banner, and then from the Baptists generally. Upon the premises now in my horizon, I predict that my Essays on Spiritual Influence will never appear in the Baptist Banner; and I presume Mr. Peck has been, or will be, advised not to meddle with the subject, seeing every discussion of these questions has only tended to increase our numbers, and to weaken the strength of opposition. That Mr. Waller has more in his eye than he dares to express, is farther evident from his assault the very next week upon myself and Bethany College in despite of his advice to his writing brethren to let us alone. He fears that discussion will be as likely to build up Bethany College as it has advanced the cause of reformation. Perhaps he is right. And we shall soon see whether his advice will be taken, and whether we shall be permitted to go forward without molestation. He and such spirits, however, may as successfully bark at the rising stars and forbid their rising, as successfully withstand the cause of reformation. It must go forward. We shall be truly glad of a respite in order to discipline the forces in the field. We have an immense number of infant societies that need much teaching, much instruction and discipline in

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the ways of the Lord; and before friends and enemies I say it, *If there be not more teaching and less preaching—more building up of the converts in the faith and manners of Christ's gospel, and less effort to increase their numbers by the mere force of much preaching and protracted meetings, the cause of reformation will rather be injured than benefited by a continued augmentation of numbers in the present mode of induction into the Christian profession.* Five hundred churches, intelligent in the scriptures, exemplary in their moral righteousness; walking in peace, love, and the fellowship of the gospel; meeting regularly every Lord's day; keeping the ordinances with all zeal, diligence, and solemnity; training up their families in faith and piety; and following "peace with all men, and holiness, without which no one shall see the Lord," would, in twenty years, do more in every way to convert the world, than five thousand churches such as I could now find in some parts of this country, and in the ranks of reformation too.

Brethren, embrace the coming respite to reform. The wars of the adversary have hitherto in some measure prevented your best efforts. They tie up your hands, and then laugh at your weakness to assail them by the power of bright and convincing examples. If Mr. Waller and those with him will let us alone for ten years, the Lord blessing our efforts, what a change would be in the face of society!

If they proclaim a universal silence on the subject of our errors, and notice us no more for seven years, from the press, from the pulpit, or from house to house—we shall, I doubt not, be greatly blessed. They have, indeed, offered us many indignities; they have misrepresented, defamed, maligned, and caricatured both us and our sentiments. Even the "Cross and Journal," a paper of more respectable morality than most of the Western Journals, has associated our name and profession with Joe Smith and the Mormons! and yet they cry out against the Presbyterians because of their reminding them of the Anabaptists, the Munster fanaticism, and the fifth monarchy insurrectionists. Well, we remember that some one once asked Paul, "Art thou not that Egyption which before these days madest an uproar and leddest out into the wilderness four thousand men that were murderers?" And some one once said to Paul's Master, "Thou art a Samaritan and hast a demon." Talk on, gentlemen! There is a day when it will be known what our motives are, and what our principles and character; and it will not be in your power to blind or prejudice the Judge of all!

You are determined on a new war against us. You have no idea of fellowshipping our persons or our principles. You go for the Baptists. Adhere, then, to your Baptist principles, and tamper not with

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ours; and then reprobate our views. You cannot say we desire to make a new party; for we have always shown our love of union with all who renounce human creeds and take the Bible alone. *We hold no sectarian tenet—not one. You cannot show we hold one.* We make no new term of communion. We neither add to, nor subtract from, the written word. If you have no human creed, why oppose us? If you have renounced your printed creeds, and articles, and church covenants founded on man's opinions, so far you have reformed. This was not your character twenty years ago, as I can prove in any court in America to the conviction of any independent jury.

There are not wanting intelligent persons who now say that "you are flattering some reformers as a political manœuvre, that you might weaken A. C's influence; that you would receive them all, no doubt, with all their peculiarities, if you could annihilate him; that were all that he has said, written, and published, obliterated and erased from every memory but that of your own priesthood, you would receive every reformer in America. If this be not true of all the Baptist people, nor of all their preachers, it is admitted as true of a vast majority of their leaders that have opposed reformation." So speaks Fame, through at least fifty of her hundred trumpets; and for myself I have neither leisure nor inclination to verify her proclamation.

The ridicule which some of the Baptist editors seek to throw around the very profession of reformation the Romanists have worn out ages before we were born. Mr. Waller, in a flat and evaporated style, but uses the missiles of the cardinals, bishops, and clergy of Rome, employed against Luther, which the opponents of Nehemiah and Ezra haughtily hurled against the restorers of the ancient worship to the Jews: 'If a fox,' said they, 'were only to run against the repairs and reformations of these self-conceited Jews, their labors would fall to the ground.' They supposed there was as much wit and cunning in this as in the animal they happened to introduce into their imagery; and indeed they were on such occasions as eloquent as any of our *Christian* (!) opponents. But how easy were it to turn these impotent weapons against the men who pride themselves in gathering them out of the street. I have no time nor disposition for such foolish and indecorous trifling. I am always prepared to show the futility of every objection and effort exhibited against our pleadings for reform. And whenever the Baptists, Presbyterians, or any others resolve to open their pages or their pulpits and vote for free discussion, we shall not, I trust, ever shrink from the encounter.

A. C.

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXI.

OLYMPAS having commanded the household to read the 18th and 19th chapters of Genesis, resumed the close of the 18th as follows:—'We have found one of the three guests of Abraham, under a very high title, communing with him on the immediate fate of Sodom. How is this revelation introduced?'

Reuben. "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it which is come unto me; and if not, I will know." This certainly would indicate that the Lord did not know all things, if we understand it literally as it reads. But I presume it is an accommodation of things supernatural to our usual modes of ascertaining facts.

Olympas. No more than when it is said, "*Grieve* not the Spirit"—"God *repented* that he had made man"—the Lord *sees*—the Lord *remembers*—the Lord *hears*, *walks*, *rises*, *stands*, &c. &c. These all are accommodations, and this is an Eastern *periphrasis*—a beautiful circumlocution, intimating that the Lord will impartially examine and adjudicate all the actions of men according to truth before he pronounces sentence. "The men then turned their faces from thence towards Sodom, and went on before the Lord."

Thomas. This would intimate to me that the Lord's saying "I will go down and see," means not a descent from heaven, but from the place that he then occupied in communing with Abraham. Am I right?

Olympas. I almost fear to say you are right, and yet I dare not say that you are wrong; for all the Rabbies, Hebrew, and Greek, and English, down to Tillotson the Archbishop, A. Clarke, and all the moderns, speak of the Lord as descending from heaven. But this is one instance, that to follow the connexion and common sense is generally more natural and safe than to look afar off to hypothesis, analogy, or theory for light on difficult passages. The case is simply this: The Lord on earth was talking to Abraham on an eminence above the plain in which these four cities stood. To Abraham he says, 'I will go down and examine the fame of Sodom, and ascertain its truth.' The accompanying two angels left him and Abraham in converse, and departed as the Lord's messengers to examine the character of the inhabitants, as we shall see in the sequel. Meanwhile, Abraham stands in solemn attention to what Jehovah says; and waxing bold in his

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confidence, and full of compassion "*he drew near*" to the Lord and began his intercessions—the Lord and he standing upon the same piece of earth. He begins his intercession on the plea of fifty righteous being found in the city. And what numbers next, James?

James. Forty-five, forty, thirty, twenty, ten.

Olympas. Why did he not descend to *five?*

Susan. He was ashamed, I think, to go below ten.

Henry. Abraham asked six times, and I think he ought to have been ashamed sooner, rather than to have asked any more.

Olympas. What seems to be the point, the main point in the intercessions of Abraham, Eliza?

Eliza. The confounding of the righteous with the wicked. His plea was, "Wilt thou slay the righteous with the wicked?" This, Abraham thought, would be wrong; for he said, "Shall not the Judge of all the earth do right?"

Olympas. So we still think; and the Lord thinks so too, and therefore he will "make a difference between him that serveth him and him that serveth him not." Observe that the Lord to whom Abraham spoke is here regarded by Abraham as "*the Judge of all the earth.*" After this long and wonderful intercession on the part of Abraham, in which it appears that Abraham became ashamed to ask, before the Lord refused to listen, we are told "the Lord went his way, and Abraham returned to his place." This intercession, then, not only took place on earth, both the Lord and Abraham standing upon the soil; but the Lord walked on the earth in visible form as a man, and as the sequel shows, directed his course towards Sodom, whither the two other men-like celestials had gone before him. Do we again hear, Edward, of the former two angels?

Edward. I presume it is of these we read in the next chapter: "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom, and seeing them rose up to meet them, and he bowed himself with his face to the ground."

Olympas. Doubtless you are right, Edward. These are the two; and a faithful day's journey it was, as it seems to me, to reach Sodom by sun-down from the vicinity of Abraham's dwelling. How did Lot view these two angels, Henry?

Henry. He seems to have viewed them as *men*, just as Abraham had viewed them. He invited them to his house, and prepared for them a repast, as he would have done for his uncle Abraham had he visited him. But what could have induced Lot to go and sit at the gate of Sodom?

Olympas. How do you answer, Thomas?

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Thomas. There were no taverns in Sodom in those days, as all ancient tradition intimates. And towards evening sometimes the more hospitable and benevolent used to go to the gate of the city to invite the more respectable strangers home with them. Generally strangers pitched their tents in the streets, and lived in the city as they were wont to do while on their journey. In those mild climates there were no taverns. Travellers carried their tents and their provisions and lived as at home. So some ancient history, which I read at school, represents the custom.

Olympas. Very good. This does honor to Lot as much as the actual fact of his inviting them home with them. They were respectable looking strangers, without any travelling apparatus; and who can tell but the Omnipresent Spirit so moved the mind of Lot as to direct his steps to the gate of the city just at the moment that he might have the honor of entertaining angels unawares, and that the Lord's angels might be carried home to the Lord's people.

Edward. It seems that the wicked men of Sodom assaulted the house, and desired to have the angels whom they regarded as men. For what purpose did they want them?

Olympas. These were the vilest of the vile, who envied Lot of these distinguished, and, no doubt, beautiful looking angel-men; and who were addicted to a crime which yet bears the name of the accursed city, and which, as you advance in the study of Leviticus, 18th and 20th chapters, you may some day more fully understand. You will observe that the two angelic men proposed staying in the street all night; but Lot, probably anticipating such an affray, more perseveringly invited them to share the protection of his house.

Reuben. Lot ought not to have lived in such a wicked place.

Eliza. So one of the Apostles intimates when he says, "that righteous man, while dwelling among the Sodomites, had his soul vexed from day to day by their unrighteous deeds."

Olympas. Cupidity or inordinate selfishness had led him astray: for when Abraham gave him the choice of pasturage, instead of saying, 'Uncle Abraham, you have been my protector and my superior, and I would rather you would choose first. Take the hill or the plains, as seems good in your sight.' But no; he accepted the preference, and "chose all the plain of Jordan," for its pastures were rich and well watered: and so Abraham returned to the high grounds and pitched his tent from oak to oak, and from hill to hill, as the exigencies of his flocks and herds required. But, observe, Lot suffers for his inordinate self-love, as the event fully and awfully demonstrates. So that good

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men are not ever or very long perfect! After this rude assault of these vile wretches, what next occupies the historian's attention?

Edward. The men (angels, I presume,) commanded Lot to assemble his sons-in-law, sons and daughters, and whatever he had, and to depart: for, said they, "We will destroy this place; for the Lord has sent us to destroy it."

Olympas. Did the sons-in-law of Lot obey their father?

Edward. No: he seemed to them as one that mocked.

Olympas. What family had Lot at this time?

Thomas, He seems to have had only a wife and two daughters; for his daughters seem to have been betrothed rather than married.

Olympas. So it might seem. But does Lot promptly obey the command of the two angels?

Edward. No: he lingered till "the men took hold of him and of the hands of his wife and daughters, the Lord being merciful to him, and they brought him forth and set him without the city."

Olympas. What a lesson! How stupid and lingering is man—the best of men! How merciful and long-suffering is God! Who would have thought that so good a man as Lot could have been so attached to so wicked a society, as that angels must lay hands on him and drag him out of the city of destruction! And even when he is out of the walls and gates the angels add, "Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed!" Yet listen to Lot: "Oh! not so, my Lord"—"Oh! let me escape to Zoar. Is it not a little city! I cannot escape to the mountain!" It was well for Lot that Abraham had interceded for the righteous in Sodom! The Lord in mercy for the affrighted and unnerved Lot, said, "See I have accepted thee in this thing: I will not overthrow this city for which thou hast spoken! Haste, haste, thee; escape thither; for "I *cannot* do any thing till thou be come hither." The Lord it seems by this time appeared to Lot, and it was to him that Lot prayed. What time of the morning was this, Eliza?

Eliza. The sun was just risen upon the earth when Lot entered Zoar.

Olympas. Why, William, was it called Zoar.

William. Zoar, you said, means *little;* and, I suppose, as this was a very small city, it was called *Zoar.*

Olympas. What was its former name?

William. Thomas says it was first called Bela; but I do not know how he knows that.

Olympas. Explain, Thomas.

Thomas. Gen. xiv. 2. The king of Bela is mentioned as last of the

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five kings of the five Cities of the Plain; and here we are told by anticipation that *Bela* is the same as *Zoar!*

Olympas. Read again the next verse, William?

William. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."

Olympas. This verse is peculiarly important. Here are two Lord's spoken of. Who are they, Reuben?

Reuben. The former is the Lord on earth—"the Judge of all the earth"—the visible Lord, who communed with Abraham, Lot, and all the patriarchs. The other is the Lord in heaven—the invisible God, "whom no man has seen or can see." I presume the former is God the Father, and the second is the Lord afterwards incarnate.

Olympas, They are both called *Yehovah.* The Yehovah rained upon Sodom and upon Gomorrah brimstone and fire from Yehovah. It is certain that it is so written; but your inferences from these words may not be so certain. It is indeed plain that the Lord to whom Abraham and Lot spake rained vengeance down from the Lord in heaven; and it is probable, very probable the Lord, the Judge of all the earth, who spoke to Abraham, was indeed the *Word* that was in the beginning with God, and that was God, who became incarnate and dwelt with men in a human body, whose similitude he so often seems to have assumed when he communed with the ancients. This is the more probable also from the declaration that the Divinity is invisible—that God the Father is the invisible God, of whom the Lord, who punished Sodom, is the express image; and who, therefore, of right, both as respects nature and image, wears his name Jehovah. Still I would have you clearly draw the line between what is inferential merely, and what is expressly affirmed in so many precise words. What next ensued, William, in the narrative?

William. The Lord rained fire and brimstone on those cities, and overthrew them, and all the plains with them, with all the inhabitants, and every thing standing or growing upon the ground. I read the other day that the plain about 70 miles long, and 18 broad, abounding in asphaltes, or bitumen, of which there were many pits, highly inflammable, was ignited by the lightning, and that the ground was burned out like a large saucer, into which the Jordan poured its sluggish waters, and that it became a sea, now called the Salt Sea, or the Dead Sea, anciently Asphaltites. Also, that the water is so thick that a stone will swim in it; that it emits an effluvia fatal to the fowls of heaven; and that its waters are mortal even to the fish that swim in them; that the winds cannot ruffle its dark and pitchy waters; and that the very fruit that grows upon the surrounding trees, though so beautiful to the eye, are filled with ashes.

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Olympas. So the love of the marvellous embraces every opportunity of developing itself. It adds fictitious items—exaggerates the true, and new colors all. It is, indeed, true that the Jordan has made a sea, called the Dead Sea, of nearly such dimensions, on the ground once deluged with fire; and it is probable that much of that bituminous earth was consumed. Even in the ordinary processes of nature sometimes not only nitrous particles exhaled from the earth, but sulphurous also; and these in large volumes coming into contact with the electric spark, are instantly ignited; and by an accumulation of such materials the most terrific scenes sometimes transpire. It is therefore certain that fire and brimstone were rained down on these cities, and that, with all their inhabitants, they were consumed. Jude says, "They are set forth an example of the doom of ungodly men, suffering the vengeance of an eternal fire." What came of Lot's wife, Susan?

Susan. She was converted into a pillar of salt.

Reuben. Struck dead with lightning and petrified into salt rock, as some traveller, Mr. Shaw or Mr. Pococke, says.

Thomas. Josephus says she was still standing in his day, a monument of Heaven's indignation against those that look back with wishful and rebellious eyes at the city of destruction professedly forsaken.

William. Our Teacher of the Sunday School said that Lot's wife was killed by lightning, and a sheet of sulphur and nitre falling upon her, she was indurated and encased in it; so that being protected from the action of the atmosphere and the rains, she remained for ages.

Olymp. There are many ways of speculating upon these curious matters; but it is always foolish to explain a miracle by showing how it might, in harmony with the regular operations of nature have been performed. I wish you could all learn to put the proper emphasis on the right word in that admirable question which one Paul, a very great orator, once propounded to a very splendid king—"Why should it be thought a thing incredible with you that God should raise the dead?" How would you read that verse, William?

William. I would say, *raise* the dead.

Olympas. Reuben?

Reuben. Raise the *dead.*

Olympas. Thomas?

Thomas. I would read it, "Why should it be thought a thing incredible that *God* should raise the dead?"

Olympas. You are undoubtedly correct. If you had *seen* as well as *heard* Paul pronounce the word *God* on that occasion, you never would have forgotten. I opine that Agrippa remembers it to this hour.

Well, now, it was a miracle, or it was not. I opine, indeed, that

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no more is intended than to say, she was suddenly killed and thus made a perpetual monument of the crime of looking back under certain circumstances; for as "a covenant of salt" certainly means a perpetual covenant, a pillar of salt would only indicate metaphorically that she was made a perpetual monument of impious disobedience. We pass over for the present all that is written of the origin of the two nations of Moab and Ammon. Their incestuous origin it is important to know, to account for some things in their history. A. C.

BAPTISM FOR THE REMISSION OF SINS.

As the true nature and design of the Christian ordinances are obtaining favorable regard amongst the more intelligent professors of the present day, the rigid self-conceited little sectaries who imagine that their own opinions, originated and commended by a partially educated and illiterate class, alike insignificant in number, talent, and biblical reading, are swelling themselves in great boastings of their mighty discoveries of the lack of scriptural evidence in support of the often asserted, ancient, apostolic, and once universal faith in the positive meaning and design of the first of the three grand and sublime positive institutions of Christianity.

Sermons and tracts of all dimensions are continually issuing from the press, containing only reiterations of the opinion of one or two men who happened to live some three hundred years ago—affirming that baptism is not for the remission of sins, but for no reason at all—a dispensable, unmeaning, ceremonial for making a Christian profession. The opposition has assumed singular forms of reason and argument. Now we have learned dissertations on certain Greek particles—such as *eis*, *kai*, and *en*—by preachers who have a little knowledge of the Greek *alphabet*—affirming that *eis* means "*because of*;" and *kai*, "*even*," when baptism is alluded to. These *ex post facto* laws, manufactured at some of the machine shops in Pittsburg or Birmingham, in Wales or New Holland, for the express purpose of proving that Peter meant '*be baptized because of the remission of your sins*,' and that Jesus meant 'born of water, *even* of the Spirit,' are most fatally formed by persons who were born both deaf and blind. They are the most suicidal things in the world. For example, Peter says do two things for the remission of sins. Repent and be baptized (*eis*) for the remission of sins. Well, let these new translators now mend the passage just to suit their theory, and they have it "Repent and be baptized because of the remission of your sins" !! Are they not sapient Doctors and

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safeguides of the unlettered hearers who hang upon their lips—telling them to repent *because of*, or on account of, the remission of their sins!! Be sorry that God has forgiven you!!! This is a just construction of their criticism as clear as the noon-day sun. Jesus also says of the eucharistic blood, "This is my blood shed (*eis*) for the remission of the sins of many." "Shed," say these sage directors of public worship, "because of, or on account of, the remission of the sins of many."

And *kai*, commonly rendered *and*, with them is always *even*, when baptism is spoken of—'You shall be baptized in the Holy Spirit, even in *fire*—You must be born of the Holy Spirit, even of *water*.' So fire, *even* water, is symbolic of the same agent; as water, *even* Spirit, is of the same agency. According to them Peter said, 'Repent, *even* be baptized every one of you in the name of the Lord Jesus, on account that your sins are already pardoned—*even* you shall receive the gift of the Holy Spirit"! What a new sort of Bible these gentlemen would give us if they had it in charge!! A hundred—nay, a thousand instances can be given of such gross impositions and unintentional frauds practised upon the community by ignorant and self-conceited teachers of the community. A. C.

A NEW CALUMNY.

The Baptists of Kentucky, so far as they are led by the Banner, are setting themselves in battle array, in a war of extermination against reformers. They now represent the reformers as the most servile followers and imitators of one man. Columns of abuse are now being profusely lavished on all prominent actors and pleaders in the great drama of reformation. They always kindly except one or two, whom they would cajole into an approval of Baptist sectarianism, which is fast making itself as decidedly antichristian as any other species of sectarianism, not excepting even that of the first born of Babylon. Our brethren commenced their career under the banner, *No Leader but Jesus—No Master but the Messiah*. They allow none else. They subscribe to none else. The Baptists see a singular unanimity and uniformity among us. This they feignedly or unthinkingly ascribe to their following one man. The true philosophy of this unanimity is, indeed, that we all follow one teacher—the Messiah—have *one Book*, *one Lord*, *one Spirit*, and *one hope*. We are following no man, nor set of men; we are neither Gillites, nor Fullerites, nor Bunyanites, nor Calvinists, nor Lutherans, nor Arminians; but Christians, disciples of God's own Son. But the policy of this movement is to lessen the influence of one man, and to sow discord among brethren. But that one man is essentially pacific, and therefore has never dwelt on the weaknesses and frailties of Baptist sectarianism, only in so far as to justify the position in which a few of the self-conceited and uneducated leaders of that ring-streaked, speckled, and spotted denomination have placed him.

I say, the Baptist Banner since the Union Meeting has been pursu-

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ing this course. The reason I say so is, because its editors publish with approbation the scurrilous, vulgar, and abusive rhapsodies of J. L. Waller. And although a multitude of the best Baptists in Kentucky despise his course, still so long as they support with their patronage, such a Banner and such a system of warfare, we must view them all in the light of "*the colors*" under which they choose to sail.

A. C.

REFORMATION.

A RADICAL reformation both in theory and practice, in family, school, and church—teaching, discipline, and training, is wanting all over the land. Personal, family, and church piety are at a low ebb. The times are sadly out of joint. "The whole head is sick, the whole heart faint; from the crown of the head to the sole of the foot the body is covered with wounds, and bruises, and putrifying sores." The signs of the times are all in attestation of the need, and indicative of the practicability of a great reformation in all the moral departments of society. The schools, the academies, the colleges, the family, the church, the periodical press, political, moral, and religious—the state, society in all its roots and branches, manners and customs, call for a deeper, broader, and more effectual reformation, than ever yet accomplished since the great defection began.

The world, the church, mankind are gulled, deceived, by mock reformations, sectarian, dogmatic, theoretic—by mock revivals—by camp-meetings, protracted meetings, great conversions, vast accessions, new schemes of proselytism, anxious seats, mourning benches, shoutings, screamings, vociferations, jerkings, swoonings, faintings, dreams, visions, raptures, &c. &c. &c. But where dwell intelligent devotion, piety unfeigned, moral excellence, Christian suavity, urbanity, benevolence—where the stern virtues of truth, justice, moral righteousness, covenant-keeping, truth-telling—where the beauty of holiness, the meekness, mildness, goodness, gentleness, and heavenly-mindedness of Christ's religion! Alas! alas! the gold, the fine gold, is dim! The diamond, the sapphire, the ruby, the emerald—graces, beauties, and adornings of the Holy Spirit—ah! whither have they sped! A thousand conversions in a month, in a week, in a day, are empty, vain, deceitful, unless these conversions terminate in intelligence, purity, benevolence, spirituality, and universal holiness, without which who can enter the presence of Jehovah! When I think of all that is yet wanting, I am more and more for reformation than ever.

A. C.

A DIALOGUE.

From the Western Christian Advocate.

THE following is a true dialogue, of recent occurrence, between a celebrated teacher of Alexander Campbell's party, and a Methodist preacher:—

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Meth. Preacher. Sir, will you be so kind as to answer me a plain question which I wish to propose?

Cam. Teacher. Most certainly, with pleasure.

M. P. I presume you administered the ordinance of baptism in the vicinity of this town on yesterday.

C. T. Yes, sir, I immersed one or two.

M. P. I suppose you considered yourself acting under divine authority?

C. T. By all means!

M. P. Now, sir, the question I wish to propose is this: On what passage of scripture do you found your authority to baptize? [handing him the Bible:] cite me the text.

C. T. Certainly; you do not doubt the authority to baptize, for you were baptizing yesterday also.

M. P. I baptized fourteen persons by pouring; but that has nothing to do with answering my question. In the presence of Mr. ———, I demand your authority to baptize.

C. T. Why, sir, I must confess I never was asked that question before.

M. P. Indeed, sir, I am surprized at that, and yet more surprized that you are at a loss for an answer.

C. T. We certainly have the Apostle's example for it.

M. P. The Apostles wrought miracles, and did many wonders; but I still demand your authority to baptize. You certainly have not been baptizing several years without authority. I shall conclude you have none.

C. T. Why, sir, I—I— must say, it is taking me too suddenly.

M. P. The question is certainly a fair one, and ought to be answered.

C. T. If I find a text containing my authority I will let you know.

M. P. No answer will be satisfactory unless the book, chapter, and verse are specified. When you are prepared for this I shall be glad to hear from you.

So it ended. No answer has yet been given, though several weeks have passed. "Any person can understand the Campbellite's difficulty on the subject above referred to, when it is remembered that they deny a *special call* to the ministry."—!!!

REMARKS.

If such a conversation ever took place, I think the preacher ought to be silenced who could not refer to his authority to baptize. He could not have been sent by Jesus Christ, by the Apostles, or by the Church; for had any of these sent him, he could not have said so. Jesus sent the Apostles; the Apostles sent out preachers; and these erected churches; and these churches sent out their evangelists, missionaries, and proclaimers; to whom they gave all the authority of that church whose head is Christ. The only authority possessed by any man on this earth to be a public man in Christ's kingdom as a preacher, teacher, or baptizer, is the church; and that is all that any preacher of any denonination in America has—Romanist or Protestant. Apostles we have

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none; Prophets or Evangelists, immediately sent forth by the Lord, we have none; of successors to the Apostles, in a direct line, there is not one on earth. No living man can show higher authority to officiate in things sacred than his own sect. Popes, bishops, Roman and Protestant, who claim succession, are all usurpers. Not one of them can show title from the Book, nor veritable history. The power of all Christian office is in the Christian people governed by the New Testament. They make their own servants and functionaries. How the church may exercise this power, in one or more congregations acting in concert in popular assemblies, or by the presbyteries she may appoint, or the bishops she has clothed with authority, may be questions of prudence or of expediency; but that the power is always resident in the church, no intelligent man can doubt. All sorts of persons commissioned by the church anciently baptized—apostles, evangelists, deacons, and private persons, when specially appointed to the work. The Apostles sometimes baptized—Philip, one of the seven, baptized—Ananias, a private Christian, so far as the scriptures speak, immersed Paul; and hence a special and exclusive class of baptizers has no authority from the New Testament—had no existence in the primitive church. Romanists themselves, with all their haughty assumptions, teach and allow lay baptism. The person, then, who can sprinkle water on the face of an infant in the name of the Lord, and then ask for divine authority for immersing a believer, is beyond all doubt a hypocrite or a simpleton. Large sums of money have repeatedly been offered for only one text from the Bible authorizing any one to sprinkle water on any one in the name of the Lord; and if thousands more were offered, not a man on earth could obtain the boon. For a Methodist to ask for authority to baptize, is, indeed, a singular abandonment of their own practice: for, though calling themselves episcopal, they never had one episcopal ordination among them in the modern and current ecclesiastical import of the term. The stream cannot rise above its fountain. Mr. Wesley could make a class-leader, but never presumed to make a bishop. A. C.

A CATECHETICAL AND ANALYTICAL INDEX TO THE STUDY AND TEACHING OF THE BIBLE.

The design of this biblical catechism is not to answer *for* the Bible, but to make the Bible answer *for itself*. We would just observe with respect to the proposed object—namely, a practical and profitable use of the holy scriptures, that a prevailing want of such a use of the Divine Book is lamentably evident: and, that to reconcile this neglect with the obvious intention of the Book, that is, the real existence of Christianity, is almost, if not altogether, impossible. For the whole sum and substance, yes, every jot

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and little of the Christian religion, is exclusively contained in the Bible; and, of course, is no where else to be found. And not only so, but the very support and enjoyment of the Christian life depend upon the constant meditation and study of the holy scriptures; and upon a dutiful attention to the religious exercises which they inculcate. So that blessed, and *only blessed* is the man, whose delight is in the law of the Lord; and who meditates on his law day and night. And who also, if he have a family, makes it forthcoming for their edification; talking of it when he sits in his house, when he walks by the way, when he lies down, and when he rises up; having his heart and his table well furnished with the word of life for those blissful purposes: thus feeding his own soul, and training up his family in the nurture and admonition of the Lord.*

Indeed, how can it be otherwise with the genuine Christian? seeing that every such character is born of God; possessed of, and led by, the Spirit of God; a new creature, whose life is hid with Christ in God; having his affections set upon the things that are above, where Christ sits on the right hand of God †

Is it possible that such a person should not be a prayerful student of the Bible, according to his ability and opportunity, and also a teacher of it in his family, if he have one? What!—a careless, prayerless Christian!—careless about the word of God and prayer!‡ Would not such an assertion be an astounding paradox—a contradiction in terms:—much the same with—"A graceless Christian?" How is it, then, that in the face of the above quotations, and of a multitude more to the same purpose, that might be added, persons can be so beguiled as to suppose or profess themselves Christians, in the absence of these qualifications, and neglect of these practices? Surely they must be under the influence of a strong delusion—of an enchanting infatuation.

And what then?—Is it not high time for such to awake out of this sleep of death? With many of them the day of life is far spent; the night of death is at hand Should not all such, then, gladly hear that seasonable call of divine mercy?—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."† It is for the assistance of such professors, as well as of all others that have suffered for want of that proper training from their infancy, which the word of God enjoins, that this catechetical index to the profitable reading of the Holy Scriptures is specially intended:—to such it is respectfully submitted, and affectionately recommended, by their humble servant in the gospel

T. C.

SECTION I.

What is the meaning of the word *Bible*? It means book.——Is every book called a Bible? No.——Why so? Custom has determined otherwise.——But why do we call *this book the Bible?* By way of eminence, to distinguish it from all other books, for there is none like it.——Why so? Because every other book is made by some human being; but He that made this book is God.——How did he make it? By men divinely inspired for that purpose.——How *many*, and *who* were they? We have a distinct account of but thirty-four; namely, Moses, Job, Joshua, Samuel, Gad, Nathan, David, Solomon, Jonah, Joel, Amos, Micah, Hosea, Nahum, Isaiah, Zephaniah, Habakkuk, Jeremiah, Obadiah, Ezekiel, Daniel, Haggai, Zechariah, Ezra, Nehemiah, Malachi—Matthew, Mark, Luke, John, Paul, James, Peter, Jude.‖ ——How many books does the Bible contain? Sixty-six.——Into how many volumes is it commonly divided? Into two—the Old Testament and the New.——How many books are contained in each? Thirty-nine in the former, and twenty-seven in the latter.——How are the books commonly arranged in each volume? In the Old Testament

* Psalm i. 1–3; Deut. vi. 6–9; and xi. 18–21; Jer. xv. 16; Eph. vi. 4.
† John i 12, 13; Rom. v. 9–14; 2 Cor. v. 17; Col. iii. 1–3. ‡ Eph. v. 14.
‖ In the above list we have followed the chronological order of the Polyglott.

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thus;—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. And in the New thus;—Matthew, Mark, Luke, John, Acts of Apostles, Epistle to the Romans, —to the Corinthians, 1st and 2d,—to the Galatians,—the Ephesians,—the Philippians,—the Colossians,—the Thessalonians, 1st and 2d,—to Timothy, 1st and 2d,—Titus,—Philemon,—Hebrews,—Epistle of James,—of Peter, 1st and 2d,—of John, 1st, 2d, and 3d,—of Jude,—and the Apocalypse, or Revelation of John.

SECTION 2.

Of what sort of materials does the Bible consist? It consists of histories, prophecies, doctrinal declarations, commands, promises, threatenings, divine institutions, and devotional exercises.——What is that special knowledge which the Bible is divinely designed to teach? It is, 1st. the knowledge of God; 2d. of man; 3d. of sin; 4th. of the Saviour; 5th. of his salvation; 6th. of the principle and means of enjoying it; 7th. of its blissful effects and consequences. These are the seven grand doctrinal topics, in the knowledge, belief, and practical influence of which, consists our present salvation.——Is there any thing else, than the fifteen items above specified, to be attended to in the reading and study of the Divine Book, in order to a clear, comprehensive, and retentive knowledge of its blissful contents? Yes, in order to secure those important advantages, the following things should also be duly considered: namely, who speaks; to whom he speaks; what he says; why, when, and where he said so. N. B. Those twenty-one items, duly attended to in all our readings, together with the contextual connexion of the portion under consideration, and a due attention to the biblical import of certain words and phrases, will bring us as near as possible to a distinct and realizing perception of the divine contents.——How, then, should those things be attended to, so as to answer this desirable purpose? They ought to be attended to catechetically in all our readings, in the following order. Thus—1st. Who speaks? 2d. To whom does he speak? 3d. What does he speak?—Is it histories—prophecies—doctrinal declarations—commands—promises—threatenings—divine institutions, or devotional exercises? Why, when, and where were these things spoken?

These duly ascertained, with, at the same time, a proper attention to biblical phraseology, puts us into possession of the subject matter and circumstances recorded in the portion read; upon the whole of which, taken together, we next propose to ourselves, or to those we instruct, the following queries, respecting the aforesaid doctrinal topics, which the Bible is specially designed to teach: namely, what do we learn from the present reading concerning God—or man—or sin—or the Saviour—or of his salvation—or of the principle and means of enjoying it—or of its blissful effects and consequences? or, What does the portion, now read, teach us concerning all, or any of these things?

These queries, however, may be proposed with equal advantage, whilst we are investigating the subject matter of the portion under

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consideration; thus, if it be a historic, or a prophetic record, or one of a doctrinal character, &c.; and after having duly considered its import, we may immediately proceed to the above queries: namely, What does this history—this prophecy—this doctrinal declaration, &c.—teach us concerning God;—concerning man;—concerning sin;—&c. &c. Thus will we investigate the doctrinal import of the lesson, as we proceed. The peculiar circumstances of the case can only determine, which of these methods of procedure is preferable.

Upon the whole, let it be well understood, and duly observed, that as it is the sole intention of the Divine Book to teach the students religion and morality; therefore, whatever queries or criticisms have not that tendency, are not only useless, but worse than useless; as tending both to divert the minds of the students from their proper and all-important objects, and also to puff them up with poisonous self-conceit, the native fruit of all such knowledge. Also, let it be well understood, and carefully noted, by all that would duly profit by the study of the Blessed Book, that, as "Paul may plant, and Apollos water, it is God alone that gives the increase:" therefore, it is their indispensable duty and high privilege to look up continually to the throne of grace, that they may be disposed and enabled to "bring forth all the fruits of righteousness, which are by Jesus Christ to the glory and praise of God; for without *Him* we can do nothing."

N. B. Section 1 is circumstantial and introductory; but Section 2 is descriptive of the subject matter and intention of the Book; and of certain things to be observed for correctly understanding both: both, however, should be perfectly memorized.

THE COMING OF THE LORD.—*No. IX.*

This subject is daily assuming more interest. That the coming of the Lord is near, comparatively very near, is now a popular doctrine. Protestants are generally, if not universally, in expectation of it.—Hence "the many running to and fro;" the spirit of inquiry now kindling into a fervor, and the thousand heralds of the anticipation at home and abroad, calling upon the people to prepare for the sublime scene. All concur, whatever their theory of his coming, in the opinion that it is to be an awfully grand and glorious event. To Christ's party, a day of gladness—a joyful and triumphant time: to the opposing party, a day of terror and alarm—a day of darkness, an era of vengeance and destruction.

We are glad to see that our brethren are becoming less imaginative and more rational on the subject; that such of them as too greedily drank in the notions of Winchester, E. Smith, and the bold literalists, which in all ages and countries have usually terminated in such schemes as Mahometanism, Irvingism, Mormonism, or Materialism, have abandoned or are abandoning those romantic and visionary

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notions and schemes of interpretation which have, more or less, appeared in every century since the age of Justin Martyr till now.

There is still, however, among some of us too much emphasis placed on the importance of the restoration of the unconverted Jews to their own land. Some seem to regard a restoration of Israel according to the flesh, to the land of Judea, not merely as a consummation most devoutly to be wished, but as the consummation of the predictions of the Prophets. It becomes us not to question, at this time, the return of the Jews to Palestine. Such an event is, to a certain extent, probable. But were it to take place to-morrow, it would not fulfil the prophecies of the restoration of Israel.

The xith to the Romans opens brighter scenes to our vision. A thorough conversion and restoration of Israel to the rank of being once more the people of God in common with the Gentiles—a restoration of them to "their own olive tree," to a covenant relation to God, in virtue of the Messiah's triumph, is the burthen of the prophecy.

That the return of Israel to Canaan is not a matter in which the Christian church is much interested, any more than the Jews themselves, we infer from the following considerations and facts:—

1. The return or restoration of Israel to Canaan, is neither promised nor intimated in any form in the whole New Testament.

2. Unless their ancient temple and religion should be restored, and the ancient wall of partition between the Jews and the Gentiles were to be rebuilt, we can discover no great blessing that it could be to the present Jews to take possession of the desolations of many generations, the ruined and dilapidated cities, and the poor impoverished valleys and rocky eminences of Judea. Besides, such blessings as the land of Canaan contained in its best days, so far from being any part of the New Covenant promise, they are rather contrary to its genius and design. What have rich hills and valleys, floods of wine and oil, rivers of milk and honey, to do with the new covenant with the house of Israel!! It would then be true that "there is Jew and Greek in the kingdom of God and of Christ—a state of things no where contemplated; nay, rather, every where discountenanced in the New Testament.

3. Again, if returned to their own land in the style of some of the interpreters, they must have a government and national privileges of their own—a new monarchy or theocracy, or the Lord Messiah in person. David was to be their king politically, when a restored people. Are we Gentiles prepared for this? Have we not proved already that he will never revisit the earth till the last day of all time! And were he to come in person as the Son of David to reign in Jeru-

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salem over the Jews, would we think the Gentiles were at all blessed by such an event? Would we then be "*all one* in Christ Jesus," as Paul has taught us?

4. But, in the fourth place, we are taught to expect their conversion to the Lord to occur rather in their dispersion, than when seated in their own land: for it is through the mercy of the Gentiles that they are hereafter to obtain mercy: for, says Paul in this chapter, "as you in time past have not believed, yet now have obtained mercy through their unbelief, even so have these also now not obtained mercy, that *through your mercy* they also may obtain mercy." Does not this indicate that the Jews are to be converted through the interposition of the Gentiles? Again, says Paul, "I would not have you ignorant of this mystery, that blindness in part has happened to Israel till the fulness of the Gentiles be come in; and so all Israel shall be saved;" for "out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob."

The passage now quoted from Isaiah lix. 20, 21, is translated by Paul neither according to the Hebrew nor the Greek of the commonly received texts. According to the Hebrew it reads, com. ver., "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." But according to the Septuagint it reads, "For the sake of Zion the Deliverer will come and turn away ungodliness from Jacob." Paul follows the latter rather than the former, yet makes the Redeemer come not *to*, but *out* of Zion. Well, we reconcile them thus: He was to come out of Zion (*the gospel church*,) and to Zion (*the old covenanted people*)—and thus receive again such of the Jews as turn to him; for in his providences and by his Spirit "he will take away their sins" according to an ancient covenant, a specification of which we have, Hosea iii 3, 4. "For the children of Israel shall continue many days without a king, and without a chief, and without a sacrifice, and without an altar, and without a priesthood, and without manifestations; and afterwards the children of Israel shall return and seek the Lord their God, and David (the beloved) their king, and will be amazed at the Lord and his goodness in the last days." Put these predictions from Isaiah lix. and Hosea iii. together, with the words of Paul, Rom. xi. 23. "And even they (the Jews) when they abide not still in unbelief, shall be grafted in (to their own olive tree:) for God is able to graft them in again."

This fully intimates their conversion. It is still more clear in the original than in the common version. It is *ean*, *when*, (and not *ei*, *if*,) sometimes an adverb of time, and not a conjunction. Many examples can be given, such as 1 John iii. 2., "When he shall appear," not 'if

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he shall appear,' &c. &c. But the common version *if* implies this; for the connexion—the promise of a Redeemer, turning away ungodliness from Jacob, and promising the taking away of their sins nationally indicates their general conversion. "And so all Israel shall be saved" is Paul's own construction of it. I believe Paul, and wait for the restoration of all Israel to their covenanted rights, amongst which their adoption to be a portion of God's heritage is one.

This is again farther intimated in another promise still more plain, because spoken in the New Testament. Jesus says by Luke, "The Jews shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." Were this the city merely, and not the people that are trodden down, it would be difficult to reconcile it with the facts of history ancient and modern. But that the people, the commonwealth of Israel, has been so trodden down, all the world knows and attests. But the close of this period shall come: for blindness in part, has happened to Israel (only) until the fulness of the Gentiles be come in; and then "all Israel shall be saved." But yet there is room for farther light. A. C.

A PROPOSITION TO THE DENOMINATIONS.

Dear brother Campbell,

As it is so difficult to get any thing like justice done us at the hands of the sects, in this land of free investigation and inquiry, in correcting the numerous misrepresentations of us and our sentiments, with which their periodicals abound, I have a proposition to make them, to which I do not think that they can rationally object; and which, if acceded to, will secure all the parties concerned an equal chance and a fair hearing throughout the length and breadth of the land.

The proposition is this:—For the *four* most prominent parties, at least in the great valley of the Mississippi, the Methodists, Baptists, Presbyterians, and ourselves, to unite in publishing at some central point, say Louisville or Cincinnati, a weekly mammoth sheet, of the largest kind, to be devoted to the propagation and defence of the views of each, and to be free from all advertisements and secular matters. As there would be just *four* pages, the Methodists could have one; the Baptists, one; the Presbyterians, one; and ourselves, one. It could be called by some general name—say, Banner of the Denominations; and each page designated on top by the name of the denomination; as Methodist Department—Baptist Department—Presbyterian Department—Disciples' or Reformers' Department. Each one could take the first, second, third, and fourth page in succession and rotation, placing the name of the Editor of each at the top. Let each party select an Editor of ability, and competent to the task, which I expect could be easily done at either of the two places referred to above.

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That such a paper would be well sustained I have not the least doubt. I expect it would receive as much patronage as any two or three of any one party; as it would be patronized by all. From its peculiar character, many would take *it* that would not take any other religious paper. It would be a paper that all of all parties could recommend. In fine, shall we have such a paper?

Yours in the Lord,

DISCIPULUS.

ORIGIN OF THE PURITANS.

A MAJORITY of the Parliament during the reign of Queen Elizabeth, who died in 1603, were in favor of the Reformation and opposed to Popery. But the Protestants of that age were not agreed among themselves how far the work of reform should be carried. In 1559 Parliament passed two acts which had an important bearing on this subject: the first was "The Supremacy of the Sovereign," by which the Queen and her successors were invested with supreme power in all cases, temporal and ecclesiastical; and the Church of England was declared to be independent of the Church of Rome. By this act power was given to the Queen to appoint a certain number of individuals, to whom jurisdiction was committed in such matters of a spiritual nature as she was pleased to entrust to them. The individuals thus appointed formed what was called The Court of High Commission, to which court Elizabeth entrusted the work of reforming errors, heresies, schisms, and enormities of every kind. This court, in respect to the *Puritans*, became a sort of Inquisition.

The second act of Parliament, which had much influence upon the interests of religion, was called "The Uniformity of Common Prayer." This act was designed to bring all to the observance of the same rites and ceremonies, and by it the Queen was empowered to ordain and publish such rites and ceremonies as she might think were fitted to advance the interest of religion.

Elizabeth, for a Protestant, was very fond of many of the Catholic ceremonies, especially those which were showy and pompous. She desired to retain in the churches images of crucifixes. She decreed that the liturgy should be used, and that the clergy should wear square caps, tippets, robes, &c., such as had been worn by the Catholic priests. The clergy were also required to make the sign of the cross in baptism, and to observe the feasts and holy days of the Church of Rome. The Queen, by this decree, aimed to conciliate the Catholics, who were a large minority of her subjects.

A portion of the Protestants viewed these matters as the Queen did. They were for resorting to a scheme of worldly policy, rather than divide the church. They supposed then, a partial reform would be tolerated by the Catholics, and that the Protestants ought to be satisfied with it. But another portion of the Protestants were for renouncing all the unscriptural rites of the Romish church. They were for *purifying* the church, and hence were called *Puritans*.

Great numbers of the Puritans would not subscribe to the act of uniformity. They preferred to suffer whatever punishment the Court

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of High Commission might inflict, rather than violate conscience. They therefore came out and left the church entirely, and *met* for worship by themselves. They were for a time called *Separatists*. The great body of the Puritans, however, thought that separation from the church was a dreadful sin. The church, they said, is the body of Christ; and for a part to leave the church, was dividing the body of Christ. They considered it less sinful to subscribe the act with a mental reservation, than to divide the body of Christ.

In this way the Puritans became divided into two parties, Separatists and Non-Conformists; the latter remained in the church, but refused to conform as resolutely as the former. The non-conformity was connived at by the Bishop through fear of exciting popular odium.

There were then in England four sects as bodies of professing Christians—Roman Catholics, Episcopalians, Non-Conformists, and Separatists. The last two were called *Puritans*.

Christian Index.

News from the Churches.

Boone County, Missouri, July 23, 1841.

In despite of the most bitter and malignant sectarian opposition, the good cause is progressing to some extent in our country. Sinners in many sections of our country are obeying the gospel, and many saints from the sects are rallying to the standard of Immanuel, taking their stand upon the Bible as the only rule of faith and practice, determined to enjoy and promote that union among Christians for which the Saviour prayed.

Brother Thomas Smith, from Kentucky, is still with us, and has been evangelizing extensively in our state. He has just returned from a 10 or 12 days campaign in the counties of Audrain and Monroe. At Santa Fee, Florida, and Paris, he and brother Thomas obtained 44 additions; and since then brother Thomas has recruited 35 more at Santa Fee, (as I am informed.) The most of the above additions were from the world, but many of them were from the Baptists, and some from the other sects A short time before that, brother J. Creath, jun., and brother Thomas, enlisted about 80 at Shelbyville, some 30 miles north of Paris. Brother Creath has also recently added 13 at Monticello. Brother Samuel Rogers, from Ohio, has been evangelizing for 2 or 3 months in Franklin county, in this state, and has added to the churches there upwards of 80

In Columbia we have recently had six additions, and considerable accessions have also been made to other churches in our county, as well as in other portions of our state. On the 14th and 15th inst I had a discussion with a Methodist preacher, by the name of Johnson, on the following question, viz —"The law, the subject, the mode or action, and the design of Christian baptism." The result was satisfactory to myself and friends, so far as I have heard, and I am certain will eventuate in much good to the cause of truth. This is, perhaps, as much as *I* should say. T. M. ALLEN.

Lexington, Kentucky, July 20, 1841.

From the awful drubbing which you have given the recruiters in the Millennial Harbinger of this month, I am almost afraid to be found in such company; but I have concluded it is best to say, Lay on and score deep, while we will try and persuade sinners to turn to God, and at the same time teach, exhort, reprove and rebuke the Disciples in the fear of the Lord.

Brother Pinkerton and myself have just returned from Madison county, where we labored hard for ten days at three different points, in conjunction a part of the time with our esteemed brethren Collins, Stivers, Tribble, Bronson and White. The result was 22 additions—1 from the Methodists, 5 or 6 from the Baptists, and the balance from the world. During our stay brother Shannon received 3 in Richmond; brethren Collins, Stivers, and White got 11 at Station Camp, some 22 miles N. E. making 36.

We shall long remember the hospitality and Christian affection of the Disciples in Madison.

Brother Campbell I have given a promise to the brethren at Bowling Green, Russellville, and that region of the Green River country, to spend the coming twelve months with them as an evangelist. By the aid of my King, I hope with the brethren to do something for the cause. The prospects are very good. My friends will please direct all communications for me to Bowling Green May the Lord bless you and prosper Bethany College! GEORGE W. ELLEY.

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Dillon, Illinois, July 20, 1841.

I am happy to inform you that the word of the Lord mightily prevails here. During the last three or four months some thirty persons in this vicinity have come boldly forward, and gone down into the water confessing their belief that Jesus Christ is the Son of the only true and living God. Brethren Young, Lindsey, Palmer, and Walter Bowls have been with us as public speakers, and have apparently done much good. A church was organized in Sand Prairie about the 6th instant, with 25 or 26 members. The opposition here is tremendous. The Presbyterians, Methodists, and some of the old Friends are the most bitter: yet many of the sons and daughters of the Quakers have felt it their duty to get immersed and join the Christian church. The prospect here is very flattering, and May God grant success to the cause!

C. GILL.

Edgar county, Illinois, July 30, 1841.

The good cause is progressing in our part of the West. In this county, since the first of June last, there have been marshalled under the banner of King Emanuel, principally by the labors of our efficient brother Michael Combs, about 60 souls, which, together with the fruits of his labors elsewhere within the same time, make about 100. Prospects continue favorable for greater achievements. The brethren appear generally sensible of the magnitude of the work before them. May we, as we increase in numbers, grow in grace and in the knowledge of the truth, until we shall indeed sustain the character of "The light of the world" and "The salt of the earth"!

S. YORK.

Georgetown, Kentucky, July 22, 1841.

Health and peace through Jesus Christ our Lord! I have recently taken two excursions in the cause of the Lord. The first with brother Shannon; during which we gained 5 additions. The second with brethren Allen Kendrick and R. Rice, of four days; during which we gained 17 additions, 16 of them at Somerset, the field of labor of our worthy brother Smith, and one at Flat Rock on our return home. The harvest is ripe, and much good can be done by continual effort; but incessant labor and toil is indispensable to success.

JOHN T. JOHNSON.

Florida, Missouri, July 15, 1841.

I wrote you two weeks since, informing you of the meeting held by brother Thomas Smith and myself in Santa Fee. We left there and came to this place; had an evening meeting; when two made the good confession. We went from this to Paris, where we gained 18 more, 4 of whom were from the Baptists. We then separated. Brother Smith had a meeting of one day four miles south of Paris, where he gained 4 more. I returned to Santa Fee, where I labored for three days, and got 10 from the Baptists, and 27 to make the good confession—making 37 in all at this meeting. So you see that in about two weeks we gained 82 to the good cause of Christ. I leave to day for Palmyra. May the God of heaven be with us and help us!

U. THOMAS.

Scott county, Indiana.

On the 10th day of April, after a public discourse on the conversation held between our Saviour and Nicodemus, I had the pleasure of introducing nine persons into the kingdom of God's divine favor. On the first Lord's day in May two more obeyed the Lord. On the first Lord's day in July I immersed seven more at the same place. On Saturday last, near Little York, Washington county, one obeyed the Lord.

JOHN F. WARMOUTH.

White Sulphur Springs, July 26, 1841.

The cause is improving considerably in some of the lower counties. Encouraging additions have been made in Matthews, York, and James City.

J. W. GOSS.

Philadelphia, July 30, 1841.

I have the satisfaction to inform you that a congregation of Disciples has been formed in the northern part of the city of Philadelphia, owing to the change made by the original congregation in its place of meeting. It was too long a distance for the members up town conveniently to go; and, as several reasons operated on our minds to make it desirable that another society should be formed, we availed ourselves of the time when the removal was to take place, and opened a place for worship on the 4th of July, in the Hall of the Vigilant Fire Company, in Race street, below Second street. We number 28, and are in brotherly union, striving for the faith and hope presented in the gospel. We have chosen for the present brother J. L. Rhees, President; brother William Keron, Deacon and brother John W. M'Mahon, Clerk. We shall be happy to see the Disciples who occasionally visit the city, and shall be glad of the co-operation and help of our proclaiming brethren.*

J. L RHEES.

Russelville, Putnam county, Indiana, July 5, 1841.

I have just returned, a short time since, from Kentucky. Brother N. Waters and myself visited the brethren in several counties south of the Kentucky. We found the brethren not in as good a state as we could have wished: but as our object was to stir up the brethren, and bring about that order that should obtain in every congregation. We succeeded in a tolerable degree, and prepared the way for some other brethren to reap a

* Brother Rhees, send me a copy of your late work on "English Orthoepy." I learn that it is well spoken of.

A. C.

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good harvest. At Givens's meeting-house, in Lincoln county, where we labored most, old brother Creath commenced operations on Saturday after we left, and we understood immersed some fifteen or twenty persons. At my first appointment after I got home, I immersed one; at the next two—one a very pious Methodist—the other a Seceder—both excellent persons; at my next appointment, which was last Saturday, I immersed one more; and Lord's day three more; and the prospect still better. May God grant the pure gospel of Christ may spread and triumph until pride and bigotry, priestcraft and every sectarian craft may sink to rise no more forever! Amen!

JOHN M. HARRIS.

Humility, Kentucky, June 20, 1841.

Since my last I have understood by those who were at the meeting at Scroggins, after I left, that *eight* more were immersed, making *seventeen* in all during the meeting.

J. R. HOWARD.

Pulaski county, Virginia, July 1, 1841.

About 20 have been baptized in the last month.

CHESTER BULLARD.

PROPOSALS,

For publishing in the town of Springfield, a monthly periodical, containing a common sense view of unfulfilled Prophecy; entitled

THE ALARM.

The world, no doubt, is approaching the most eventful period known since the creation; and prophetic allusions to these events mistaken and misapplied.

The burden of unfulfilled prophecy stands pointing at the dissolution of the present Gentile or Christian dispensation—not the dissolution of nature at all.

The dissolution of nature by fire is unreasonable and unscriptural! This is the key that unlocks the whole secret of prophecy! No other consistent system of expounding its meaning ever has, or ever can, be proposed to the faith of man! It is high time the meaning of prophecy were known—stript of absurdities and contradictions; for it will soon be unfolded in vengeance and deciphered in ruin!!

We propose showing that the rolling together of the heavens like a scroll—to wit, the church, with all its appendages; and the deluge of fire proposed in holy writ to be pre-millennial, and to consummate a similar design with the flood of waters—a scourge on incurable corruption! The true *Millennial Harbingers* are to be famine, war, pestilence and fire!! The Millennium is to be a new dispensation, as different from the present as the present is from the past. In the past we read the history of the future. Dispensations have closed: therefore, may close again The present is to close with tremendous judgments—a universal wreck of all human government—with all the vials of wrath written in the Apocalypse. The events are to come on the world as a snare, while the clergy are sleeping—dreaming about renovations, restorations, or outpourings of the Spirit!

To use a strong figure, the Christian world is slumbering on a volcano, and the pulpit crying, *'Peace and safety!'* The pulpit is hailing a millennial dawn; instead of which the world is to be drenched in blood—it is spreading a banquet of peace when the Lord's sword is to be bathed in heaven!

The literal advent of the Son of Man is at hand, and the churches warring about *creeds, territory*, or *gold*. Men are restoring Christianity on *paper*, without making men better—without checking the tide of vice. Church apostacy—a shocking increase of scepticism and crime are visible—are the true harbingers of his coming! A time of trouble approaching, "such as never was," and the world asleep—priest and people.

Without respect to party, we call upon all to awake. "Behold the Bridegroom cometh!" We invite investigation—challenge the most rigid scrutiny of all the learned on earth. We are impelled from a sense of duty, to offer our views to the world; and in so doing, have to overcome a strong dislike to religious periodicals. We therefore propose publishing in the town of Springfield, Missouri, a monthly periodical, devoted to the above subjects—excluding all others. We have no party purposes to promote—will never have. The work will be discontinued when our views are fairly before the world. We will aim at brevity and perspicuity.

Money is not our object—yet solicit public patronage. Single-handed and alone, we approach a field of controversy, involving matters of higher importance to man than any thing on earth, except his personal salvation

TERMS.

The work will be published monthly, and contain 16 large imperial octavo pages, and furnished to subscribers at $1,25 per annum, or five copies for $5,00. The work will be commenced so soon as the subscription will justify.

☞ All letters to the Editor must be post-paid

The publication will be commenced the 15th of September next.

S. M. M'CORKLE, *A Layman.*

Springfield, Missouri, June 22, 1841.

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BETHANY COLLEGE.

In reply to questions concerning the most direct routes to Bethany College from different points in the Union, we give the following directions:—

Those South of us, in Eastern Virginia and the Carolinas either via Baltimore or Winchester, will seek the National Road which leads to Wheeling; thence 16 miles up the river to Wellsburg, where they will find a conveyance 7 miles out to the College.—Those any where in the Valley of the Mississippi, or on the borders of the Ohio, up or down, will find no difficulty in arriving at Wellsburg on the bank of the Ohio. Those North and East will either by Lake Erie seek Cleaveland, about 120 miles from Bethany, via New Lisbon and Wellsville; or by Philadelphia and Pittsburg. The National Road and the Ohio River are the two great thoroughfares which at two points are about equidistant from Bethany College.

A. C.

MEETINGS.

A MEETING will take place at Smyrna, in King & Queen county, the Friday before the first Lord's day in October, when the means of a more efficient co-operation will be considered. All the brethren in Eastern Virginia are earnestly solicited to attend.

J. W. GOSS.

The Annual Meeting for Upper Missouri will be held at Lexington, Missouri, commencing on Friday before the first Lord's day in October. We hope that every congregation will be represented. We also hope that preaching brethren who design visiting our state this fall, will make it convenient to be present.

T. N. GAINES.

An Annual Meeting will be held at Frankfort, Pike county, Missouri, commencing on Friday before the second Lord's day in October.

THOMAS PITT.

A State Meeting will be held in Fayette, Missouri, to commence on Friday before the 2d Lord's day in September.

T. M. ALLEN.

OBITUARY.

Pulaski county, Virginia, July 1, 1841.

DEPARTED this life, most triumphantly, on the 25th of June, SUSAN VERMILLION, in the 15th year of her age, having been about three years a disciple in the school of Christ.

C. BULLARD.

Woodford, Kentucky, July 26, 1841

Dear brother Campbell—I have to give you the melancholy intelligence of the death of our much esteemed brother THOMAS BULLOCK. He departed this life this evening at 10 P. M., in the full assurance of a blessed immortality, triumphing in the faith of the gospel. He lingered long and suffered much; but bore his pain with true Christian fortitude.

GOODLOE CARTER

Brother Bullock was one of the first reformers in Kentucky. He had presided over the Elkhorn Association more than a dozen years, I believe, in succession. He took a decided stand on the great questions discussed in the Christian Baptist, and was an honor to the cause from the day of his espousing it to the day of his death.

A. C.

☞ ROBERT OWEN, formerly of Lanark, Scotland, and HUMPHREY MARSHALL, of Kentucky, two decided enemies of the Bible, with whom I have wrestled in defence of our common faith, have, as reported—the one at Glasgow, the other at Lexington—recently departed this life, and entered that state where the reality of the pretensions of Jesus of Nazareth never has been, and never will be, a matter of doubtful disputation.

A. C.

TO CORRESPONDENTS.

BAPTISM—the import of *baptize*, by Rev. Ed. Beecher, President of Illinois College, by a correspondent in Cincinnati, is under consideration. *Transcendentalism*—Letter from Elder T. M. Henley, with sundry communications, deferred till our next. Letter from S. M. M'Corkle, a Layman, next month, &c &c.

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THE

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CORRESPONDENCE.

CLARKSBURG, Va, August 5, 1841.

Dear Sir,

THE undersigned having been appointed a committee of correspondence for the Education Convention, to be held in this place on the second Wednesday in September next, have thought proper to request you to deliver an address at the opening of said Convention on the subject of Primary or Common Schools. You are probably acquainted with the object of the Convention, and you can shape your remarks accordingly. We earnestly hope that you will comply with our request. From our knowledge of your character, we cannot regard you as a disinterested spectator of the movements that are now being made in North-Western Virginia: therefore, "come over and help us." If you cannot come, send us your views in print, or manuscript, as may suit you best.

J. H. McMECHEN,
C. A. HARPER,
W. P. GOFF,
W. A. HARRISON,
G. D CAMDEN,
P. CHAPIN,
J. McCALLY.

BETHANY, Va., September 1, 1841.

Gentlemen,

Circumstances which, with all my desires to be amongst you, I could not control, have obliged me to furnish you with a few thoughts on the whole premises instead of my personal presence. I have thrown them into the form of an Address; which, with this my apology, you will please, should you think them worthy, have read during your session. Sincerely and greatly desirous that your efforts in this patriotic, benevolent, and all-engrossing concern, may be crowned with abundant success,

I am, gentlemen, very respectfully, your fellow-laborer and obedient servant,

A. CAMPBELL.

AN ADDRESS.

ADDRESS *to the Convention assembled at Clarksburg, Virginia, on the subject of Primary or Common Schools, September* 8, 1841.

FELLOW-CITIZENS,

THIS, I trust, is an auspicious day for the Old Dominion. I hail it as a day long to be remembered, on which, for the first time, a respectable portion of the intelligence, patriotism, and philanthropy of cis-Alpine Virginia have assembled in convention gravely and benevolently to deliberate on the ways and means by which this com-

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munity shall discharge to itself its paramount and all-transcendent duty. For if there be any truth in the oft-repeated maxim that a representative government depends not merely for its prosperity and perpetuity, but for its very existence, on the intelligence and virtue of its citizens; evident it is, that the great and superlative duty of the people and of that government they have placed over them is to provide for, and secure that intelligence and virtue, by a system of education not only rational and well adapted in itself, but also co-extensive with the entire wants of the whole community. Until this be done, our liberties are not secured; and nothing can be effectually done to perpetuate and extend to our heirs and successors that rich inheritance obtained for us at the expense of so much blood and treasure, and transmitted to us by those noble spirits who for this end imperilled all, and staked their lives, their fortunes, and their sacred honor.

Two objects will naturally engross the attention of this Convention. The first—What sort of an education is adapted to the common wants of the whole community, to the happiness and prosperity of the state? and the second—How is it to be made truly common and accessible to all?

But as introductory to this discussion, certain great principles ought to be clearly propounded, developed, and accredited by those who undertake to effect this great moral revolution in the community. The interest that the State has, purely as a matter of policy, in establishing and sustaining such a system in whole or in part; the duties which devolve upon the government in reference to the establishment and maintenance of such a system, should be thoroughly laid open to the apprehension and full conviction of all persons of mature age and reason. These points should be elaborated, illustrated, and confirmed by facts and documents, plain and undeniable, in all the primary meetings of the people. Lecturers should perigrinate every town, village, and hamlet in the whole State, and awaken up the whole community to the consideration of the matter. In arguing the first point—the political interest that the State has in establishing and patronizing universal education—care should be taken to show that educated mind is the *true commonwealth* of every community. This may be done by showing clearly and conclusively that it is mind and society, and only these two, that find any value in the earth above that which the brutal creation enjoy. Of what use, for example, are hills and mountains stored with minerals and metals of the most useful and valuable character, without educated mind to search them out, and to convert them into the various services of society? Of what value to the Indian are the forests of Lebanon in which he roams, or the mountains and hills

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of brass and iron on which he treads, destitute as he is of science and educated art to convert them to his use and comfort? Of what value the richest mines of India or Peru, of Margaretta or Potosi, to him who has not skill to work them, and art to fuse, and compound, and mould, and hammer, and polish their products into the conveniencies and comforts and elegances of civilized life? Do not the granite hills and marble quarries of Italy and Egypt—the pearls and hidden treasures of the ocean—the diamond, the ruby, and the emerald, with all the precious stones of the earth, acquire even their beauty and lustre, their interest and value from the mind that science illumines and the hand that education guides in the conversion of them to human wants and human comforts?

Nay, may it not be shown that the richest vallies and the most luxuriant soils owe their fruitfulness more to the skill and labor of the cultivator, than to their natural and inherent richness?—that the agriculturist, the planter, and the manufacturer owe to science and general education the utensils and machinery of their respective callings and pursuits?—that it is educated mind that makes the wilderness and the solitary place glad, and that causes the desert to rejoice and blossom as the rose? Of all the sources of national wealth, may it not only be affirmed that the mind, the intellect of the community, is the richest and the most considerable part; but that it is that which gives value, and riches, and beauty, and convenience, and comfort, and refinement to every thing else? Yet, viewed as a separate and distinct item of the national domain, it deserves more labor, cultivation, and improvement, than all the other items of public property in the statistics of a nation's wealth. Of what avail to the world the genius of a Newton, a Franklin, a Fulton, without education? To what do we owe the plough, the sickle, and the scythe—the cotton gin, the shuttle, and the loom? To what the ships, the steam-boats, the rail-roads, the thousand and one inventions that subdue our forests, that beautify our fields and meadows, our orchards and gardens; that erect and adorn our dwellings; that build our towns and cities, and that replenish and enrich them with the products of every clime—with the fabrics of every hand? To these, and a thousand such inquiries, there is but one answer; and that answer is, *Educated mind.* As a single item of a nation's wealth, the political economist, whether he appear in the character of a statesman, a philosopher, a patriot, or a philanthropist, is therefore compelled to say that the development and cultivation of the mind, the whole mind of a community, by a judicious and favorable system of education, is the first and superlative duty of the State. The masses of national wealth that have been accumulated to society

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by the inventors of the mariner's compass, the steam-engine, the cotton gin, are worth more than the entire commonwealth of Virginia, real and personal, with all the hereditaments and appurtenances thereunto belonging. And who can tell, but that there is at this moment amidst these rough mountains and deep vallies, these gently sloping hills and wide extended plains that diversify and beautify Western Virginia, one or more such minds, like marble yet in the quarry, or a diamond among the pebbles of Golconda, which, were fair science to smile upon their humble birth, might make them not only a gem in a nation's crown of glory, an effulgent star emblazoning her escutcheons, but a source of wealth equalling the resources of many prosperous years, and lessening the toils of many generations?

But it is not only as a portion of a nation's wealth that the public mind is to be contemplated by even the mere political economist, but as a means of a nation's defence, and of its annoyance also. Nations have been *saved* and they have been *destroyed* by a portion of their intellect overpowering all the balance. A minority, a very small minority of a nation's intellect, not morally but immorally educated, has often proved the scourge and the ruin of the whole country. A few spirits—a mere trio, like that of Danton, Robespierre, and Marat, sustained by a few subalterns moving in humbler circles, but holding places of power, have drenched the fields of France in human blood, clothed its millions in the sable garments of mourning, and agonized the hearts of untold multitudes with unutterable pangs and sorrows. What varied mischiefs have a few ambitious marauding Pharaohs, Cesars, Tamerlanes, Bonapartes, inflicted on mankind! At the shrine of their unhallowed ambition what millions of human beings have been immolated? And what should we say of the Torquemados, the Voltaires, the Hastings, the Arnolds, the Burrs, and the lesser monsters that have in various spheres scourged mankind! Men of high intellect, indeed, partially educated; but whose hearts were suffered to grow up the hot-beds of every passion and lust that could either degrade or afflict human kind! But to turn from the darker to the brighter side of the picture, we have some few samples of the power of good intellectual and moral culture combining their happy powers to work out a nation's deliverance. We need not indeed tell of the saviours of other nations, nor of the few small bands that have from time to time, like new constellations in the heavens, risen up to redress a nation's wrongs, to wrest the scorpion scourge of tyranny from the relentless hand of heartless despotism. We can tell of our own Washington, and the few mighty and noble spirits of that era, his confederates in council and in the field—who, at the sacrifice of all that men hold

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dear, dared to redeem a nation from the unjust encroachments and avaricious spoliations of a pusillanimous and corrupt government prompted by a few aspiring and ambitious men. Yet had that Washington and his illustrious compeers been still better educated than was the age in which they lived, and from which they took their counsels and their examples, who can tell but without so much blood and so many years of suffering, by other policies and principles all that we enjoy might have been secured to themselves and their posterity for many generations! Another Franklin, of another category, might have arisen, who could have stolen from the breast of kings the electric fluid of a monarch's wrath by a conducting rod that would, without the lurid flash of scathing lightnings and mighty peals of angry thunders, have sent it secretly and quietly into the bosom of mother earth!

The powers of a proper system of education have never yet been fully developed on a grand scale. Yet from the developments already made, we may infer that a time is not far distant when we shall look to the school-master and the district school, more than to mighty Generals, standing armies, and immense navies, with all the munitions of war, for a nation's peace—a nation's safety—and a nations honor. It is no freak of fancy, no hallucination of a romantic imagination, but the oracle of substantial truth derived from the experiments and experiences now being formed, that all will soon be gained, by good education, in the adjustment of even national wrongs by mediatorial tribunals, which hitherto have cost millions of gold, and torrents of human blood.

We are beginning to see that as yet we have too much of Roman barbarism, not only in some of our patrician regulations, but in our rudimental thoughts of what is just and honorable, and in our views of what is creditable to ourselves as individuals and as nations. Our political halls and chambers of legislation—our *honorable* rencounters, first in wordy strife, then in polite blackguardism, and finally with powder and lead, or Turkish sabre, Bowie knife, or stiletto, show that as yet we are but half civilized, and more Pagan than Christian in the inner man. We look in vain to those standing upon the upper rounds of the ladder of human ambition for help to remove it, or to change its position and modification. We must begin at the bottom—we must stand upon the soil and raise up a new species of men, and attach to the high places of the State a ladder of a new and more rational and moral construction.

Learned men and the higher classes, in their more sober and lucid intervals, begin to see that it would be less expensive to educate an infant than to support an aged criminal in a state prison; nay, that

county pauper costs more than a well educated child. It is therefore becoming a very grave question whether ignorance and crime do not now cost the State more than would expatriate them and introduce intelligence and virtue in their place. If any one were so well educated in the state finances—in the expenditures for jails, pillories, penitentiaries, and poor-houses—with all the expenditures in gaming, gambling, immoral speculations, eating tobacco and drinking rum—in idleness and its brood of gigantic vices, as to tell how many millions per annum ignorance and vice cost the nation, I doubt not for a single moment but we are annually paying, in various ways, direct and indirect, more for the present stock on hand of ignorance and vice, than would educate every child born on our territory as many years in a good common school, such as patriarchal monarchs in the north of Europe allow their population out of the public purse.

Indeed, there are some conscientious men who are seriously asking the question, whether a State government has a right, natural, inherent, or divine, to punish the crimes which grow from the ignorance which she creates, rather than removes, by laying taxes on myriads without their consent, and withholding from them that education which is essential to their clear discrimination of right and wrong.

It is no longer debateable whether the great mass of enormities which are daily growing up in this country, are not the legitimate offspring of the want of good primary and common school education. From the strictest inquiries and researches which I have been able to make from our Penitentiary Reports, and the number of executions for capital offences, it appears that while in our best educated States the proportion of the whole population that are taught to read, varies from more than 100 to 1, to 28 to 1, the proportion of those in public prisons, not educated at all, are more than 2 to 1. The difference, then, between the two aggregates in the Penitentiaries and out of them, in such states as New York, for example, is as follows:—Out of the Penitentiaries, in 29 persons 28 can read for 1 that cannot; whereas in the Penitentiaries, out of 29 persons 15 cannot read for 14 that can.

Dr. Julius, after a laborious examination of the principal prisons in the United States, affirms that "*one-third* of the convicts are foreigners. In New York they are frequently *one-half*." Now these are, for the most part, wholly uneducated persons. A cheering fact occurs in the statistics of the State Prisons of New York in demonstration of the influence of education to diminish crime. In the Secretary's Report for 1840, crimes requiring some education and skill, such as "forgery, perjury, burglary, &c., have been gradually diminishing with the diffusion of education; whereas those, the usual concomitants of ignor-

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ance and debasement, are increasing." "That knowledge," remarks the Chaplain of the Connecticut State Prison, "is not very frequently used as an instrument in the commission of crime, appears from the fact, that out of 66 committed to that prison last year, the crimes of but four were such as to their commission required ability to read or write." The Directors of the Ohio Penitentiary state that "it is an erroneous impression that the convicts are intelligent shrewd men. Nearly the whole number in our prison are below mediocrity in point of information. Of 276, nearly all are below mediocrity; 175 are grossly ignorant, and in point of education scarcely capable of transacting the common business of life. From all the documents that I have had access to, it appears that "*the tendency to crime amongst the ignorant is fourteen times greater that it ought to be on the supposition that education has no power to restrain it.*" Is not this a cheering fact regarding education as it now is, having generally little or no reference to the heart, but chiefly to the head. If the culture of the heart, or moral training, were equal to that of the mere intellect, which on every principle of policy, interest, honor, safety, and benevolence, it ought to be, the tendency to crime would be a hundred times greater than it ought to be, on the supposition that education has no power to restrain it. Our theory might carry us much farther, but we are content to let it be bounded by what actually has occurred.

From this view of the subject it would seem a fair and logical inference that the rich ought to contribute to the support of common schools in the ratio of their stakes in society: for of what use their superior fortunes, if the sons of their neighbors be thieves and robbers, marauders or murderers. This conclusion is not only fair in logic, but also in fact: for property is uniformly judged most secure and insured for less per cent. in the midst of an orderly and moral society, than in one of a different character. But I do not argue this point—I only name a few of the topics from which they will argue in favor of universal education on the part of the State, who contemplate the subject in all its bearings upon the commonwealth, as the prime source of public revenue, as the palladium of national defence, and as a great preservative of the internal peace, safety, and prosperity of the whole community.

The accurate reasoner on this great subject will labor to show, that, viewed in all its bearings upon the social compact, education is not only to be universal, but to be adapted equally to the head and to the heart. For while cultivated intellect necessarily builds up the agricultural, manufacturing, and commercial interests of the community, cultivated hearts as necessarily preserve the peace and constitute the safety and the happiness of society. The orator, too,

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will not fail to reason from one of the popular maxims in every Republic—that the chief end of government is not to preserve itself, build up its own fortunes, and aggrandize itself; but to develope a nation's resources, direct its energies, provide for its exigencies, and protect it from intestine rivalries and animosities, as well as from extrinsic encroachments from foreign power; or, in one sentence, to protect the people in the full enjoyment of all their rights whether denominated natural or conventional. His great and invincible argument from this fundamental view and concession will always be—'If mind be any part of a nation's wealth or resources; or if education be one of the exigencies of the State; or if ignorance and vice are evils from which the people are to be protected; then follows it not with the light of demonstration that the intellectual and moral improvement of all the mind belonging to the State is the first concern of every intelligent, just, and patriotic government in the world?' Believe me, fellow-citizens, that government is wanting in the essential ends of its being, in the vital object of its existence, that makes not the education of every child born upon its territory its primary concern.

And here the orator will not pause till he have made all the stars of the heavens, of every genus and of every magnitude, concentrate all their light upon this voluminous fact—that *intelligence* and *freedom* are but two names for the same thing. An intelligent community will always be free—an ignorant one, never. As we advance education, as we promote universal intelligence, we promote universal freedom. If free government, if liberty of thought, of speech, and of action, are privileges—then it behooves all who think so to combine their efforts to extend the blessings of education to all, and to make provision for such a system of mental and moral culture, as will insure all that we include in the idea of a great nation—an intelligent, virtuous, and prosperous community.

But from these general and fundamental views we must turn to the two points standing directly in the exact line of an incipient effort to awaken and direct the energies of our fellow-citizens in the present crisis. The first of these is—*What the character, and what the outlines of that system of education which is properly popular and common, and which ought to be commensurate with the geographical boundaries of every community?*

In sketching the outlines of such a system, a due regard must be had to what the common wants of humanity are; in respect of physical, intellectual, and moral development and improvement. Whatever is not in harmony with the human constitution, the position that man occupies not only in society, but in the universe; his nature, relations,

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obligations, and destiny, is not only in itself inadequate and imperfect, but must be subject to continual mutation. Hitherto a perfect system has not been introduced, and hence the endless variety of theories and experiments on the part of authors and teachers. In devising a suitable system, the questions, *What is man—Where is he*—and *What is he destined for*—must be clearly ascertained, and then it will be more competent to man to devise for him a proper system of education. If to the Tailor or the Cordwainer it be essential that he have the measure of those parts of the human body he would furnish with suitable apparel, as necessary it is to the School-Teacher that he should have the dimensions of his pupil as a sensitive, intellectual, and moral being, before he furnish him with an education suitable to his nature and in harmony with the conditions of his existence and ultimate destiny.

Without presuming now or hereafter to say what would be a perfect and complete system, we may say that there are seven arts that human nature must acquire in a judicious course of primary and fundamental education. These seven arts are as essential to education as society always was, and is, and ever more shall be, as food and raiment are to the human body in the valley of the Mississippi. These seven arts must therefore ever be the basis of a good system of primary and common school education. They are as follows:—1st. The art of thinking; 2d. The art of speaking; 3d. The art of reading; 4th. The art of singing; 5th. The art of writing; 6th. The art of calculating; and, 7th. The art of book-keeping. These are the seven essentials of a primary school system—they are fundamental to the whole system of education—to a series of schools—primary, secondary, and ultimate, usually called common schools, academies, and colleges. For be it observed, the common school system is not only to be perfect in itself for those who shall never enter another school, but also perfect so far as it goes with reference to every other species of school in the most civilized and highly improved community.

But I will be asked, Is the system of primary and common school education to consist only of these seven arts, or of any number of arts? Is there nothing worthy of the name of science in all this? I answer, These seven arts are like all other arts, useful or ornamental, founded on science. Hence in acquiring these arts the following sciences will necessarily have to be taught to more or less extent:—Orthography, Orthoepy, Grammar, Arithmetic, Elements of Geometry, Algebra, Music, and Elocution. I am aware that some persons will be startled at this range of science in common schools, especially those whose views are bounded by spelling, reading, writing, and cyphering to the

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end of the Rule of Three. But to these I will only say, first, that we do not comprehend the entire range of those sciences as forming a part of common school education, but that certain portions of them are essential; and, in the second place, that whenever the State sets about finding teachers by founding normal schools to manufacture rational and competent instructors, she will find that all this and more can be taught in the time usually spent in the common schools now in operation under the monarchical governments of the Old World and some portions of our own country.

I have not added the word *correctly* to each of these seven arts. I have not said, indeed, that the art of thinking correctly is to be taught before the art of speaking correctly, though I am of opinion that their natural order is in the position in which I have placed them. We regard some of these arts as necessarily facilitating improvement in the others, and all of them as existing on such terms of intimacy and friendship as will mutually aid advancement in all. It may also be objected that few adults have learned to think correctly, and that this is rather the work of a college than of a primary and incipient school. To which I answer, that the reason why comparatively so few adults ever learn to think correctly, is because they never enjoyed the advantage of a good common school education. It is not often in adult years that men become proficients in those branches of education which have been wholly neglected in youth. Hence we find hundreds of graduates issuing from respectable Colleges, that could not spell all the monosyllables in the book of Proverbs were their lives staked upon the fact. But in teaching youth to think correctly, I mean no more than the communication of the simple art, which consists in the habit of accurate observation, comparison, and deduction—an art, indeed, which, to be satisfactorily communicated, demands assiduous attention on the part of a competent instructor from the very commencement of the alphabet to the end of the course of primary instruction.

In addition, however, to these seven all-important arts, and so much of the sciences as are necessary to their acquisition, there are other branches of scientific knowledge essential to a rational and useful common school course of instruction, viz.—the geography of our planet, a knowledge of material and animated nature, natural history, together with the elements of society, our own social compact, Constitution and laws, a sketch of ancient and modern history, especially the history of our own country; and above all, the admirable science of self-knowledge, an intimate acquaintance with our sensitive, intellectual, and moral nature, which is to be a portion of every day's instruction, from

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the abecedarian class to the last lesson in the elementary departments. —All this knowledge may be found in a very few elementary books which are now constantly issuing from the press, with the accompanying instructions and explanations of a properly qualified instructor. "THE HOUSE I LIVE IN," by Dr. Alcot, contains a fund of knowledge on the anatomy of the human system, adapted to an infant school. This, with "*the Laws of Physical Health*," forms a school-book of incalculable importance to youth: for those things ought to be first and most thoroughly learned that are most essential to the preservation of health and the formation of proper habits. Mr. Taylor, of New York, in his admirable work on the District School, in sketching the glaring defects of the common school and common education, very appositely complains—

"This useful and intensely interesting subject is almost entirely neglected in our common schools. Not one pupil in a thousand ever learns a single lesson, in either the mineral, vegetable, or animal kingdoms. The young farmer learns nothing of the varieties of soil, its nature and composition, and its peculiar preparation for different grains; he obtains no knowledge of the nature and growth of vegetables, or the properties and influence of the "life-giving air." The most important information for his business the school does not give him.

"The little knowledge that he acquires of his business he is obliged to get by ignorant experience and blind observation. The mechanic does not study the nature, pliability, and uses of the minerals and metals; nor does he learn the beauty, strength, and durability of the various timbers. The laborer in his experiments has no science to assist him; he is preparing nature to administer to his necessities, without knowing her rules of action! He knows nothing, for his school has given him no opportunity to know of his own physical nature, nor of the properties of the natural world around him.

"He cannot, therefore, conform his life and conduct to the relations which exist between matter and his physical nature. He has no means of foreseeing the infringement of the organic laws. In his school he has never learned the most common and simple truths in physiology or anatomy. The structure and uses, the layers, the mucous coat, &c. of the skin, the common school student learns nothing of.

"He is not told that the skin is the seat of perspiration—the regulator of animal heat, and the seat of absorption. He does not see the sympathy between the skin and the other organs of life, nor the causes of suppressed perspiration, (an action which brings on the most of our disorders.) nor the connexion between the skin and the nervous system. Being ignorant of this vital organ, he abuses and neglects it. He gives no attention to suitable clothing, to ventilation, nor to washing and bathing; for he has no information on these subjects.

"He has learned nothing of the structure and action of the muscles, nor of the degree and kind of exercise which they require to give them strength, elasticity, and health. He has no acquaintance whatever

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with anatomy, and knows not that the bones are composed of animal and earthy matter, and that they are essential to motion, and to the security of the vital organs: he does not study the growth and decay of the bones, nor perceive the advantages of their vitality and insensibility, and their adaptation to contained parts.

"Of the nature and use of respiration, the structure of the lungs, the necessity of pure air, and the healthy condition of the digestive organs, the common school pupils never hear or read a word. They grow up, and live entirely ignorant of the nervous system, knowing nothing of its functions and education; nothing of these great inlets of knowledge, and instruments of pleasure and pain.

"They are not taught even the causes of good or bad health, nor the physical consequences of immoral conduct!! Not one truth of this science which shows that man is 'fearfully and wonderfully made,' is taught in our district schools!! This need not be so, for there are no truths more simple or pleasing than some of the most important facts of physiology. There should be a text-book on this subject for our common schools.

"Although there are 'sermons in stones,' they are not 'delivered' to the common school student. Neither his teacher nor his books speak even of the first principles of geology or mineralogy. The earth, our common mother—the womb and the grave of every living object—the great companion and benefactor of the farmer, has, in the country, scarcely a teacher to make known her nature, her elements, and her energies. That which the agriculturist has to labor with, and from which he obtains his 'blessings and his bread,' forms no part of the farmer's education.

"Does not the neglect of even one department of natural history, show a great deficiency in our common school education? But the vegetable kingdom is as little attended to. Plants, flowers, and trees find no teacher in district schools. The places they enliven with their freshness, sweeten with their fragrance, and cool with their shade, never speak of their bounty or their beauty, their wisdom or their Author. Many of those who spend their lives in nursing flowers and cultivating plants, know nothing of their structure or their organs, nor even their artificial or natural classification! What additional interest would the farmer feel amidst the freedom and the freshness of his labor, if he could be enlightened with even a faint ray from the science of botany! But it would be a lonely and wandering ray that would enter the room of the district school!"

The Bible as a school-book and moral instruction are made a part of every day's education in every good school in the Old World and in the New. A few years have accomplished a truly marvelous revolution in public opinion on this subject. Ever since the French Revolutian—that era of terror, that age of Atheism and infidelity, that triumph of lawless despotism and licentious majorities—enlightened minds have looked to the Bible with more intense interest and assurance than before, as the palladium of all human rights—as the only strong and safe guarantee of our social immunities and privileges, whether political, moral, or religious. The philosopher, the patriot

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the statesman, and the philanthropist, equally with the Christian, say intellectual without moral culture is a curse to each and every community. To educate the head, and neglect the heart, is only giving teeth to the lion, claws to the tiger, and talons to the eagle to seize and devour their pray. The ablest politicians and the most profound philosophers of France, England, and America, now affirm that education in Universities, in High Schools, and Common Schools, without the Bible and moral training, is a national calamity rather than a public benefaction. Hence in Prussia, and in most of the German States, in France, England, and America, there is but one voice to be heard on this subject. All concur, sectarianism with all her brood and all her rival fears to the contrary notwithstanding, all coalesce in recommending the Bible as a universal school-book from the first lesson in the reading class to the last recitation in the college course.

I had the pleasure to see even the Catholic Bishop of Cincinnati, with all the Clergy of all denominations—Episcopal, Presbyterian, Baptist, and Methodist—then present at a meeting of the College of Teachers in that city, voting in favor of my amendment of a resolution to give the Bible to every school in the country, without one sectarian or denominational note or comment; and that, too, in one year after a debate on Romanism, growing out of that cardinal tenet of Protestantism, viz.—the Bible, the whole Bible, and nothing but the Bible, as the rule of Christian faith and manners. It is now a settled point, proclaimed from the thrones of the Old World, and from the heads of all departments in the New, that education without the Bible, and without moral training, is not to be tolerated by any civilized community.

It is also becoming more and more evident, that, notwithstanding all our sectarian differences, we yet have something called a *common* Christianity;—that there are certain great fundamental matters—indeed, every thing elementary, in what is properly called piety and morality—in which all good men of all denominations are agreed; and that these great common principles and views form a common ground on which all Christian people can unite, harmonize, and co-operate in one great system of moral and Christian education.

If names truly great were wanting to illustrate and confirm these views, we could give them in superabundance. I will at present select but one from one of the highest places in the Old World, and from a nation that has a more ample experience of the neglect of Bible instruction than any other in the civilized world—Italy, the land of saints and pilgrims, only and always excepted. From the Minister of Public Instruction—from the great philosopher and statesman, Mon-

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sieur *Victor Cousin*—whose titles are, a Peer of France, Councillor of State, Professor of Philosophy, Member of the Institute and of the Royal Council of Instruction—we quote a few words out of very many which he has fitly spoken on religious and moral culture:—

"We have abundant proof that the well-being of an individual, like that of a people, is nowise secured by extraordinary intellectual powers or very refined civilization. The true happiness of an individual, as of a people, is founded on strict morality, self-government, humility, and moderation; on the willing performance of all duties to God, his superiors, and his neighbors.

"A religious and moral education is consequently the first want of a people. Without this, every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought on no account to be withheld from the people, since God has endowed them with all the faculties for acquiring it, and since the cultivation of all the powers of man secures to him the means of reaching perfection, and, through that, supreme happiness.———

"We must lay the foundations of moral life in the souls of our young masters, and therefore we must place religious instruction,—that is, to speak distinctly, Christian instruction,—in the first rank in the education of our normal schools. We must teach our children that religion which civilized our fathers—that religion whose liberal spirit prepared, and can alone sustain, all the great institutions of modern times.———

"The less we desire our schools to be ecclesiastical, the more ought they to be Christian. It necessarily follows, that there must be a course of special religious instruction in our normal schools. Religion is, in my eyes, the best—perhaps the only—basis of popular education. I know something of Europe, and never have I seen good schools where the spirit of Christian charity was wanting. Primary instruction flourishes in three countries—Holland, Scotland, and Germany; in all it is profoundly religious.———

"No more than grapes can be gathered from thorns, or figs from thistles, can any thing good be hoped from school-masters who are regardless of religion and of morality. For this reason religious instruction is placed at the head of all other parts of education: its object is to implant in the normal schools such a moral and religious spirit as ought to pervade the popular schools.———

"I must confess, that in religious instruction I do not confine myself to any particular method; I try by meditation to bring the thing clearly before my own mind, and then to expound it intelligibly, in fitting language, with gravity and calmness, with unction and earnestness, because I am convinced that a clear exposition obliges the pupils to meditate, and excites interest and animation. Christianity ought to be the basis of the instruction of the people; we must not flinch from the open profession of this maxim; it is no less politic than it is honest."———

"I am not ignorant, sir, that this advice will grate on the ears of many persons, and that I shall be thought extremely *devot* at Paris. Yet it is not from Rome, but from Berlin, I address you. The man

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who holds this language to you is a philosopher formerly disliked, and even persecuted, by the priesthood; but this philosopher has a mind too little affected by the recollection of his own insults, and is too well acquainted with human nature and with history, not to regard religion as an indestructible power; genuine Christianity, as a means of civilization for the people, and a necessary support for those on whom society imposes irksome and humble duties, without the slightest prospect of fortune, without the least gratification of self-love."

The second item of our address demands at least an equal share of our attention. The question, the great question before this Convention, and in the wishes of very many in Eastern and Western Virginia, is yet to be discussed. Having sketched a rude outline of the essential elements of a proper system of primary and common school education, the next and all-absorbing question is, *How shall such a system be established and made commensurate with the wants of the whole community?* We are not, indeed, left wholly to imagine how such a system might be introduced and consummated, nor to argue from *a-priori* and abstract reasonings, its practicability. Other states and nations have gone before us, and not only taught us the golden theory that *the great end of all human government is to teach men to govern themselves;* and that therefore it is the duty of the government to provide a system of national education, and to place it under a very strict and rigid supervision. We say, they have not only expounded to us the sage theory, but have actually exemplified it by a variety of successful experiments.

Saxony, the cradle of liberty, because the cradle of Protestantism, first excogitated the theory, but Prussia first developed the plan in full operation. It is under that rather paternal than monarchical government that the world first saw the entire youth of a whole nation at school—three millions of children well educated during eight years—the whole expense being paid by about five millions of adults. Prussia will soon exhibit to the world a grand but rare spectacle—a whole nation of fifteen millions strong, every individual comparatively well educated. For half a century she has been trying many experiments, maturing and perfecting a grand scheme of popular education. Advancing from one improvement to another, in a long series of experiments, she has now arrived at such an enviable eminence as to attract the attention, and command the veneration of the civilized world.

She, however, had her feeble infancy and childhood in these benevolent and patriotic efforts before she reached her manhood prime.—We also must have ours. When, however, we begin, profitting at her expense and by her experience, and by that of other nations, especially by the enterprize of our sister States, we may expect to advance more rapidly than any of them.

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It must be frankly admitted that we have some difficulties peculiarly our own—difficulties unknown to those states and nations that have led the way in public instruction. We have a large territory, much of it mountainous, a sparse population, farms large, roads bad, streams unbridged, no districts, without any metes or boundaries or divisions other than those irregular, disproportionate, and misshapen things called *counties*, of all sizes and figures on the whole terraqueous globe, varying from 20 freeholds to territories equal to ancient Greece, and sundry other renowned kingdoms of former times.

Other nations and states have various subdivisions of territory favorable to a district or common school system. Prussia has her Gemeinden, her Kreis, her Regierungen, and her Provinz; France has her Communes, Cantons, Arrondissemens, and Departmens; England has her Parishes, Townships, Counties: but Virginia knows nothing less than a County.

In order to any system of common schools worthy of public patronage, a survey and distribution of counties into some sort of districts, either according to territory or population, or a mixture of both, would be an indispensable preliminary. We take the world in some respects as we find it; but, really, I have long thought that a new survey of all the Southern, and some of the Middle States, after the manner of Ohio, Michigan, and certain other new States, would be the shorter and cheaper way of placing schools and other public matters on a rational, convenient, and economical basis. We would save more in one single census than would pay the whole expenses, and would thus lay a permanent foundation for various important improvements.

But another difficulty in Virginia, it is alleged, is found in the fact, that the aristocracy are more disposed to patronize Colleges and one great Eastern University, than to extend education throughout the length and breadth of the land. Perhaps, indeed, there may be some foundation for this imputation of this exclusiveness of feeling. Well, as two wrongs cannot make one right, we must be cautious that we do not set up a rival monopoly of common schools against colleges. In the sacred and benevolent cause of education we are not allowed to have any castes or parties—we are neither aristocrats nor democrats—we do not stand up for the rich or for the poor; but for the people, the whole people, and nothing but the people. Such is my theory. I am for rendering to all their dues. I would not rob the poor for the rich, nor filch from the rich to benefit the poor. We must have common schools, normal schools, and colleges. The whole wants of society must be met.

All persons have not exactly the same physical, or the same intel-

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lectual appetites and tastes. Nature suits them all. So must we have common schools suited to the common wants of all; but should there be some who have larger appetites and peculiar varieties of tastes, we must have high schools and colleges for them, as well as common schools for the others.

But, my fellow-citizens, it is a great mistake to imagine that we want colleges for the rich and common schools for the poor. Political demagogues may say so, and perhaps they may have no more sense than to think so. But we neither think nor say so. We want colleges for those who by Nature's moulding and formation have more appetite, taste, and capacity than the common standard; and we want common schools for all. We must satisfy the common wants of all, and the peculiar wants of the few. But this commonalty and this minority are not the rich nor the poor. The rich are not the monopolists of genius, talent, or capacity; nor are the poor necessarily the monopolists of sterile minds and humble capacity. Let us not, then, act as though God had given all mind, genius, and wealth to one class, and withheld them for the other. We plead for an ample supply for *all*.

There are many of us in the West who will be satisfied with nothing short of a wise and just provision for all. We will not allow that it is either just or honorable that Eastern Virginia should have all the University and College powers, and that West. Virginia should have only Common Schools. Shall we of the West be satisfied that the Legislature of Virginia shall bestow $150,000 on one Eastern University, and put us off with an annual pittance for common schools! Let it only do half as much for two or three Western Colleges as it has done for an Eastern one, and then we of the West will begin to think that we are not regarded as step-children. Let it give us our full share of the Literary Fund, and with some hope of success we shall endeavor to provide for our own wants, and repay our Eastern brethren not with empty thanks only, but with a class of citizens more worthy of their brotherhood and esteem.

We ask for Colleges not because the rich want them—not because a few only have taste, inclination, or means of possessing themselves of their advantages; but because all the community need them as much as they need common schools;—for, without them, no country has ever had, and no country can can ever have qualified teachers. We can have no good common schools without good teachers: for it is now a canonical maxim in France and Prussia, almost as evident and current as the Golden Rule, that, '*As is the Master, so is the School.*' An ill-educated and immoral teacher is a pest rather than

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a blessing to any community. I wonder not, then, that Prussia and other States that have paid much attention to common schools, have found it indispensable to establish *normal schools*, or colleges, for the education of school-teachers. The system requires it. If the whole state were divided into school-districts, and had school-houses erected, and public libraries in them all, without a proper supply of accomplished teachers it were comparatively labor and expense in vain. We must have colleges, or normal schools, to supply teachers; and therefore in pleading the cause of universal education, we must not oppose Colleges and Universities, the only means now extant of supplying ourselves with teachers.

New York now wants 1000 teachers every year. Ten thousand is her present supply. Of these some thousand annually leave the business by death, emigration, and change of profession. She requires ten colleges to supply her institutions. How shall we supply ours?

We must have a supply of teachers in view, whatever plan we may adopt. The more respectable the qualifications we require in our teachers, and the greater the remuneration we give them, the greater the benefit to the whole community. Colleges and common schools are reciprocally advantageous to each other. True, we want hundreds of common schools for every college. There ought to be, however, no rivalry, no exclusiveness, no monopoly in the views, feelings, or actions of our fellow-citizens on this subject. Universities and Colleges are to Common Schools what oceans and seas are to lakes, rivers, pools, and springs of water. If there were no oceans and seas we should have no lesser collections of water. The sun and the winds carry from our oceans a constant supply to all the lakes, rivers, and fountains of the country.

We blame not the aristocracy of the East, nor the memory of Mr. Jefferson for erecting and liberally endowing one great Eastern University, nor for founding other Colleges in that quarter. We only blame them for not granting similar favors to the West, and good common schools to the whole country.

We have a fund, indeed, annually accumulating, which, under a proper and wise administration, together with some other aids in the way of legislation, and perhaps some additional taxation, might be made greatly available to the introduction of at least an incipient system of common schools But there is a singular apathy, to use no harsher name, on this whole subject. I know not why it was so; but so it was, that the Convention which revised and amended the Constitution of Virginia, refused to admit into it a single provision expressive of the necessity of any legislative action on the subject of

education. I had, indeed, the honor of offering the only resolution on that subject, which appears on the Journal of that distinguished body. In anticipation of the demands of this community, and believing it would be an additional impulse to future legislation on the subject, if not a formal demand for it, I anxiously desired to have it recognized as a national object in the supreme law of the land. I therefore offered the following Resolution, as reported on said Journal, page 181:—

Whereas republican institutions and the blessings of free government, originated in, and must always depend upon, the intelligence, virtue, and patriotism of the community; and whereas neither intelligence nor virtue can be maintained or promoted in any community without education, it shall always be the duty of the Legislature of this Commonwealth to patronize and encourage such a system of education, or such common schools and seminaries of learning, as will, in their wisdom, be deemed to be most conducive to secure to the youth of this Commonwealth such an education as may most promote the public good.

Judge, fellow citizens, of my disappointment and mortification to see a resolution, as I supposed every way honorable to the Old Dominion, replete with blessings to the State, nailed to the table by a mere parliamentary manœuvre—by those, too, who had not courage to vote against it, or formally to oppose it. In this way, however, it was virtually negatived; and so it came to pass that the Magna Charta of Virginia, once distinguished for her profound and eminent statesmen and eloquent orators, has gone to the world without the recognition of education at all—without one word upon the subject, as though it were no concern of the State.

In considering and in providing against the difficulties in the way of a great and successful effort on the part of this Convention and its friends, it is essential to our success that we have all the difficulties in our eye. This apathy on the part of legislators is supported by a more fatal apathy on the part of a multitude of the people. Since the days of common schools till now, since the project of getting them up was first named, this apathy on the part of the great mass of the uneducated, (not wholly confined to them either,) has generally, even after a system was got up by law, called for some compulsory measures to induce some parents even to send their children to school.

In examining the old statutes on the subject of public education in the European families, we find in some of the German States statutes and arrangements enforcing what in our vernacular is called "*school obligation*"—i. e. the obligation of sending children to school. In the Hanoverian dominions provisions were made on this subject so old as 1681; in Saxe-Gotha, as far back as 1642; in Prussia, in 1769; in New England, early in the last century; and by acts of the Scotch

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Parliament it is found as far back as the middle of the 15th century, at least 50 years before the Protestant Reformation. These facts are very pertinently arrayed by Mrs. Austin, of New York, in her translation of Monsieur Cousin's Report on the State of Public Instruction in Prussia, in demonstration that the legal obligation to educate children is no modern invention, and not peculiar to what some call the military and despotic government of Prussia.

But it is obvious to all that we want common schools for the common wants; and the question is, How shall we get them. We do not want poor schools for poor scholars, or gratuitous instruction for paupers; but we want schools for all at the expense of all. Theory might have taught what experience has every where proved—that few of the worthy poor, who most deserve education, will accept it under such humiliating conditions as it must be tendered on any plan hitherto attempted of having two classes of pupils in the same school—one class educated at the public expense, and another at their own. Some, indeed, who are sufficiently able to educate their own children, will, from innate meanness, accept of the poor fund; but the really indigent and honorable poor will, in very many cases, do without education altogether, rather than admit their abject poverty, or afterwards wear, what they consider, the opprobrium of having been charity scholars.

To avoid all this, is one of the objects of common schools; and that common schools can be got up in Western Virginia without any, or very little, additional expense to the richer classes, to the whole community, I am confident can be made apparent to all. But in order to this, we must go to work not only energetically, but systematically. We must not wait either till all the East and all the West agree on one system. To think of that, would be equivalent to indefinitely postponing the matter altogether.

Our brethren of the East have difficulties, great difficulties, that lie not in our way. They have two sorts of population of great political disparity. We are not so unfortunate. That mis-fortune tends to aristocracy. Now common schools and aristocracy are not quite so homogeneous. A patrician will not have a plebeian system of education. It would undignify his son to learn out of the same grammar, under the same teacher, and in the same school-room with the son of a plebeian. We of the West are generally too poor—that is, too democratical for such notions. Poverty and humility have some little homogeneity between them, though we find them occasionally divorced. Were we richer than we are, we might, perhaps, be a little more aristocratical than we are: for, after all, there is no political aristocracy but that which first, middle, or last, stands upon gold,—

This is the real Sovereign of America, and the Nobility are those who have most of it. Hence the easy transition from democracy to aristocracy. I have known a lottery ticket, luckily bought, or a good trip to New Orleans or to Cuba, convert a flaming democrat into a spruce, well-starched, decent little aristocrat, of full five feet stature. It is, however, problematical whether aristocrecy ever did thrive in a region so high and rough as ours. It is rather indigenous to extended plains, great cities, and level countries; and being an exotic on our calcarious hills, grows slowly; and is, upon the whole, of a sickly appearance. We, therefore, in the great aggregate of our population, would be glad to send our children to the same good common school, and would have no patrician scrupulosity of conscience in permitting them to read the same Primer or Greek Testament with those of mere plebeian honors, whose good fortune it might be, perchance, to be placed under the same teacher.

Again, our plebeian farms are smaller, and therefore our sons and daughters would not have to walk from the centre of a thousand acre parallellogram to see the domicil of a near neighbor, or to explore a school-house situate in the middle of three or four such plantations, with not more than a dozen elect pupils assembled in the sunniest days of the year. The propinquity of less patrician inheritances is our happier lot; and, therefore, not merely equality of fortune, but propinquity of residence, are signs in our zodiac favorable to a cordial cooperation in the introduction of a common school system. Methinks a simultaneous, well-concerted, vigorous, and persevering effort on our part, is all that is necessary to the success of this great enterprize.

Still the question recurs, How is the system to be introduced? Without farther delay, I shall, then, frankly suggest, with great deference to the opinions of others, my views of the ways and means by which common schools may be established in Western Virginia.

1st. Public lecturers could be obtained, who would, in several points in each county, lecture at full length upon the whole subject of common schools and primary instruction; pointing out clearly the intellectual and moral wants of the community, the nature and object of a system of common education, and developing its numerous advantages to society, political, moral, and economical, and urging its claims upon all humane and benevolent persons. This, together with the labors of the periodical press, would enlighten the people on their great interests in such a system.

2d. In the second place petitions can be got up, and addresses to the Legislature, praying for a fair distribution of the annual avails of the Literary Fund to all Western Virginia, or to such ranges of counties

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and districts in it, as may agree in one system of operations, after having done proportionally as much for the Colleges of Western Virginia as for those of the East.

3d. Power also may be obtained from the Assembly for every county in a given district, or even for a single county by itself, by and with the consent of a majority of the voters of each county, in such county, or district of counties, to levy an *ad valorem* property tax, to be added to the annual dividend of the Literary Fund from the State, for the purpose of creating a common school fund for the aforesaid district; to which also voluntary subscriptions from the more wealthy and benevolent may be added.

4th. The counties can and should be surveyed into school districts of five or six miles square, or such other dimensions as will be most equitable and convenient for all the population. In the centre of each of these districts one good school-house should be erected, and one good teacher engaged at the public expense. These districts ought to be arranged with regard to the sparsness or density of the population, including not less than 50 nor more than 100 families in one district. In this district school all the pupils are placed on equal footing, so far as equal rights is involved. There is no rich nor poor scholar known in the district school. They are all district pupils in a district school, and under a district teacher. This is the sum of all the distinctions, titles, and honors in their charter.

5th. School committees and a Treasurer, men of probity and responsibility, should be elected or otherwise appointed in each district, who should obtain competent instructors, and strictly and faithfully supervise the schools.

Here are five practicable means, which, whenever any county, or number of counties in Virginia, pleases, can be adopted and made very efficient to establish and sustain a county, or a large district, of common schools.

I am a practical man, and go for practical schemes. When we cannot accomplish all we want at once, we must do what we can. We must begin and persevere, and we shall not fail to consummate our wishes. That this will cost us little or nothing more than the present invidious, selfish, and impotent system, can be easily demonstrated. For example, suppose that there are fifty families only in one school district, the least we have contemplated, none of them probably more than from 1½ to 2½ miles from a centre school-house. Suppose that these fifty freeholds should have a school-tax levied upon them, averaging five or six dollars each; does not any one see that this sum with, say, only fifty dollars from the Literary Fund, would con-

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stitute an annuity equal to the necessary expenditures of that district for a good common school. Here would be an annuity of from 300 to 350 dollars per annum, a sum adequate to secure a respectable teacher in most districts in Western Virginia. And although this be a less average sum than any head of a family, with a freehold of only fifty acres, should ordinarily pay for the education of his own children, under such a system as we have projected it would be amply sufficient to educate all the children, rich and poor, within said district, for as many years as may be necessary to the attainment of a good common school education.

Fellow-citizens, I have doubtless exhausted your patience, unless you have an unusual share of that article; still I feel as though I had not touched the subject; and regretting, as I do, the adverse circumstances which have prevented me the pleasure of participating in your counsels, I could not do less than give a general sketch of my views on the whole premises that I have supposed directly to come before you.

The subject of common schools and common education have long been with me regarded as a subject of paramount importance to the patriot, the philanthropist and the Christian. When we consider that at least *nineteen-twentieths* of the whole population obtain from common schools all the scholastic education they ever obtain, and that most of our public functionaries—our Legislators, Judges, Magistrates, and leading men commence in them, and there receive the first elements of thought, their rudimental views and conceptions of men and things, of how much importance it is to the world that we have not only a sufficient number of them, but that we have them under the best possible intellectual and moral discipline!

What a melancholy thought, that in the great, and ancient, and venerable, and opulent commonwealth of Virginia, there is one county possessing more than twenty-one hundred adults that cannot read!* What a waste! what a dreary waste of uncultivated intellect! What a loss to the present and to future times! What a loss of intellectual and moral pleasure to those unfortunate, untaught, and uneducated men and women! What sort of mothers and fathers for another generation! How much superior to the four hundred thousand uneducated Negroes east of the Blue Ridge!! Tell it not at Mecca, publish it not among the wild men of the forest, that in the civilized and Christianized State of Virginia, there are in a single county 2100 persons of mature age and reason that can neither read nor write! Yet they must

* Shenandoah county, as the last census indicates.

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vote; and their illiterate vote must, in our government, outweigh the vote of two thousand and ninety-nine Solomons, could they be found. Is this rational? Is this right? Is this an oracle of wisdom or of folly? If we must have universal suffrage, let us have universal education. I would limit the one by the other. Till I have got another sort of head, and until we have got another sort of world than this, I cannot consent to swear that it is good, or reasonable, or fair, or honorable that the vote of a Franklin, a Jefferson, a Madison, or a Washington, should be neutralized by that of one who never knew the letters that compose his own name, or read one verse of the Bible in any language spoken by the many-tongued tribes of men! The right of suffrage in the hands of such voters, uneducated in morals and literature, is like a razor in an infant's hand, or a flambeaux in the hands of a drunkard in a magazine of gunpowder. I care not for measuring or counting votes by cash, whether in the form of land, or gold, or bank notes, or sheep, or cattle, or asses. The poor man's vote may be as good as ever was that of Monsieur Girard or that of Baron Rothchild; but that ignorance should neutralize intelligence, and that two thousand uneducated persons should decide the election of a state or the fate of a nation, is, to my mind, no less preposterous than our custom of naturalizing certain foreigners who swear to support a constitution, one word of which they have never heard, and can never read.

On whose head, may I ask, rests the shame and the guilt of those untaught thousands of adults in Western Virginia, who cannot read the Saviour's name, nor one line of the gospel of eternal life! Some persons are to blame. 'Their parents,' you say. But, perhaps, they were left orphans; or their parents had not such a legacy to transmit to them; otherwise they could not have been moral: for I must contend that a moral and virtuous parent will always in our country either teach or have his children taught to read; provided only, he can read himself. The State, then, is to blame—that is, the community is to blame. But that community consists of individuals, and hence the blame is to be distributed amongst them. Well, then, fellow-citizens, let us endeavor to clear ourselves of this manifold evil. Let us all discharge our relative duties to the State, and we shall soon have an intelligent, virtuous, and happy community.

The scheme is practicable, and you can make it popular. In other countries the few that have opposed were often among the first to partake of its blessings, and to sound the praises of the system. Let us enter upon the labor, persuaded that it is a good and necessary work; let us commence in the assurance that it is perfectly practicable; let us put forth our energies in the confidence of ultimate success; let us take a long pull, a strong pull, and a pull all together, and we shall gain for ourselves, our country, and posterity, more and richer blessings, political and religious, than ever followed the blood-earned victories of the Alexanders, the Cesars, or the Napoleons of the earth! Theirs were the wild huzzas of maddened multitudes—ours the approvals of conscience, the smiles of Heaven, and the thanks of a grateful, virtuous, and happy posterity.

A. CAMPBELL.

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DEMONOLOGY.

AN ADDRESS *delivered to the Popular Lecture Club, Nashville, Tennessee, March* 10, 1841.

MR. PRESIDENT,

AND GENTLEMEN MEMBERS OF THE POPULAR LECTURE CLUB,

WHILE the antiquary is gathering up the mouldering ruins of ancient temples, palaces, and cities; or poring over the coins, medals, and statues of other ages, seeking to prove or to embellish some theory of the olden times: while the astronomer is directing his largest telescope to some remote ethereal field, far beyond the milky way, in search of new nebulæ, unseen before, in hope to find the nucleus of some incipient solar system: while the speculative geologist is delving down to the foundations of the eternal mountains, in quest of new evidences of his doctrine of successive and long protracted formations of the massy strata of Mother Earth, "rock-ribbed and ancient as the Sun:" while the sceptic is exultingly scanning the metaphysical dreams of some imaginary system of Nature, or seeking in the desolations of the ancient Mythologies arguments against the mighty facts and overwhelming demonstrations of the Christian faith—may I be indulged, gentlemen, to invite you into the precincts of Demonology, and to accompany me in a brief excursion into the land of demons, whence, dark and mysterious though it be, we may, perhaps, guided by some friendly star, elicit some useful light on that grand and awful world of spirits, which, as we descend the hill of life, rises higher and higher in its demands upon our time and thoughts, as embracing the all-absorbing and transcendent interests of human kind.

Think not, however, that I intend to visit the fairy realms and enchanting scenes of wild romance; or that I wish to indulge in the fascinating fictions of poets, ancient or modern; think not that I am about to ascend with old Hesiod into his curious theogony of gods and demigods, or to descend with our late Sir Walter Scott to the phantasmatic realms of his Celtic and Scottish ghosts and demons. I aim at more substantial entertainment, at more sober and grave realities, than the splendid fancies of those gifted and fortunate votaries of popular applause, rather than of the approvals of the conscientious and sedate.

It is the subject of demons, as forming a portion of the real antiquities of the world—as connected with Pagan, Jewish, and Christian theology;—it is the subject of demons, sometimes called devils, not in

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their fictitious, but true character, that I propose to discuss: for even here there is the fact and the fable, the true and the false, the real and the imaginary, as in every thing else. The extravagant fancies of the poets, the ghosts and spectres of the dark ages, have spread their sable mantles upon this subject, and involved it all either in philosophical dubiety, or in a blind indiscriminate infidelity.

The inductive and Christian philosopher in this department, as in most others, finds both truth and fable blended in the same tradition; and, therefore, neither awed by authority, nor allured by the fascinations of novelty, he institutes an examination into the merits of a subject, which, if true, cannot but deeply interest the thoughtful; and which, if false, should be banished from the minds of all.

That a class of beings of some sort, designated *demons*, has been an element of the faith, an object of the dread and veneration of all ages and nations, as far back as all memory reaches, no one who believes in a spiritual system—no one who regards the volumes of divine inspiration, or who is only partially acquainted with Pagan and Jewish antiquity, can reasonably doubt. But concerning these demons, of what order of intelligences, of what character and destiny; of what powers intellectual and moral, or immoral, there has been much debate, and still there is need of farther and more satisfactory examination.

Before entering either philosophically or practically into this investigation, it is necessary that we define the true and proper meaning of the term *demon*. This word, it is said, is of Grecian origin and character—of which, however, we have not full assurance. In that language it is written and pronounced *daimoon;* and, according to some etymologists, is legitimately descended from a very ancient verb pronounced *daioo*, which means *to discriminate, to know. Daimoon*, or *demon*, therefore, simply indicates a person of intelligence—*a knowing one*. Thus before the age of philosophy, or the invention of the name, those were called demons, as a title of honor, who afterwards assumed the more modest title of philosophers. Aristotle, for his great learning was called *demon*, as was the celebrated Thucydides: hence among the Platonists it was for some time a title of honor. But this, it must be observed, was a special appropriation, like our use of the words *divine* and *reverend*. When we apply these titles to sinful men, who, because of their calling, ought to be not only intelligent, but of a divine and celestial temper and morality, we use them by a special indulgence from that sovereign pontiff with whom is the *jus et norma loquendi*.

But as some of the Platonists elevated the spirits of departed heroes,

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public benefactors, and distinguished men, into a species of demigods or mediators between them and the Supreme Divinity, as some of our forefathers were accustomed to regard the souls of departed saints, this term began to be used in a more general sense. Among some philosophers it became the title of an object of worship; while, on the other hand, it degenerated into the genii of poetry and imagination.

In tracing the popular transitions and transmigrations of words, permit me, gentlemen, to say that we are not to imagine that they very ceremoniously advance, as our naval and military officers, from one rank to another, by some systematic or conventional agreement, amongst the heads of the departments in the army of words and phalanxes of human speech. On the contrary, the transitions are exceedingly anomalous, and sometimes inverted. In this instance the term *demon*, from simply indicating *a knowing one*, became the title of a human spirit when divested of the appendages of its clay tenement, because of its supposed initiation into the secrets of another world. Thus a separated spirit became a genius, a demigod, a mediator, a divinity of the ancient superstition according to its acquirements in this state of probation.

But we shall better understand the force and import of this mysterious word from its earliest acceptation among the elder Pagans, Jews, and Christians, than from the speculations of etymologists and lexicographers. Historical facts, then, and not etymological speculations, shall decide not only its meaning, but the character and rank of those beings on whom, by common consent, this significant title was conferred.

To whom, then, among Pagan writers shall we make our first appeal? Shall we not at once carry up the question to the most venerable Hesiod, the oldest of Grecian bards, whose antique style even antedates that of Homer himself almost one hundred years? Shall we not appeal to the genealogist of all the gods, the great theogonist of Grecian mythology? Who than he more likely to be acquainted with the ancient traditions of demons? And what is the sum of his testimony in the case? Hear him speak in the words of Plutarch:—"The spirits of mortals become demons when separated from their earthly bodies." The Grecian biographist not only quotes with approbation the views of Hesiod, but corroborates them with the result of his own researches, avowing his conviction that "the demons of the Greeks were the ghosts and genii of departed men; and that they go up and down the earth as observers, and even rewarders of men; and although not actors themselves, they encourage others to act in harmony with their views and characters." Zenocrates, too, as found in Aristotle, extends the

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term to the souls of men before death, and calls them demons while in the body. To the good demons and the spirits of deceased heroes they allotted the office of mediators between gods and men.* In this character Zoroaster, Thales, Pythagoras, Plato, Plutarch, Celsus, Apuleius, and many others contemplated the demons of their times.

Whoever, indeed, will be at pains to examine the Pagan mythologies, one and all, will discover that some doctrine of demons, as respects their nature, abodes, characters, or employments, is the ultimate foundation of the whole superstructure; and that the radical idea of all the dogmata of their priests, and the fancies and fables of their poets, are found in that most ancient and veritable tradition—that the spirits of men survive their fallen tabernacles, and live in a disembodied state from death to the dissolution of material nature. To these spirits in the character of genii, gods, or demigods, they assigned the fates and fortunes of men and countries. With them a hero on earth became a demon in hades; and a demigod, a numen, a divinity in the skies. It is not without some reason that the witty and ingenious Lucian makes his dialogist, in the orthodoxy of his age, thus ask and answer the following questions:—*What is man? A mortal god! And what is God? An immortal man.* In one sentence, all Pagan antiquity affirms that from Titan and Saturn, the poetic progeny of Cœlus and Terra, down to Esculapius, Proteus, and Minos, all their divinities, were the ghosts of dead men, and were so regarded by the most erudite of the Pagans themselves.

Think not, gentlemen, that because we summon the Pagan witnesses first, that we regard them either as the first in point of age or character. Far from it. They were a pack of plagiarists, from Hesiod to Lucian. The Greeks were the greatest literary thieves and robbers that ever lived, and they had the most consummate art of concealing the theft. From these Pagans, whether Greeks or Romans, we ascend to the Jews and to the Patriarchs, whose annals transcend those of the most ancient Pagans many centuries.

In the times of the Patriarchs, in the infancy of the Abrahamic family, long before the time of their own Moses, we learn that in the land of Canaan, almost coeval with the promise of it to Abraham, demons were recognized and worshipped. The consultation of the spirits of the dead, the art and mystery of necromancy, the species of familiar spirits, and wizzards, are older than Moses, and spoken of by him as matters of ancient faith and veneration. Statutes, indeed, are ordained, and laws are premulged from Mount Sinai in Arabia,

* Hence the saint worship and saint mediators of the dark ages, and of the less favored portions of our Anglo Saxon race.

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from the voice of the Eternal King, against the worship of demons, the consultation of familiar spirits, the practice of necromancy, and all the arts of divination; of which we may speak more particularly in the sequel. Hence we affirm that the doctrine of a separate state—of disembodied ghosts, or demons—of necromancy and divination, is a thousand years older than Homer or Hesiod, than any Pagan historian, philosopher, or poet whatsoever. And so deeply rooted in the land of Canaan, so early and so long cherished and taught by the seven nations was this doctrine in all its branches, that, notwithstanding the severe statutes against it, traces of it are found among the Jews for almost a thousand years after Moses. Of the wicked Jeroboam it is said, "He ordained priests for the high places, and for the demons."* Even David admits that his nation "learned the works of the heathen, served their idols, and sacrificed their sons and daughters to demons;" and he adds, "they ate the sacrifices of *the dead;*" a clear intimation that worshipping demons was worshipping the dead. Isaiah, too, lamenting their idolatry, asks the mortifying question, "Shall a people seek the living to the dead?"

But there is a peculiarity in the acceptation of this term among Jews and Pagans which demands special attention. Amongst them the term *demon* generally, if not universally, denoted an unclean, malign, or wicked spirit: whereas amongst the Pagans it as often represented a good as an evil spirit. Who has not heard of the good demon of Socrates, and of the evil genius of Brutus? While among Jews and Christians so commonly are found the *akatharta pneumata*, or the *ponera pneumata*—the unclean and malign spirits, that our translators have almost uniformly translated them *devils*.

In the Christian scriptures we meet the term *demon*, in one form or other, 75 times, and in such circumstances, as, with but one or two exceptions, constrain us to regard it as the representative of a wicked and unclean spirit. So general is this fact, that Beelzebub is dignified "*The Prince of the Demons*"—unfortunately rendered *devils*. This frequency of immoral and wicked associations with the word *daimoon* may have induced our translators to give us so many *devils* in their authorized version. But this misapprehension is now universally admitted and regretted: for while the Bible teaches many demons, it no where intimates a plurality of Devils or Satans. There is but one Devil or Satan in the universe, whose legions of angels and demons give him a sort of omnipresence, by acting out his will in all their intercourse with mortals. This evil spirit, whose official titles are

* Deuteronomy xviii. 10. Leviticus xvii. 7, &c.
† Chron. xi. 15. Psalm cvi. 37; xxvi. 26–37.

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the Serpent, the Devil, and Satan, is always found in the singular number in both the Hebrew and Greek scriptures; while *demon* is found in both numbers, indicating sometimes one, and sometimes a legion.

But that we may not be farther tedious in this dry work of definition, and that we may enter at once upon the subject with a zeal and spirit worthy of a topic which lays the axe at the root of the tree of modern Sadduceeism, Materialism, and Scepticism, we shall proceed at once to sum up the evidence in proof of the proposition which we shall state as the peculiar theme of this great literary adventure.—That proposition is—*The demons of Paganism, Judaism, and Christianity were the ghosts of dead men.*

But some of you may say, You have proposed to dismiss this work of definition too soon: for here is the horrible word *ghost!* Of what is that term the sign in your style? Well, we must explain ourselves.

Our Saxon forefathers, of whom we have no good reason to be ashamed, were wont to call the spirits of men, especially when separated from their bodies, *ghosts.* This, however, they did, not with the terrible associations which arise in our minds on every pronunciation of that startling term. *Guest* and *ghost*, with them, if not synonymes, were, at least, cousins-german. They regarded the body as the *house*, and therefore called the spirit the *guest;* for guest and ghost are two branches from the same root. William Tyndale, the martyr, of excellent memory, in his version of the New Testament, the prototype of that of king James, very judiciously makes the Holy Spirit of the Old Testament the Holy Ghost of the New; because, in his judgment; it was the promised guest of the Christian temple.

Still it is difficult, I own, to hear the word ghost, or demon, without the recollection of the nursery tales and fictions of our irrational systems of early education. We suffer little children to hear so much of

> ——"Apparitions tall and ghastly,
> That take their stand o'er some new-opened grave,
> And, strange to tell, evanish at the crowing of the cock,"

till they become not only in youth, but often in riper years, the prey and sport of idle fears and terrors "which scarce the firm philosopher can scorn." Not only the graveyard,

> ——"But the lonely tower
> Is also shunn'd, whose mournful chronicles hold,
> So night-struck fancy dreams, the yelling ghost!"

Imagination once startled,

> "In grim array the nightly spectres rise!
> Oft have we seen the school-boy, with satchel in his hand,
> When passing by some haunted spot, at lonely ev'n,

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Whistling aloud to bear his courage up. Suddenly he hears,
Or thinks he hears, the sound of something purring at his heels:
Full fast he flies, nor does he look behind him,
Till out of breath he o'ertake his fellows,
Who gather round and wonder at the tale!"

Parents are greatly at fault for permitting such tales to disturb the fancies of their infant offspring. The love of the marvellous and of the supernatural is so deeply planted in human nature, that it needs but little cultivation to make it fruitful in all manner of fairy tales, of ghosts and spectres. But there is an opposite extreme—the denial of spirits, angels, demons, whether good or bad. Here, too, *media ibis tutissima*—the middle path the safer is. But to our proposition: We have, from a careful survey of the history of the term *demon*, concluded that *the demons of Paganism, Judaism, and Christianity were the ghosts of dead men.* But we build not only upon the definition of the term, nor on its philological history; but upon the following seven pillars:—

1. All the Pagan authors of note, whose works have survived the wreck of ages, affirm the opinion that demons were the spirits or ghosts of dead men. From Hesiod down to the more polished Celsus, their historians, poets, and philosophers occasionally express this opinion.

2. The Jewish historians, Josephus and Philo, also avow this conviction. Josephus says, "Demons are the spirits of wicked men, who enter into living men and destroy them, unless they are so happy as to meet with speedy relief.* Philo says, "The souls of dead men are called demons."

3. The Christian Fathers, Justin Martyr, Ireneus, Origen, &c. depose to the same effect. Justin, when arguing for a future state, alleges, "Those who are seized and tormented by the souls of the dead, whom all call demons, and madmen."† Lardner, after examining with the most laborious care the works of these, and all the Fathers of the first two centuries, says, "The notion of demons, or the souls of dead men, having power over living men, was *universally* prevalent among the heathen of these times, and believed by many Christians.‡

4. The Evangelists and Apostles of Jesus Christ so understood the matter. As this is a very important, and of itself a sufficient pillar on which to rest our edifice, we shall be at more pains to illustrate and enforce it. We shall first state the philological law or canon of criticism, on the generality and truth of which all our dictionaries, grammars, and translations are formed. *Every word not specially explained*

* De Bello Jud. cap. viii. 25; cap. vi. sect 3. † Jus. Apology, b. i. p. 65, par. 12, p. 54.
‡ Vol. viii. p. 368.

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or defined in a particular sense, by any standard writer of any particular age and country, is to be taken and applied in the current or commonly received signification of that country and age in which the writer lived and wrote. If this canon of translation and of criticism be denied, then we affirm there is no value in dictionaries, nor in the acquisition of ancient languages in which any book may be written; nor is there any confidence in any translation of any ancient work, sacred or profane: for they are all made upon the assumption of the truth of this law.

We have then only to ask first for the current signification of this term *demon* in Judea at the Christian era; and, in the second place, Did the inspired writers ever give any special definition of it? We have already found an answer to the first in the Greeks and Jews of the apostolic age—also, in the preceding and subsequent age. We have heard Josephus, Philo, Lucian, Justin, and Lardner, from whose writings and affirmations we are expressly told what the universal acceptation of the term was in Judea and in those times; and in the second place, the Apostles and our Lord, as already said, use this word in various forms 75 times, and on no occasion give any hint of a special, private, or peculiar interpretation of it; which was not their method when they used a term either not generally understood, or understood in a special sense. Does any one ask the meaning of the word Messiah, prophet, priest, elder, deacon, presbytery, altar, sacrafice, sabbath, circumcision, &c. &c.? We refer him to the current signification of these words among the Jews and Greeks of that age. Why, then, should any one except the term *demon* from the universal law? Are we not, therefore, sustained by the highest and most authoritative decision of that literary tribunal by whose rules and decrees all works sacred and profane are translated from a dead to a living tongue? We are, then, fully authorized to say that the demons of the New Testament were the spirits of dead men.

5. But as a distinct evidence of the historic kind, and rather as confirmatory of our views than of the authority of the inspired authors, I adduce as a separate and independent witness a very explicit and decisive passage from the epistle to the Smyrneans, written by the celebrated Ignatius, the disciple of the Apostle John. He quotes the words of the Lord to Peter when Peter supposed he saw a spirit or a ghost. But he quotes him thus—"Handle me and see, for I am not a *daimoon asomaton*—a disembodied demon;"—a spirit without a body. This places the matter above all doubt that with them of that day a demon and a ghost were equivalent terms.

6. But we also deduce an argument from the word *angel*. This

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word is of Bible origin, and confined to those countries in which that volume is found. It is not found in all the Greek poets, orators, or historians, so far as known to me. Of that rank of beings to whom Jews and Christians have applied this official title, the Pagan nations seem never to have had the first conception. It is therefore certain that they could not use the term *demon* as a substitute interchangeable with the word *angel*—as indicative of an intermediate order of intelligent beings above men, and between them and the Divinity. They had neither the name nor the idea of an angel in their mythology. Philo the Jew has, indeed, said that amongst the Jews the word *demon* and the word *angel* were sometimes used interchangeably; and some have thence inferred lapsed angels were called demons. But this is not a logical inference: for the Jews called the winds, the pestilence, the lightnings of heaven, &c., *angels*, as indicative of their agency in accomplishing the will of God. In this sense, indeed, a demon might be officially called an angel. But in this sense demon is to angel as the species to the genus: we can call a demon an angel, but we cannot call an angel a demon—just as we can call every man an animal, but we cannot call every animal a man.

Others, indeed, have just as fancifully imagined that the old *giants* and *heroes*, said to have been the fruit of the intermarriage of the sons of God with the daughters of men before the flood, were the demons of all the world—Pagans, Jews, and Christians. Their most plausible argument is, that the word *heros* and the word *love* are the same; and that the *loves* of the angels for the daughters of men, was the reason that their gigantic offspring were called *heroes*. Whence the term was afterwards appropriated to persons of great courage as well as of great stature. This is sublimely ridiculous.

But to return to the word *angel*. It is a Bible term, and not being found in all classic, in all mythologic antiquity, could not enter into the Pagan ideas of a demon. Now that it is not so used in the Christian scriptures is evident for the following reasons:—

1st. Angels were never said to enter into any one.

2d. Angels have no affection for bodies of any sort, either as habitations or vehicles of action.

3d. Angels have no predilection for tombs and monuments of the dead.

In these three particulars angels and demons stand in full contrast, and are contradistinguished by essentially different characteristics: for—

1st. Demons have entered into human bodies and into the bodies of inferior creatures.

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2d. Demons evince a peculiar affection for human bodies, and seem to desire them both as vehicles of action and as places of habitation.

3d. Demons also evince a peculiar fondness for their old mortal tenements: hence we so often read of them carrying the possessed into the grave-yards, the tombs, and sepulchres, where, perchance, their old mortalities lay in ruins.

From which facts we argue, as well as from the fact that the Pagans had neither Devil, nor angel nor Satan, in their heads before the Christian times, that when they, or the Christians, or the Jews spoke of *demons*, they could not mean any intermediate rank of spirits, other than the spirits of dead men. Hence in no instance in holy writ can we find *demon* and *angel* used as convertible terms. Is it not certain, then, that they are the ghosts of dead men?——But there yet remains another pillar.

7. Among the evidences of the papal defection intimated by Paul, he associates the *doctrine concerning demons* with celibacy and abstinence from certain meats, as chief among the signs of that fearful apostacy. He warrants the conclusion that the purgatorial prisons for ghosts and the ghostly mediators of departed saints, which, equally with commanding to abstain from lawful meats, and forbidding to marry, characterize the times of which he spoke, are attributes of the same system, and indicative of the fact that *demons* and *ghosts* are two names for the same beings. To this we add the testimony of James, who says *the demons believe and tremble* for their doom. Now all eminent critics concur that the spirits of wicked men are here intended; and need I add that oft-repeated affirmation of the demoniacs, "We know thee, Jesus of Nazareth; art thou come to torment us before the time?" Thus all the scriptural allusions to this subject authorize the conclusion that demons are ghosts, and especially wicked and unclean spirits of dead men. A single saying in the Apocalypse makes this most obvious. When Babylon is razed to its foundation it is said to be made the habitation of demons—of the ghosts of its sepulchred inhabitants. From these seven sources of evidence, viz.—the Pagan authors, the Jewish historians, the Christian fathers, the four Evangelists, the epistle of Ignatius, the acceptation of the term *angel* in its contrast with *demon*, and the internal evidences of the whole New Testament, we conclude that the demons of the New Testament were the ghosts of wicked men. May we not henceforth reason from this point with all assurance as a fixed and fundamental principle?

It ought, however, to be candidly stated that there have been in latter times a few intellectual dyspeptics, on whose nervous system the idea of being really possessed by an evil spirit, produces a phren-

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sied excitement. Terrified at the thought of an incarnate demon, they have resolutely undertaken to prove that every single demon named in holy writ is but a bold eastern metaphor, placing in high relief dumbness, deafness, madness, palsy, epilepsy, &c.; and hence demoniacs then and now are a class of unfortunates laboring under certain physical maladies called unclean spirits. *Credat Judæus Appella, non Ego.*

On the principle that every demon is an eastern metaphor, how incomparably more eloquent than Demosthenes or Cicero, was he that had at one time a legion of eastern metaphors within him struggling for utterance! No wonder, then, that the swineherds of Gadara were overwhelmed by the moving eloquence of their herds as they rushed with such pathos into the deep waters of the dark Galilee!

Great men are not always wise. The seer of Mesopotamia was not only admonished, but reformed by the eloquence of an ass; and I am sure that the Gadarene speculators were cured of their belief in eastern metaphors when they saw their hopes of gain forever buried in the lake of Gennesereth. It requires a degree of gravity bordering on the superlative, to speculate on an hypothesis so singularly fanciful and baseless as that which converts both reason and eloquence, deafness and dumbness, into one and the same metaphor.

Without impairing in the least the strength of the arguments in favor of actual possession by the spirits of dead men, it may be conceded, that because of the similarity of some of the effects of demoniacal possession with those maladies of the paralytic and epileptic character, it may have happened on some occasions that persons simply afflicted with these diseases, because of the difficulties of always discriminating the remote causes of these maladies, were, by the common people, regarded as demoniacs, and so reported in the New Testament. Still the fact that the Great Teacher himself distinguishes between demons and all human maladies, in commanding the Apostles not only to "heal all manner of diseases—to cleanse the lepers, and raise the dead;" but also to "cast out demons;" and the fact still more palpable, that in number and power these demons are represented as transcending all physical maladies, precludes the possibility of contemplating them as corporeal diseases.

"When I read of the number of demons in particular persons," says a very distinguished Biblical critic," and see their actions expressly distinguished from those of the man possessed; conversations held by the demons about their disposal after their expulsion; and accounts given how they were actually disposed of; when I find desires and passions ascribed peculiarly to them; and similitudes taken from

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their manners and customs, it is impossible for me to deny their existence, without admitting that the sacred historians were themselves deceived in regard to them, or intended to deceive their readers."

Were it not in appearance like killing those that are dead, I should quote at length sundry passages which speak of "unclean spirits *crying with loud voices*" as they came out of many that were possessed, which represent unclean spirits falling down before Jesus, and crying, "Thou art the Son of God," and of Jesus "charging them not to make him known;" but I will only cite a single parable framed upon the case of a demoniac. It is reported by Matthew and Luke, and almost in the same words. "When the unclean spirit," says Jesus, "is gone out of a man, he walketh through dry places, seeking rest and finding none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then he goeth and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also to this wicked generation." On which observe, that "unclean spirits" is another name for demons—that is, a metaphor of a metaphor; for if demons are metaphors for diseases, the unclean spirits are metaphors of metaphors, or shadows of shades. Again, the Great Teacher is found not only for once departing from himself, but also from all human teachers of renown, in basing a parable upon a parable, or a shadow upon a shade, in drawing a similitude from a simile. His object was to illustrate the last state of the Jews. This he attempts by the adventures of a demon—first being dispossessed, finding no rest, and returning with others more wicked than himself to the man from whom he was driven. Now if this was all a figure to illustrate a figure, the Saviour has done that which he never before attempted, inasmuch as his parables are all founded not upon fictions, but upon facts—upon the actual manners and customs, the incidents and usages of society.

That must be a desperate position to sustain which degrades the Saviour as a teacher below the rank of the most ordinary instructors of any age. The last state of the Jews compared to a metaphor!—compared to a nonentity!—compared to a fiction! This is even worse than representing a trope coming out of a man's mouth, "crying with a loud voice," "wandering through dry places"—unfigurative language, I presume—seeking a period, and finding a comma. At length, tired and fatigued, returning with seven fiercer metaphors more wickedly eloquent than himself, re-possessing the orator, and making him internally more eloquent than before. It will not help the matter to

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say that when a disease leaves a man it wanders through dry or wet places—through marshes and fens—through deserts and prairies—and finding no rest for its foot, takes with him seven other more violent diseases, and seeks for the unfortunate man from whom the Doctors expelled it; and, re-entering his improved constitution, makes that its eternal abode.

In one sentence, then, we conclude that there is neither reason nor fact—there is no canon of criticism, no law of interpretation—there is nothing in human experience or observation—there is nothing in all antiquity, sacred or profane, that, in our judgment, weighs against the evidence already adduced in support of the position, that *the demons of Pagans, Jews, and Christians were the ghosts of dead men; and, as such, have taken possession of men's living bodies, and have moved, influenced, and impelled them to certain courses of action.*

Permit me, gentlemen, to demonstrate that this is no abstract and idle speculation, by stating a few of the practical aspects and bearings of this doctrine of demonology:—

1st. It relieves the Bible from the imputation of promulging laws against non-entities in all its legislation against necromancers, diviners, soothsayers, wizzards, fortune-tellers, &c. When Jehovah gave this law to Israel, he legislated not against mere pretences, saying, "You shall not permit to live among you any one that useth divination, an enchanter, a witch, a consulter of familiar spirits, a wizzard, or a necromancer; for all that do these things are an abomination to the Lord: and because of these abominations the Lord thy God doth drive these nations out before thee." A divine law demanding capital punishment because of a mere pretence! The most incredible thing in the world! The existence of such a statute, as before intimated, implies not merely the antiquity of the fact of demoniacal influence, but supposes it so palpable that it could be proved by at least two witnesses, and so satisfactorily as to authorize the taking away of human life without the risque of shedding innocent blood.

That there have been pretenders to such mysterious arts, impostors and hypocrites in necromancy, witchcraft, and divination, as well as in every thing else, I doubt not; but if the pretence to work a miracle, or to utter a prediction, be a proof that there were true miracles and true prophets, the pretence of necromancy, witchcraft, and divination, is also a proof that there were once true necromancers, wizzards, and diviners. The fame of the Egyptian Jannes and Jambres who withstood Moses in the presence of Pharaoh—the fame of the woman of Endor, who evoked Samuel, or some one that personated him—and of the Pythonic damsel that followed Paul and Barnabas, and who en-

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riched her master by her divination, stand on the pages of eternal truth imperishable monuments not merely of the antiquity of the pretence, but of the reality of demoniacal power and possession.

May I be permitted farther to observe on this mysterious subject, that necromancy was the principal parent of all the arts of divination ever practised in the world, and was directly and avowedly founded on the fact, not only of demoniacal influence, but that demons are the spirits of dead men, with whom living men could, and did form intimacies. This the very word *necromancy* intimates. The necromancer predicted the future by means of demoniacal inspiration. He was a prophet inspired by the dead. His art lay in making or finding a familiar spirit, in evoking a demon from whom he obtained superhuman knowledge. So the Greek term imports and all antiquity confirms.

There are two subjects on which God is silent, and man most solicitous to know—the world of spirits, and his own future destiny. On these two subjects ghosts who have visited the unseen world, and whose horizon is so much enlarged, are supposed to be peculiarly intelligent, and on this account originally called *demons*, or *knowing ones*. But this knowledge being forbidden, kindly forbidden man, to seek it at all, and especially by unlawful means, has always been obnoxious to the anathema of Heaven. Hence the popularity of the profession of evoking familiar spirits, and hence also the indignation of Heaven against them who consulted them.

Still we will be asked, Has any spirit of man, dead or alive, power to foresee and foretell the future? Does any one know the future but God? To which we cheerfully respond, The living and inspired prophets only knew a part of the future. God alone knows all the future. But angels or demons may know much more of it than man. How this may be analogy itself may suggest. Suppose, for example, that one man possessed the discriminating powers of a Bacon, a Newton, or a Locke, only of a more capacious and retentive memory, had been coeval with Cain, Noah, or Abraham, and with a deathless vigor of constitution had lived with all the generations of men since their day till now, an inductive philosopher of course; what would be his comparative power of calculating chances and contingencies—the laws of cause and effect—and of thence anticipating the future? Still, compared with one who had passed that mysterious bourne of time, he would be but the infant of a day, knowing comparatively nothing of human destiny. But, indeed, the powers of knowing peculiar to disembodied spirits, are to us as inscrutable as the very elements of their spiritual forms and existence. But that they do know more of

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a spiritual system and more of human destiny than we, all antiquity sacred and profane fully reveals and confirms.

2. But a second practical aspect of this theory of demons demands our attention. *It is a palpable and irrefragable proof of a spiritual system.*

The gross materialists of the French school, when Atheism triumphed over reason and faith, proclaimed from their own metropolis, and had it cut deep in marble too, that death was an eternal sleep of body, soul, and spirit, in one common unconsciousness of being. Since that time we have had the subject somewhat refined and sublimated into an intermediate sleep of only some six or seven thousand years, between our earthly exit and the resurrection morn. These more speculative materialists convert demons into metaphors, lapsed angels, or devils—into any thing rather than the living spirits of dead men.

They see that our premises being admitted, there must be a renunciation not only of the grosser, but of the more ethereal forms of materialism of those who lull the spirit to repose in the same sepulchre with its kindred mortality, in their opposition to the inhabitation of the human body by any other spirit than its own. They make but little argumentative gain who assume that demons are lapsed angels rather than human ghosts: for who will not admit that it may be more easy for a demon than an angel who has a spiritual body of his own, to work by the machinery of a human body, and to excite the human passions to any favorite course of action! Were not this the fact, they must have tenanted the human house to little purpose, if a perfect stranger to all its rooms and doors could, on its first introduction, move through them as readily as they.

"If weak thy faith, why choose the harder side?"

To allegorize demoniacal influences, or to metamorphose them into rhetorical imagery, is the shortest, though the most desperate escape, from all spiritual embarassment in the case. But the harder you press the sceptical philosopher on the subject of his peculiar idolatry, the more bold his denial of all spiritual influences, celestial or infernal; and the more violently he affirms that demoniacal possessions were physical diseases; that necromancy, familiar spirits, and divination, though older than Moses, and the seven nations of Canaan, were but mere pretences; an imposition on the credulity of man, as idle as the legends of Salem witchcraft, or the fairy tales of the mother-land of sprites and apparitions. But this, let me tell you, sceptical philosopher, relieves not the hard destiny of your case. Whether necromancy in all its forms was real or pretended, true or false, affects not the real merits of the question before us.

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To me, in this branch of the argument, it is perfectly indifferent whether it was a pretence or a reality: for, mark it well, had there not been a senior and more venerated belief in the existence of a spiritual system—a general persuasion that the spirits of the dead lived in another world while their bodies lay in this, and that disembodied spirits were demons or knowing ones on those peculiar points so interesting and so unapproachable to man; who ever could have thought of consulting them, of evoking them by any art, or of pretending in the face of the world to any familiarity with them! I gain strength by the denial or by the admission of the thing, so long as its high antiquity must be conceded. I do indeed contend, and will contend, that a belief in demons, in a separate existence of the spirits of the dead, is more ancient than necromancy, and that it is a belief and a tradition older than the Pagan, the Jewish, or the Christian systems—older than Moses and his law—older than any earthly record whatever.

Not a few of our modern sages ascribe to a Pagan origin that which antedates Paganism itself. They must have a Grecian, Roman, or Egyptian origin for ideas, usages, and institutions existent ages before the founders of these states or the inventors of their superstitions were born. No earthly record, the Bible alone excepted, reaches within hundreds of years of the origin of the idea of demons, necromancy, and of infernal as well as of supernal agency.

Others there are who have more faith in what is modern than in what is ancient. They would rather believe their children than their fathers. The moderns, indeed, in most of the physical sciences, and in some of the physical arts, greatly excel the ancients. I say, in some of the useful and fine arts we may, perhaps, excel them as much as they excelled us in geometry, architecture, sculpture, painting, poetry, &c. &c. But though we excel them so much in many new discoveries and arts—in correct, traditionary, and spiritual knowledge they greatly excelled us; except always that portion of the moderns fully initiated into the mysteries of the Bible. Some seem to reason as if they thought that the farther from the fountain the waters are more pure—the longer the channel the freer from pollution. With me the reverse is the fact. Man was more intelligent at his creation and his fall in his own being and destiny than he has ever been since, except so far as he has been the subject of a new revelation. Would it not appear waste of time to attempt to prove that our national government is purer now than it was while its founders were all living amongst us? Equally prodigal of time the man who attempts to prove that the Patriarchal, Jewish and Christian institutions were purer

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five hundred or a thousand years after, than at, their commencement. With Tertullian I will say, that in faith, religion, and morality, whatever is most ancient is most true. Therefore the Patriarchs knew more of man living and dead, of the ancient order of things in nature, society, and art, than we their remote posterity.

The age of philosophy was the era of hypotheses and doubts. Man never began to form hypothesis till he lost his way. Now having traced the belief in demons and necromancy beyond the age of conjecture and speculative reasoning, and located it amongst the oldest traditions in the world, we are compelled by the dicta of our own inductive and sounder philosophy to admit its claims to an experience, observation, and testimony properly authenticated and documented amongst the earliest fathers of mankind. One of the oracles of true science is, that *all our ideas are the result of sensation and reflection, or of experience and observation;* that the archetypes of all our natural impressions and views are found in material nature; and therefore man could as easily create a world as a ghost, either by imagination, volition, or reason. Supernatural ideas must therefore have a supernatural origin. So speaks the Baconian system, and therefore its author believed in demons, spirits, and necromancy, as much as your humble servant, or any other living Baconian.

When any man proves he can have faith without hearing and testimony—the idea of color without sight—or of hardness and softness, of heat and cold, without feeling, and understand all the properties of material nature, without any of his five senses, then, *but not till then*, he may explain how, without a supernatural influence of any sort, he may form either the idea or the name of a spirit, a ghost, or a demon—of a spiritual, invisible, and eternal system of intelligences of a supernatural mould and temper. He that can create out of himself the idea of an abstract spirit, or of a spiritual system of any sort, may create matter by volition, and a universe out of nothing.

Dispose of the matter as she may, we affirm it as our conviction that Philosophy herself is compelled to admit the existence of demons, familiar spirits, and the arts of necromancy and divination, which all ancient literature and ancient tradition—all Patriarchal, Jewish, and Christian records assert. In this instance, as in many others, faith is easier than unbelief; and Reason voluntarily places herself by the side of Faith as her handmaid and coadjutor in sustaining a spiritual system, of which demons in their proper nature and character are an irrefragable proof.

3. A third practical tendency of this view of demoniacal influence is to exalt in our esteem the character of the Supreme Philanthropist.

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We will be asked, Whence have all the demons fled? What region do they now inhabit? Have they not power to possess mankind as formerly? Is necromancy, divination, and witchcraft forever exiled from the abodes of men?

Many such questions there may be propounded, which neither philosophy, nor experience, nor religion do infallibly determine. But we may say in general and in truthful terms, that the heralds of salvation, from the day of their first mission to the end of their evangelical labors, were casting out demons, restraining Satanic influence, and making inroads upon the power and empire of Beelzebub, the Prince of the Demons. The mighty chieftain of this holy war had a personal rencounter with the malignant chief of all unclean spirits, angelic and human, and so defeated his counsels and repelled his assaults as to divest him of much of his sway, as a presage and earnest of his ultimate triumph over all the powers of darkness. His success and that of his ambassadors on two occasions called from his lips two oracles of much consolation to all his friends: "I saw," said he, "Satan fall like lightning from heaven." This he spake when they told him, "The demons are subject to us through thy word." "Behold," he adds, "I give you power to tread on serpents and scorpions, and on all the power of the enemy, and nothing shall by any means hurt you." The partial dethronement of Satan, Prince of the Demons, is here fully indicated. The Roman orator uses this style when speaking of Pompey's overthrow. His words are, "He has fallen from the stars." And again, of the fall of the colleague of Antonius—"Thou hast pulled him down from heaven." So spake the Messiah: "I beheld Satan as lightning fall from heaven." His empire over men from that day began to fall. And on another occasion he says, "Now is the Prince of this world cast out." These, together with other similar indications, allow the conclusion that the power of demons is wholly destroyed as far as Christians are concerned; and if not wholly, greatly restrained in all lands where the gospel has found its way. With an old prophet or diviner who tried his hand against God's people once, we may say, "There is no enchantment against Jacob—there is no divination against Israel." Some arrogate to human science what has been the prerogative of the gospel alone. They say the light of science has driven ghosts and witches from the minds of men; whereas they ought to have said, the gospel and power of its Author have driven demons out of the hearts, and dispossessed them of their power over the bodies of men.

The error of these admirers of human science is not much different from that of some European theologists concerning Mary Magdalene.

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They suppose her to have been an infamous, rather than an unfortunate woman, out of whom were driven seven devils. They have disgraced her memory by erecting 'Magdalene Hospitals' for infamous, rather than for unfortunate females; not knowing that it was the misfortune, rather than the crime of Mary of Magdala, that seven demons had been permitted to assault her person for the glory of the Messiah and her own eternal fame.

As to the abodes of the demons, we are taught in the Bible what the most ancient dogmatists have said concerning their residence in the air: I say we are taught that they dwell *pro tempore* in the ethereal regions. Satan, their Prince, is called "the Prince of the power of the air." The great Apostle to the Gentiles taught them to wrestle against "wicked spirits that reside in the air;" for, says he, "you fight not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world; against spiritual wickedness in high places"—properly rendered, '*Against wicked spirits in the regions of the air.*' Paul's shipwreck at Malta by the Euroclydon, and Job's misfortunes by an Arabian tempest, demonstrate the aerial power of this great antagonist when permitted to exert it against those he envies and calumniates.

Evident it is, then, from such testimonies, facts, and allusions, that the atmosphere, or rather the regions above it, the ethereal or empyreal, and not heaven, nor earth, nor hell, is the proper residence of the ghosts of wicked men. They have repeatedly declared their perfect punishment or torment as yet future, and after the coming of the Lord, when he shall send the Devil and his emissaries into an eternal fire. How often did they say to Jesus, "Art thou come to torment us *before the time?*" That they are miserable, wretchedly miserable, is inferrible from the abhorrence of the nudity and awful forebodings of their present position. They vehemently desire to be embodied again. They seek rest, but find none; and would rather possess any bodies, even the swine, than continue naked and dispossessed. Their prison is called by the Messiah, "outer darkness;" by Paul it is called *epourania, high places, aerial regions.* This is the Hebrew-Greek name of that region where there is neither atmosphere nor light; for, strange though it may appear to uneducated minds, the limits of our atmosphere are the limits of all terrestrial light. These intervals between the atmospheres of the planets is what we would call "*outer darkness.*" Could a person ascend only some fifty miles above this earth, he would find himself surrounded with everlasting night—no ray from sun, or moon, or stars could find him where there is no medium of reflection.

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That they may still inspire oracles, as they were wont before the Christian era—(this, too, has been counterfeited)—and possess living men in heathen lands, or in places where Christianity has made little progress, is not altogether improbable. Of this, indeed, we have not satisfactory evidence, and therefore ought not to speak dogmatically. I know many affect to regard the whole matter as a piece of childish superstition, as did our two last great poets, Scott and Byron; who, nevertheless, like them, are under the influence of that same childish superstition. One thing is abundantly evident and satisfactory—that although the number of such spirits is vast and overwhelming, and although their hatred to the living is intense and enduring, the man of God, the true Christian, has a guardian angel, or a host of sentinels around him that never sleep; and, therefore, against him the fiery darts of Satan and the wiles of the roaring lion are employed in vain. For this we erect in our hearts a monument of thanks to Him who has been, and still is, the Supreme Philanthropist and Redeemer of our race.

This view of demonology not only vindicates the law of Moses from the imputation of catering to the superstitious prejudices of mankind, by regarding as real the most idle fictions and pretences; and justifies Paul in placing witchcraft amongst the works of the flesh; it not only affords to weak and doubting minds new and striking evidences of a spiritual system; it not only developes our great indebtedness to the Author of the Christian faith in rescuing man from the tyranny of the arch apostate, the Prince of Demons; but it also inducts us into still more grand and sublime views of the magnitude, variety, and extent of the world of spirits—of our relations to them—and throws some light upon our present liabilities to impressions, suggestions, and influences from classes of agents wholly invisible and inappreciable by any of those senses which connect us with external and sensible existence.

That we are susceptible of impressions and suggestions from invisible agents sometimes affecting our passions and actions, it were foolish and infidel to deny. How many thousands of well authenticated facts are found in the volumes of human experience of singular, anomalous, and inexplicable impulses and impressions wholly beyond all human associations of ideas, yet leading to actions evidently essential to the salvation of the subjects of them, or of others under their care, from imminent perils and disasters; to which, but for such kind offices, they must inevitably have fallen victims. And how many in the midst of a wicked and foolish career, have, by some malign agency, been suddenly and unexpectedly led into the most fatal coincidences

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and suddenly precipitated to ruin, when such unprecedented exigencies are exceptions to all the known laws of cause and effect, and inexplicable to all their wonted courses of action! To assign to these any other than a spiritual cause, it seems to me, were to assign a *non causa pro causa;* for on no theory of mind or body can they be so satisfactorily explained, and so much in harmony with the Bible way of representing such incidents. Thus the angel of the Lord smote Herod that he died, and in various dreams admonished the faithful of the ways and means of escaping impending evils.

Will it not be perceived and admitted that if evil demons can enter into men's bodies, and even take away reason, as well as excite to various preternatural actions, and if in legions they may crowd their influences upon one unhappy victim, spirits, either good or bad, may make milder and more delicate approaches to the fountains of human action, and stir men up to efforts and enterprizes for weal or woe, according to their respective characters and ruling passions.

Certain it is that angels, beings, too, of a more embodied and less abstract existence, have not only demonstrated their ability to assume the human form, but to exert such influence upon the outward man as to prompt him to immediate action—as in the case of Peter, who was suddenly stricken on the side by the hand of an angel when fast asleep between a Roman guard, and roused to action. The gates and bars of the prison open at his approach and shut on his escape, touched by the same hand; and thus the Apostle is rescued from the malice of his foes.

What an extended view of the intellectual and moral universe opens to our contemplation from this point! We see an outward, visible, and immense expanse every where, studded with constellations of suns and their attendant systems, circling in unmeasured orbits around one invisible and omnipotent centre that controls them all. Amazed and overwhelmed at these stupendous displays of creative power, wisdom, and goodness, in adoring ecstacy we inquire into the uses of these mighty orbs, which, in such untold millions, diversify and adorn those undefined fields of ethereal beauty that limit our ideas of an unbounded and inconceivable space.

Reasoning from all our native analogies, and from the scattering rays of supernal light that have from suns unseen reached our world, we must infer that all these orbs are the mansions of social beings, of every conceivable variety of intelligence, capacity, and employment; and that in organized hierarchies, thrones, principalities, and lordships, they constitute each within itself an independent world; of which societies we are allowed to conclude that there are as many varieties of

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intellectual and moral organization and development as there are planets for their residence.

In all these intellectual assemblages, spread over the area of universal being, there are but two distinct and essentially diverse confederations—one under the rightful sovereignty of Messiah the Lord of all, and the other under the usurped dominion of that antagonist spirit of insubordination and self-will which has spread over our planet all the anarchy and misrule, all the darkness and gloom, all the sorrow and death which have embittered life, and made countless millions groan in spirit and sigh for a discharge from a conflict between good and evil, pleasure and pain, so unequal and oppressive.

This rebel angel, of such singular and mysterious character, is always found in the singular number—as *the Satan*, *the Devil*, and *the Apollyon* of our race. With him are confederate all disloyal spirits that have conspired against Heaven's own will in adoration of their own. In reference to this usurper and his angelic allies against the Lord's Anointed, we are obliged to consider those unhappy spirits, who, during their incarnation, took sides with him in his mad rebellion against the Eternal King. The number of angels that took part with him in his original conspiracy remains amongst the secrets of eternity, and is not to be divulged till the Devil and his angels, for whom Tophet was of old prepared, shall be separated from the social systems of the universe, and publicly sentenced to the bottomless gulph of irremediable ruin.

The whole human race, at one time or other, have been involved in this war against Heaven. Many have, indeed, deserted the dark banners of Beelzebub, and have become sons of light. Hitherto, alas! the great majority have perished in the field of rebellion, and gone down to the pit with all their armor on. These spirits, shown to be the demons of all antiquity, sacred and profane, are now a component part of the empire of Satan, and as much under his control as the original conspirators that took part with him in his primeval defection and rebellion.

How numerous they are, and how concentrated in their efforts, may be gleaned from sundry allusions in the inspired writings, especially from the melancholy history of the unfortunate Gadarene who dwelt among the tombs, tortured by a legion of them—not, perhaps, by six thousand demons in full tale, according to the full standard of a Roman legion; but by an indefinite and immense multitude. How innumerable, then, the agents demoniacal and angelic on Satan's side! What hosts of fallen men and fallen angels have conspired against the happiness of God's moral empire! No wonder that Satan is sometimes

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spoken of as omnipresent! If Napoleon in the day of his power, while in the palace of the Thuilleries, was said to be at work in Spain, in Portugal, in Belgium, and in France at the same time—with how much less of the figurative, and more of the literal, may Satan, whose agents are incomparably more multitudinous and diversified, as well as of vastly superior agility and power, be represented as wielding a sort of omnipresent power in all parts of our terraqueous habitation? And how malignant too!! The fabled Furies themselves were not more fierce than those unclean and mischievous spirits whose sweetest pleasure it was to torture with the most convulsive agonies those unhappy victims whom they chose to mark out for themselves.

But here we must pause: and with this awful group of exasperated and malicious demons in our horizon, it is some relief to remember that there are many good spirits of our race, allied with ten thousand times ten thousand, and thousands of thousands of angels of light, all of whom are angels of mercy and sentinels of defence around the dwellings of the righteous, the true *elite* of our race. These we learn, from high authority, are ministering spirits waiting on the heirs of salvation. These attending spirits know our spiritual foes, and are able to cope with them: for when Satan and Michael fought for the body of Moses the fallen seraph was driven to the wall and lost the day For how many services rendered, for how many deliverances from evil spirits and from physical disasters, we are indebted to the good and benevolent, though invisible agents around us, will never be known, and therefore never told on earth; but it may nevertheless be known and told hereafter.

And with what unspeakable pleasure may some happy being in this assembly yet sit down, side by side, with his own guardian spirit under the eternally verdant boughs of the life-restoring tree in the paradise of God, and listen to the ten thousand deliverances effected for him by the kind ministrations of that generous and beneficent minister of grace, that watched his path, numbered his steps, and encamped around his bed from the first to the last moment of his terrestrial day! With what grateful emotions will the ransomed spirit listen to the bold adventures and the triumphant rencounters with belligerent foes, of his kind and successful deliverer; and while, in the midst of such social raptures he throws his immortal arms around his kind benefactor, he lifts his bright and beaming eye of grateful piety to Him who gave him such a friend and deliverer in the time of peril and of need; and who, through such a scene of trials and of conflicts, brought him safely to the peaceful city of eternal rest!

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NOTE.

The preceding essay bears the impress of an almost extemporaneous effusion on a subject requiring much and profound thought. The invitation to address THE POPULAR LECTURE CLUB of the city of Nashville, was received but a few evenings before its pronunciation. Meanwhile, having almost daily lectures on portions of the Christian system, I had leisure only to sketch, with much rapidity, at various intervals, the preceding remarks. True, indeed, the subject had been often on my mind, especially since the time of my writing a few essays on that sceptical and abstract something called *Materialism*. The facts and observations crowded together in this popular lecture are matters of grave and serious import, and not hasty or crude imaginations, occurring at the impulse of the moment. True, indeed, I should rather have given them under more favorable circumstances, a more logical and philosophical form; but this is not the most popular, nor, to the great mass, the most intelligible form. At the request of some who heard them, and of many who heard of them, I am induced to publish the identical draft which I read to the audience, with only a very few verbal alterations.

I think the subject of *demons* is one that fairly comes in the path of every student of the New Testament, and ought to be well understood; and as the reader will doubtless have observed, I regard it as constituting an irrefragable proof of a spiritual system, a full refutation of that phantasm called Materialism, to those who admit the authority of Jesus Christ and the twelve Apostles. To such it is more than a mere refutation of Materialism—it is a demonstration of a separate existence of the spirits of the dead—an unequivocal evidence of a spiritual system, and of a future state of rewards and punishments.

A. C.

EDUCATION.

PARENTS and school-masters have the human race in their hands at a time when human nature is most susceptible of good and favorable impressions. If they are intelligent, humane, and pious, they can do more than all the ministers, priests, and lawgivers in the world. If any one would reform and bless mankind, let him give them good and intelligent parents and school-masters, and less than a tithe of all other reformers, whether called ministers, priests, lawgivers, or authors, will more than suffice all the demands of society. But we must have normal schools and colleges to make good teachers; and have persons of good sense, good education, and, above all, of good morals, to instruct and train them for the work. Three things are essential to good education: These are, instruction, example, and training—three words, in my use of them, not only representing three things quite distinct, but also of very great significance. Very many think that precept and example are enough; but training is more essential than either of them. Very many have good precepts and good examples before them; but, because of lack of training, are neither an ornament nor a blessing to society.

A. C.

☞ This number was intended for an Extra; but there being some uncertainty about our supply of paper for the current volume, we may not be able to make up our complement without counting it.

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THE

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TRANSCENDENTALISM.

THE manifest tendency of people in this age is to multiply differences. The great variety of sects that have professed to form their existence from the Word of God, is not enough to satisfy the longings of some inquiring spirits, and we will doubtless have in a few years a division of society for every department of human thought. Those who prefer contemplations of the Infinite will discard every thing else, and be Infinitists; the adorers of the Sublime will become Sublimists; and as a fit foundation for such structures, we have already *Transcendentalists.* Start not that it be a long name; for ere the sun be many years older, there will be sects with larger and more unpronounceable names than this. It may be, reader of mine, that you have never heard of people with such a name; but it is a fact, that in this free country of ours, within a few years, a people have arisen who are content to call themselves, and be called, *Transcendentalists.* Their doctrine, or that which peculiarly distinguishes them, has remained under a great mystery till within a few days; when one of their number, seeing that many people were anxious to know what this new doctrine is, condescended to stoop from his *transcendent* position to enlighten us concerning the whereabouts of his people; and in a late number of "The Dial," a quarterly Magazine, devoted to "Transcendentalism," he thus discourseth:—

"Transcendentalism, by that name, seems to be but little understood; and the vague notions that are entertained respecting it are derived chiefly from the distorted representations of its opposers, or the ridiculous grimaces of scoffers. To many minds the word may bring sad or ludicrous associations, accordingly as it has been presented to them in the gloomy portraitures of those who profess seriously to fear its unbelieving tendencies, or in the amusing caricatures of others, who have found food for mirth in the illustrations of some of

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its disciples, which they affected to consider fantastic and unintelligible. By some it is regarded as a mere aggregation of words, having the form and giving the promise of a high, mysterious meaning; but when analyzed, being without significance—mere sound, signifying nothing. By others, again, it is supposed to place the reveries of the imagination above the deductions of reason, and to make feeling the only source and test of truth. But though thus viewed, by its name, with suspicion, scorn, or dislike, I apprehend that it is, in reality, the philosophy of common life, and of common experience. It will be found that all men, mostly, perhaps unconsciously, believe and act upon it; and that even to those who reject it, and argue against it, it is the practical philosophy of belief and conduct. Every man is a transcendentalist; and all true faith, the motives of all just action, are transcendental.

"A brief history of this philosophy, as a scientific system, will serve to explain its distinguishing characteristic, and at the same time illustrate my leading proposition.

"In the latter part of the seventeenth century the celebrated Locke published his 'Essay concerning the Human Understanding,' the professed purpose of which was to inquire into the origin, certainty, and extent of human knowledge, together with the grounds and degrees of belief, opinion, and assent. In answer to this inquiry he began by denying that the mind had any ideas of its own to start with; that there are 'any primary impressions stamped upon the mind, which the soul receives in its very first being, and brings into the world with it.' The mind he supposed to be 'white paper void of all characters,' and affirmed that it is furnished with ideas only from *experience*. Experience is two-fold—the experience of the senses, furnishing much the greater part of the ideas from the outward world; which ideas are, therefore, called ideas of sensation. The notice which the mind takes of its operations, with the ideas thus acquired by sensation, furnishes another set of ideas, which are called ideas of reflection. From sensation and reflection, then, according to this theory, all human knowledge is derived.

"It seems obvious at first sight, that, denying to the mind any primary principles; and reflection being, by the definition, only the notice which the mind, this blank piece of paper, takes of its own operations, reflection can add nothing to the stock of ideas furnished by sensation. It is a mere spectator; its office merely to note impressions. The operations of the mind, being confined to the sensible idea, can originate no new idea; can deduce nothing from the sensible idea, but what is contained in it; according to a well known and fundamental rule of logic. It cannot compare and infer, for there are no ideas in the mind with which to compare the sensible idea; and by comparing one sensible idea with another, no result can be obtained beyond them. Besides, the very act of comparing implies the abstract ideas of identity and difference; which must, therefore, have been prior to sensible experience. Abstract ideas are entirely beyond the province of the senses. The eye conveys to the mind the idea of a tree. Reflection can only note the operation of the mind upon this idea; that is, note the impression it makes. The tree is a tree, and that is all. Reflection can do no more with a second, a third, a thousandth. Without the prior

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abstract ideas of number, identity, relation, beauty, and others, or some idea still more abstract, from which these are derived; I see not how reflection can deduce more from a thousand than from one. There is a tree, and that is all. So that, after all, these two sources of ideas are resolved into one; and sensation, the experience of the senses, is the only foundation of knowledge. Give reflection the largest power that is claimed for it—so long as original ideas, the faculty of intuitive perception, of primitive and direct consciousness, is excluded—it cannot advance beyond the outward and the visible: it cannot infer the infinite from the finite, the spiritual from the material. The infinite and spiritual are absolutely unknown and inconceivable. Or, at the best, faith is only the preponderance of probabilities; immortality an unsubstantial longing; and God is reduced to a logical possibility. In short, mind is subordinated to matter, bound down to the fetters of earth, to the transitory and corruptible; and cannot rise, with an unfaltering wing, into the region of the infinite and imperishable.

"Adopting and seriously believing Locke's theory, Mr. Hume deduced from it, by the severest logical induction, a system of universal scepticism, and demonstrated that universal doubt, even of one's personal existence—nay, doubt even of the fact of doubting, is the only reasonable state of mind for a philosopher. The doctrines of Locke were also adopted in France, and led, with some modifications, to their ultimate, legitimate conclusions, the almost universal atheism which characterized the French literati of the last century, and the early part of the present. Unhappy as were these logical results of the system, it was long received as true, without much question. Men of earnest faith embraced it, and defended it, and denying the justness of its infidel conclusions, continued to believe, 'in erring logic's spite;' as Locke himself was eminently religious in defiance of his philosophy. His faith and life were a noble living refutation of his philosophy. This system has long been prevalent in this country, and the Essay is now found as one of the text-books of instruction in intellectual philosophy in our oldest American University.

"But the ideas of the spiritual, the infinite, of God, immortality, absolute truth, are in the mind. They are the most intimate facts of consciousness. They could not be communicated to the mind by the senses, nor be deduced by reflection from any materials furnished by sensible experience. They cannot be proved by syllogism, and are beyond the reach of the common logic. They are ideas which *transcend* the experience of the senses, which the mind cannot deduce from that experience; without which, indeed, experience would not be possible. Are these ideas true? Are they realities? Do they represent real existences? Are spirit, eternity, truth, God, names or substances?

"The philosophy of sensation, even if we absolve it from strict logical rules, and give it the widest latitude, is absolutely unable to give us certainty upon this subject. It leaves the mind in doubt concerning the highest questions that can occupy it. In the place of an ambiguous answer, on which the soul can calmly repose, and abide events, it gives only a possible probability. The transcendental philosophy affirms their truth decisively. Not only are they true, but the evidence of their truth is higher than that of the visible world. They are truths which we cannot doubt, for they are the elements of the

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soul. As they are the most momentous of truths, so their proof is higher and surer than that of any other truths, for they are direct spiritual intuitions. Belief in them is more reasonable and legitimate than belief in the objects of sensible experience, inasmuch as these transcendental truths are perceived directly by the mind, while sensible facts are perceived only through the medium of the senses, and belief in them requires the previous certainty of the accuracy and fidelity of the material organs. The former are truths of immediate and direct consciousness; the latter, of intermediate perception. Transcendentalism, then, is 'the recognition in man of the capacity of knowing truth intuitively, or of attaining a scientific knowledge of an order of existence *transcending* the reach of the senses, and of which we can have no sensible experience.' The origin and appropriation of the name will be perceived from this definition. This name, as well as that of the *Critical Philosophy*, was given by Kant, a German philosopher, who first decisively refuted the theory of sensation, and gave a scientific demonstration of the reality and authority of the Spontaneous Reason. I know nothing of the writings of Kant; but I find his doctrine thus clearly stated by one of his English interpreters:—'Kant, instead of attempting to prove, which he considered vain, the existence of God, virtue, and immortal soul, by inferences drawn, as the *conclusion* of all philosophy, from the world of sense, found these things written, as the *beginning* of all philosophy, in obscured, but ineffaceable characters, within our inmost being and themselves first affording any certainty and clear meaning to that very world of sense, by which we endeavor to demonstrate them. God *is*—nay, God alone *is;* for we cannot say with like emphasis, that any thing else is. This is the absolute, primitively true, which the philosopher seeks. Endeavoring by logical argument to prove the existence of God, the Kantist might say, would be like taking out a candle to look for the sun; nay, gaze steadily into your candle-light, and the sun himself may be invisible."

This is the first intelligible and elaborate explanation of Transcendentalism that the world ever saw; and as it comes from a disciple of the new faith, and appears in a paper devoted to its interests, it cannot be charged that a false or partial explanation has been given as the groundwork of these remarks. The new *ism*, then, sets itself up in opposition to the almost universally accepted theory of Locke; and asserts, as the grand principle of a new organization, that man possesses the ability to originate ideas beyond the powers of sense and reflection; and that man *can*, and *does*, originate ideas of God as he is, virtue, beauty, &c. without the aid of revelation or spiritual sense.—Such a doctrine, to many, needs only to be stated to be refuted; and yet it clothes itself in the poetry of nature, appealing to all the kinder sensibilities of mind, by the way in which its disciples accustom themselves to *live*, as it were, in lofty and soul-thrilling conceptions of God and his works, and will insinuate itself into the hearts of many, concealing its Deism under the mantle of poetic enthusiasm, until our whole country will be overspread with Transcendentalists. It has a

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speciality of reasoning about it that goes right to the hearts of imaginative people. Hence, though the naked doctrine be ever so preposterous and untenable in our minds, it behooves us to show that it is so, and guard all against the deception. It will not do to sneer at it, or ridicule it. The doctrine as they advance it must be answered, and then if any are led into the belief of it they do it with their eyes open. It is a dangerous doctrine, and if believed will destroy the whole fabric of Bible Christianity.

"*The idea of God is in the mind*," says the Transcendentalist. It existed, then, before sense or reflection, and proves that God *is* beyond the possibility of a doubt, and without the proofs of Revelation, of Nature, or Reason. The idea is in the mind, was implanted there by God himself, and we may as reasonably doubt that we think, as to doubt that God exists. Admit all this to be true, then why are there any infidels? There are many who strenuously and conscientiously deny the existence of God, and yet they have minds: is the abstract idea of God in their minds? And are they meek hypocrites *all* of them? 'Oh!' says my friend the Transcendent, (that's the short way of spelling a long name,) 'they have been made the victims of your irrational Bible Christianity, that relies on sense to prove that God exists.' Admit that too—admit that infidels are made in all Christian countries by an irrational philosophy; and still there is an overpowering objection. The abstract idea is of course the implanting of God; it exists in every one, and *must* be the same in every one. Then why is the idea of God abstractly different in the Chinese and North American Indian? Why does the idea of God assume a new form in every unchristianized nation? 'But the *idea* is the same,' our friend will say, 'though it assume different forms' That is unaccountable. The *idea of God* does not have reference to his form, but to his character, his attributes, his power, &c. The abstract idea of God, if it exists in every man, must be alike in respect to these; and yet it is in these that heathen nations differ. This is an argument against the new doctrine that cannot be overcome. If there is a power in the mind that *transcends* the powers of sense and reflection, it would work equally, in all persons, and produce the same thoughts and effects, as sense and reflection work equally in all men, and produce the same effects. There is a tree; it is a tree to every body who sees it, and no body who sees it will say that it is any thing more or less than a tree. Thus the sense of seeing operates to the same effect on all; and so with the abstract idea, the sixth sense, if it exists. Such and such is God. He is nothing more, less, nor other than our idea teaches us. But, unfortunately, this sense makes him appear differently to different

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people; and we are guilty of saying that God who made our sense of a tree *the same* to all, made our sense of himself *different* to all. It would be blasphemy. But, unfortunately again, this Locke, this man who upset the world, whom they are about to rectify, proved beyond a cavil that there was a tribe of people discovered, (I forget now by whom,) *who had never been possessed of the abstract idea of God, in any form.* God, then, is partial, or the abstract idea does not exist.

But there are other abstract, or primitive, or self-originated ideas, than the one we have spoken of. The ideas of virtue, beauty, order, identity, and number, are, by this theory, in the mind, independent of sense or reflection; and there are many others, such as difference, height, depth, &c. which are called abstract ideas. The operations of the mind, according to this science, may thus be set forth:—There are two trees: the eye reflects the impression of them, and reflection takes note of the fact; hence arises the idea in the mind that *there* are two trees; the abstract idea of comparison compares the two trees, and by the aid of the abstract idea of height it is found that one is higher than the other; by the abstract idea of beauty it is ascertained that they are both beautiful; and by the abstract idea of number it is found that there are two trees there. Hence the senses perform but a small portion of the labor. One sense, seeing, discerns the trees; reflection notes the occurrence; and the abstract self-originated ideas perform the rest. The result of the whole is, that there are *two* trees—one *higher* than the other, and both *beautiful.* Without the aid of these ideas, which the Transcendents say neither sense nor reflection can give us, we could merely say, these are trees; we could not know that there were two, that there was any difference in size, or that there was any beauty about them: these are trees, that is all. Now I must be allowed to say such reasoning is ridiculous: at best, it but proves that these abstract ideas are subservient or dependent on the sense; for when the eye saw those trees those ideas could have no active existence. But they are in the mind. O yes! they are in the mind; but who put them there? God implanted them there before our birth. They will then, of course, be as active in the child as in the man.—Show a child those trees. Does he recognize their beauty?—their height?—their number? No. He sees *something*, then; but knows not what; and is perfectly void of the ideas of beauty, height, and number. Why? Because his senses have not given him sufficient experience. It is capable of demonstration that all these ideas called pre-existent, or self-originated, are the result of the senses. The child hears that those are called trees; hence arises the ideas of trees: that there are two trees; hence the idea of number: that they are beautiful;

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hence he begins to have ideas of beauty; provided always, that he has never seen a tree, or heard of number or beauty before. If he have, by hearing of them at an early age, he acquires those ideas, and by their early acquisition, perhaps at a time which is farther back than memory has trace of, it may seem to many that those ideas were anterior to all sense. But I aver, and am willing to undertake to prove, that a man who had never seen a tree, nor heard of number, or height, or beauty, if such a person were shown two trees, would be perfectly void of all ideas of the kind. He would be sensible that there was something there; he would compare it with something he had seen before, and in that way he would form some ideas; but those ideas would be perfectly distinct from height, beauty, or number. It would be impossible to find such a man. The constant mingling of conversations about height, beauty, number, order, identity, and such ideas, form ideas of these things in the minds of the young so imperceptibly, that our recollection embraces nothing concerning them; hence it is easy for us to suppose that they were there before our senses produced ideas. But every new doctrine is presumed to offer some proof. What proof is there in favor of these ideas being self-original? None but the inability of men to account for the existence of ideas, of the formation of which they have no distinct recollection. There are many ideas formed in infancy, by the aid of the senses, that we can have no recollection as to the mode of their formation; but they came by the aid of the senses nevertheless. And experiment will prove, beyond all doubt, that there is no idea in the mind of man that cannot be traced to the operation of the senses.

This belief in the transcendent power of the mind to originate ideas will teach us that man can originate a language. Of sounds, independent of the senses, the abstract ideas of beauty, order, identity, length, &c would go a great way in making up a language. This reminds me of the experiments made by some Transcendentalists some thousands of years ago, who entertained no doubt of the primary abstract ideas of language being in the mind. The Phenicians and some neighboring nation, (I forget which,) quarreled as to the antiquity of their respective languages. They determined to test the matter by an experiment. They felt certain that the ideas of language were in the mind, and if children were taken beyond the hearing of language the words which they would first speak would prove that in whatever language those words were found, *that* was the most ancient language. They accordingly took a Shepherd and Shepherdess, and cut their tongues out to prevent their speaking, (Transcendentalism can be cruel;) then gave them two infants who could not speak, and sent

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them away to some unfrequented place to herd their sheep and feed the infants. As no language was repeated in their ears, the infants could not learn by imitation. After they had grown large enough to talk, the Shepherds ascertained that when they were hungry they would run up to the Shepherds and cry "Bah!" As soon as the Phenicians found this out they were in ecstacies; for "bah" was the Phenician for *bread*, and the controversy was settled at once. The abstract idea of the sound of the word "bah" (bread) was in the mind, and when they wanted "bah," (bread,) quite naturally they said "Bah," (bread.) It settled the dispute decisively; but I believe it never occurred to the Phenician Transcendentalists that those children might have learned to say "bah" from so often hearing the lambs when they wanted milk, cry, "Bah!" It may never occur to modern Transcendents that many ideas creep into the minds of children now by the operation of the same means.

Our philosopher argues for the *necessity* of intuition to discern truth from falsehood, virtue from vice, &c. Hear him:—

"That man possesses this intuitive power of discerning truth might be inferred from his creation. God is absolute truth; and man is created in his image. God is a spirit; and therein, too, man still bears his likeness. Can it be that this spiritual creation, though clothed with a material covering, should have no power of recognizing directly its spiritual relations? that it should bear within itself no traces of its origin? that it should be absolutely dependent upon the flesh, and possess no other means of attaining the higher knowledge, which is its birthright, than the treacherous avenues of its material organs?

> "O Zeus! why hast thou given a certain proof
> To know adulterate gold, but stamped no mark,
> Where it is needed most, to know immortal Truth?"

Now this looks a good deal like "begging the question." They assume that there *should be* an "intuitive power of discerning truth," or else how will they find out truth? But had they not better prove first that man by his present constitution *can* possess this intuitive power?

But the greatest evil of this new *ism* is the blow it strikes at Bible Christianity. It teaches the worthlessness of revelation to show us Christ and religion, because this intuitive power demonstrates to the soul all that is necessary of religion. Of course belief in the sacrifice of Christ for sin falls. In such a religion there is no need of the Holy Spirit—no sphere for his operation. The soul that is inwardly, without the aid of the senses, taught to know and feel of God, and Jesus as the Christ, can have little conception of sin, and can never repent. By this religion all the institutions of God's house are demolished as unmeaning rites; the "pure faith" becomes an "ocean of conjecture, doubt, and despair;" and all the beautiful lessons of the word of God are trampled on, because the learned differ about some difficult read-

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ings and translations. But read the Confession yourselves, Christians, and say if the *ism* that imparts such doctrine be not the very *Deism of Christianity*. Here is the upsetting of the whole Christian religion, as practised by Christendom:—

"As the philosophy of sensation disrobes earth and nature of their chief splendor, so does it deprive Christianity of its highest evidence, and brings it down to the level of human systems. Denying to man the intuition of the infinite and true, it compels us to scrutinize the claims of religion with the poor and fallible logic of sensation; to rest its truths exclusively upon the authenticity of old manuscripts, of which the original writing is to be deciphered, and by a laborious process restored and brought up from under the later glosses which have been written over and nearly obliterated it; upon the interpretation of Greek and Hebrew particles; upon scattered fragments of the fathers of the first centuries, picked up here and there amid the accidental relics of ancient literature; upon the agreement of certain events in the Christian history with vague and isolated passages of the Jewish writings; upon the reality of certain miracles reported in the writings of Matthew, Mark, Luke, and John—sensation being all the while unable to define or recognize a miracle, or to show how it may prove the divine authority of him who works it; and all the other proofs depending upon the competence and integrity of those historians; and upon the question, Whether the histories, which we have received as theirs, are the veritable histories written by the Apostles. Be all these points determined as clearly as they may be by philology and logic, verbal criticism, and balancing of testimony, the highest conviction they can produce is only a probability that Christianity is true.—However high the degree of probability attained, the result still leaves a portion of doubt in the mind.—As a consequence, too, it becomes a religion of the letter; and its rites, from spiritual symbols, become the substance of holiness. Christianity is not a revelation to this age, and to all true; but a cunning historical problem for learned men and scholars to discuss. For, it is to be observed, that the great mass of mankind have not access to the historical testimony by which the problem is to be solved. The great mass of men, therefore, can have no warrant for their faith in Christianity, but the naked authority of the learned. But the learned differ in their conclusions; draw contradictory inferences from the historical investigation. The great mass, then, are without the miserable support of learned authority for their faith. Even the learned can have no direct faith in Christianity; their faith terminates logically in its evidences. The unlearned cannot have this poor substitute for a living faith. They are left to float helpless and without a guide upon the shoreless ocean of conjecture, doubt, and despair. 'They are absolutely disinherited by their Maker, placed out of the condition of ascertaining the probable truth of that which they must believe, or have no assurance of salvation.'

"Not thus has the Universal Father left his children dependent for spiritual food. Not by such a faith was the noble army of martyrs sustained, who periled life, and poured out their blood like water, as a testimony to the truth. Not before the power of a historical probability did the pompous rites of ancient Paganism recede, and its idols crumble into dust; nor by such a power has Christianity kept on its

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march of eighteen centuries of conquest. Not such a hope has poured the gladness of Heaven into the dwellings of suffering and sorrow; nor that the light, which can fill the ignorant mind with the radiance of divine truth. The masses, though they have never *seen* by the glow-worm light of logic, have always believed in Jesus as the Christ, and with a faith infinitely surer than authority, or tradition, or historical testimony can impart. Here it is seen of a truth, that 'the testimony of Jesus is the *spirit of prophecy*.' This is the spirit of prophecy, that true light, which enlighteneth every man that cometh into the world, and gives to every one that does his will, to *know* of the doctrine, whether it be of God. This is the spirit of prophecy, the intuition of the true, the faculty of discerning truth, when distinctly presented; which gives 'the ultimate appeal on all moral questions; not to a jury of scholars, a hierarchy of divines, or the prescriptions of a creed; but to the common sense of the human race.'"

Read that over again, friendly reader, and see if there be not danger in such a teaching. The mere effect upon philosophy of the doctrine of pre-existent ideas is not of such great moment, but the effect of this system upon Christianity is heartily to be dreaded. It is not merely the changing of belief, but it is the abrogation of all outward forms of religion, which are the basis of all government, and from which law and order derive their support. Is not, then, the investigation of this subject important to all? These pages will not afford room to discuss the matter as it ought to be, neither have I the ability to do so; but there is room in every one's mind to discuss it, and sufficient ability to answer it.

Transcendentalism is a scion off the tree of German Mysticism, whose shadow covers the half of Europe. Learning adds to its growth, apparently; and even America is furnishing disciples to the new creed from among the most talented of her children. God forbid that such a tree should take root here, and become a Bohun Upas to destroy all who have ever drawn religious breath, who come within reach of its poisonous influence! R. E.

Pittsburg, Pa., July, 1841.

QUERY.

Dear R.—

In many parts of the country, as you are no doubt aware, members of the churches are in the habit of neglecting to attend their proper places of meeting because they do not expect to hear preaching. They sometimes stay at home. At other times they go a great distance to meet with a church where there happens to be a preacher. In some cases they even pass by their own brethren who have assembled to keep the ordinances of Christ, in order to gratify themselves with the preaching of those who are supposed by them to be in error. Now

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I have always thought that preaching was for the world, and not for the church; and that the church required teaching and exhortation, and a constant and diligent attention to the institutions of the Lord's house. I have thought that the participation of the Spirit; the praises and prayers of the congregation; the public reading of the scriptures; the plain and honest teachings, with the brief and earnest exhortations of the brotherhood; the solemn commemoration of the gospel facts, and the regular contribution to the wants of the poor and the spread of the gospel, were the great means appointed of Heaven for the great spiritual growth and enjoyment of the members of Christ's church. Well, now, if I am right in these views, what is to be done when we have a church of some three or four hundred members who will be all together with one accord in one place when they expect preaching; but who, with the exception of some forty or fifty, are never to be seen, unless by accident, when the disciples meet together on the first day of the week to break the loaf? U.

ANSWER TO QUERY.

Dear U.—

The question you put is a very important one, and may be answered in general terms, that, as there are various circumstances and conditions in regard to different churches, the course to be pursued must be varied and adapted to each accordingly. Doubtless you are perfectly correct as to your views of the divinely appointed means of church edification, and it is greatly to be deplored that any members should habitually neglect them. It is, however, a matter observable almost every where, and among all denominations, that there is a neglect of the holy scriptures and a want of prayerful and diligent attention to the things which promote and secure spiritual fellowship and communion with God. Instead of these men prefer something that can be done by others, so that they can be left at liberty to be hearers only; to receive, rather than impart; to gratify themselves, rather than to do do good to others; to please the ear, rather than mend the heart—in a word, to have the form of godliness without its power.

To answer your question more directly, however:—in adapting the means of cure to the malady, there are some general rules to be observed. Sometimes a knowledge of the cause of a disease will suggest an appropriate remedy. There has been of late years such a spirit of revivalism throughout the land, that every party has been exerting itself to the utmost to make proselytes to its peculiar system. During the great excitements of religious meetings, and under the strong appeals to the feelings and sympathies of human nature which preachers have been wont to make, multitudes have united themselves with religious communities, without, it is to be feared, having any true or real connexion with the spiritual world by faith. Having been born amidst boisterous excitement, they can live in no other element.

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Receiving ther religion from the inspiration of a preacher's voice, they are empty, cold, and joyless when he can be no longer heard. What wonder, then, that these should seek the means by which alone they can deceive themselves with the hope of salvation! What wonder that they should sink down into dull and lifeless apathy when they no longer enjoy the beams of the sun of their religious system! If such should be the case with any of whom you speak, when fully ascertained by diligent observation and inquiry by the elders of the church, it would be just cause for reproof, instruction, and exclusion. For certainly such can be of no use to the church, nor can the church be of any service to them; and they ought not to be permitted to deceive themselves and others by false appearances. Far different is it with those whom God according to his own will has begotten by the *word of truth*. These love to be nurtured by the pure milk of that word to which they owe their life. These long for those spiritual repasts which are to be enjoyed in the ordinances of the house of God. These are they who continue to grow in knowledge; in strength; in stature; in favor with God, and usefulness to men; in faith and hope; in love and joy; in purity of principle and perfection of conduct.

There may be, however, many other causes for the delinquency of which you speak, which may not now be stated. All cases must be treated according to their nature. To illustrate:—let us suppose the church to be a family. The parents are the elders—the members stand as in the relation of children. The wholesome and common food set upon the family table every day, is the substantial and spiritual diet of the divine ordinances—the reading of God's word, the commemoration of gospel facts, &c. The sweetmeats and luxuries occasionally set forth answer to the eloquent and exciting addresses of the gifted and accomplished public speakers. Now as we know that it is the plain and substantial food which gives and sustains animal health and vigor, and that nothing will more certainly bring on debility, disease, and death, than a constant indulgence in luxurious living upon confectionary to the exclusion of plainer and simpler food; so we may know equally well, that as the true spiritual bread, the pure milk of the word, the simple and nutritious food of gospel truth, is the only means by which spiritual life and health can be sustained; so an inordinate love for preaching, and an indulgence of this passion, will certainly produce spiritual leanness, debility, insensibility, and death.

A selfish gratification of this desire for preaching produces an artificial appetite which can no longer relish the less exciting, but far more wholesome provisions furnished in the scriptures and institutions of God, just as to live upon sweetmeats and stimulating sauces will de-

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stroy the natural appetite for wholesome food. Nothing can be expected from such a course but a meagre, miserable, dyspeptic, and diseased condition, whether it be natural or religious.

Now as no judicious parent would indulge his children in this way to their injury, so no elders of congregations should countenance a system of the kind. But it is worthy of remark here, that as the parents of a family are in duty bound not only to supply the children with wholesome food, but to have this food so prepared as to be agreeable to their various or peculiar tastes, so it is the duty of elders to see that the scriptures are presented in such a manner as will be agreeable to the hearers; and that all the ordinances of the house of God be so appropriately and becomingly attended to as to interest and edify the church. Again, every one should receive his proper portion, at the proper time, by a just division of the word of truth and a proper distribution to bond and free, male and female, parents, children, husbands, wives, young and old. And as it would be obviously improper for a father to compel a child to take in as much food at one time as he himself could easily consume, so it would be no less so for an elder to expect the spiritually young to receive without a surfeit those discourses in which they themselves may delight.

Nothing, for the most part, is more eagerly desired by young converts than warm and animated preaching, and although nothing, as we judge, will more certainly debilitate and ruin the spiritual health and vigor of a congregation than a total dependence upon preaching, it may be well in certain cases for the elders to gratify occasionally the love of some for pulpit oratory, if they can thereby secure the taking along with it the substantial food of divine truth, just as the child who loves the expected desert, may be persuaded to satisfy his natural appetite first with plainer dishes.

If, however, any one of the children comes not to table at all, an inquiry is immediately made; and, if he be unwell, the proper medicine is administered. And as a want of appetite for natural food is a sure indication of want of bodily health, so there can be no surer evidence that a Christian is in bad health spiritually when he has no relish for the spiritual food of the house of God, which is so well adapted to delight the spiritual sense of the man of faith, and to invigorate and cheer his soul amidst the labors and trials of human life.

It is for the conversion of the world, as you have remarked, that the preaching of the gospel is designed. For this end it should be liberally and efficiently sustained. It requires often the greatest eloquence and animation to interest in the subject of religion those who have not been converted. Those who have been, ought not to require it, and

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we shall never have a healthful condition of the churches until with a healthy and natural appetite they approach the spiritual banquet, and feed on Christ from love for Christ alone. R. R.

BAPTISMAL REGENERATION.

John Knox and the Scotch Reformers—1560.

Our opponents say that in our views of baptism we do but retail Papal dogmas, or old antiquated errors of the Apostolic Fathers. In reply we have often declared that at the time of our first adopting and promulging these views we read and examined the Bible alone. We had no recollections of the dogmata of either Papists or Protestants, and cared as little for them. Since, indeed, we have collected, and are still collecting, numerous evidences that our biblical conclusions were the doctrine of the Ancient, as well as of the Apostolic Church; that they were the doctrine of the first Protestant creeds, and specially of the great Reformers themselves.

In my recent readings of ecclesiastical matters I find new evidences of a more distinct perception of the scriptural doctrine of baptism in a Confession 83 years older than the Westminster, and penned by the very fingers of the Father of Scotch Presbyterianism, the renowned John Knox himself.

As a curiosity we shall lay it before our readers. It is quoted from "the Confession of Faith professed and believed by the Protestants within the Realm of Scotland, published by them in Parliament, and by the estates thereof ratified and approved as wholesome and sound doctrine, grounded upon the infallible truth of God's word." It is found in the Statute Book or Acts of the Scotch Parliament, and published by royal authority, July 17, 1560:—

"Article xxi.—The sacraments of the New Testament were instituted of God, not only to make a visible difference betwixt his people and those that were without his league, but also to exercise the faith of his children, and by participation of the same sacraments to seal in their hearts the assurance of his promise: and thus we utterly condemn the vanity of those that affirm sacraments to be nothing else but naked and bare signs. No: *we assuredly believe, that by baptism we are engrafted into Jesus Christ, to be made partakers of his justice* (righteousness) *by the which our sins are covered and remitted.*"

Read article by article in Parliament, and the vote of every man being taken singly, was solemnly ratified and published as aforesaid—John Knox himself advising and exhorting to it. See the History of the Reformation of Religion in Scotland, by John Knox, p. 224, M'Gavin's edition, Glasgow, 1832.

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In looking through this history I discover that Scotland unequivocally anticipated Germany in promulging the great doctrines of Protestantism. Thirty heretics of high standing were, by the Archbishop of Glasgow, (Robert Blackader,) summoned before James IV. of Scotland, in the 6th year of his reign and the 22d of his age, and were solemnly tried for thirty-four articles of heresy, now called orthodoxy. This trial was held in 1494, twenty-one years before Luther opened his mouth on the great dogmata of Protestantism.

The gratification experienced in this discovery was only surpassed by observing that the first name at the head of this list of distinguished heretics, was George Campbell of Cesnock, and the third name John Campbell of New Mills; and still more pleasing, as might be expected, in looking through the men of that day who sacrificed or jeopardized all for what was then called *heresy*, now denominated *Protestant evangelism*, I find not only the representatives of most of the Campbell's of Scotland, but even one Alexander Campbell, of no very good fame among the clergy, a kinsman of course, placing their names to the most solemn declarations of independence as respects the predominant religion, and their resolutions to adhere to the true doctrine of reformation at the risk of every thing on earth.

When I have more time and room I shall likely publish these ancient articles. Two of them are almost in the words used on similar subjects, so early as the first days of the 'Christian Baptist:'—

"Article x. That every faithful man and woman is a priest." A bolder affirmation than any of Luther's in the first commencement.

"Article v. Christ gave power (the keys) to Peter only, and not to his successors, to bind and loose within the kirk." From these any one may learn that these men had been tampering a good deal with the New Testament. Two persons had been burned in Scotland for heresy before even those days—one James Resley, in 1407; and 24 years after, a Bohemian, who had learned the truth from John Huss. Resley had corresponded with John Wickliffe.

The last two articles are very bold:—

"Article xxxiii. The Pope and his ministers are murderers."

"Article xxxiv. They which are called principals in the kirk are thieves and robbers"

From these indications at the close of the fifteenth century, one may logically infer that there was some good leaven at work in Scotland, which, under favorable circumstances, might have anticipated even Saxony in the great work of reformation.

A. C.

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A SCRIPTURAL VIEW OF THE AGENCY OF THE HOLY SPIRIT IN THE CONVERSION AND SALVATION OF SINNERS—ACCORDING TO THE GOSPEL.

The law was given by Moses, but the grace and the truth came by Jesus Christ.—He came to his own, and his own received him not. But as many as received him, to them gave he privilege to become children of God; that is, to them that believed on his name: which were born not of bloods, nor of the will of the flesh, nor of the will of man; but of God. John i. 11, 13, 17. Except a man be born of water and Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. John iii. 5, 6. No man can call Jesus *Lord*, but by the Holy Spirit. 1 Cor. xii. 3. Now if any man have not the spirit of Christ, he is none of his.—As many as are led by the Spirit of God, they are the sons of God.—Ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit himself bears witness with our spirit, that we are the children of God.—The Spirit also helps our infirmities; for we know not what to pray for as we ought; but the Spirit himself makes intercession for us, with inexpressible groanings;—for he makes intercession for the saints according to the will of God. Rom. viii. 8, 9, 14, 15, 26, 27. The love of God is shed abroad in our hearts by the Holy Spirit which is given to us. Rom. v. 5. God has sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. i. 22. God has sent forth the Spirit of his Son into our hearts, crying Abba, Father. Gal. iv. 6. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v. 22, 23. After ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance.—Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption. Eph. i. 13. and iv. 30. Hereby we know, that he abides in us, by the Spirit that he has given us. Hereby know we, that we dwell in him, and he in us, because he has given us of his Spirit. 1 John iii. 24. and iv. 13. God, according to his mercy, saved us by the washing of regeneration, and renewing of the Holy Spirit. Titus iii. 5. Upon these quotations we would observe in the first place, that they are generally descriptive of special effects produced by the Holy Spirit in and upon the hearts and minds of the subjects, in order to their salvation; without which, it appears, they would not be saved. Secondly, that the Holy Spirit produces all those gracious effects above described, by his divinely authenticated word, as the instrumental cause, or efficient means of his saving operations. For the very same saving effects, that are ascribed to the Spirit, are also ascribed to the word.—Thus we are said to be begotten by the word, quickened by the word, born of the word;—nourished by it, enlightened by it, converted by it, made wise by it,—to live by it, to be entertained and delighted with it, to be sanctified by it, to be saved by it. In short, God has magnified his word above every other exhibition of his name. Psalm cxxviii. 2. For by it his people are made wise to salvation, thoroughly furnished to all good works.—See the following scriptures: James i. 18; Psalm cxix. 50, 93; 1 Peter i. 23, 25; ii. 2; Psalm xix. 7–11; cxix.

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105; Matthew iv. 4; Jeremiah xv. 16; John xvii. 17; 1 Corinthians xv. 2; 2 Tim. iii 17.

Query.—But is not the Spirit himself said to bear witness with the spirit of believers, that they are the children of God; and to help their infirmities, especially in prayer, by making intercession for them with unutterable groanings? Now what have the especial agencies to do with the instrumentality of the word? To this it may be justly replied with respect to these unutterable groanings, that they are the natural expressions of unutterable desires and feelings, produced in the heart by the inconceivable things presented to the mind, in the gracious declarations, invitations, and promises of the gospel; or by the overwhelming impetus of troubles, trials, and afflictions, to which believers are frequently exposed in this present evil world. Now, in either case, the mental embarrassment is the effect of external causes, of which the mind is conscious, and proceeds from sensibilities divinely excited by the knowledge and belief of the truth through the Spirit; and, therefore, if the Christian knows not how to express himself or what to ask, God, who in such cases, hears the desires of the heart, knows what to give: for these desires and feelings are, in reality, as truly the work of the Spirit, as are love, joy, peace, &c., which are also ascribed to the word.—And, with respect to the Spirit's witnessing with the believer's spirit, that he is a child of God, it necessarily implies the instrumentality of the word, without the knowledge and belief of which in the first place, he could not have been a believer; and, of course, not a child of God, nor have known any thing about the Holy Spirit. And, now, as a believer, he must "not believe every spirit; but must try the spirits, whether they be of God." And how is he to do this but by the word? for by this alone can he know the Spirit of truth from the spirit of error. 1 John iv. 6. Of course, then, this proof trial, of the supposed witness of the Spirit, if sustained, identifies it with the word that sustains it: consequently, the only authenticated credible testimony of the Spirit is the word;—His gracious and peculiar office is, to engraft and realize it in the heart of the believer, and so to make it forthcoming for his assurance of salvation. Indeed, without this, the strongest impressions of assurance are unscriptural, untenable. Suppose, for instance,—"that a professed believer should feel the strongest impression on his soul, that he is a child of God; that Jesus Christ has loved him, and given himself for him; that all his sins are blotted out, and that he is most certainly reconciled to God." Should he admit the truth of this without farther examination?—How does he know, that it is not a mere deception proceeding from the father of lies, maliciously intended for his destruction?—Is it by the exceeding vehemence of the impression?—Let him look back yonder to the worshippers of Baal, (1 Kings xviii.,) and consider what he hears and sees. "They cry aloud, from morning till noon, saying, O Baal, hear us! They leap upon the altar, and cut themselves, after their manner, with knives and lancets, till the blood gushed out!!!"—Astonishing!—Tremendous!—What feeling is here!—What earnestness!—What transporting excitement! Yet, alas! it is all deception—mere delusion. But, blessed be God, the true believer is not left to the hazard of such delusions. For the Divine Testifier is known by his divinely authenticated testimony: and his testimony is divinely

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authenticated by himself—"God himself bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will." Heb. ii. 4. Wherefore, both the Testifier and his testimony being the very truth itself, most divinely authenticated: John xviii. 17, and 1 John v. 6. Therefore his application of it can admit of no deception; being always founded upon the possession of certain scriptural properties, which evidently distinguish the new creature from every other description of character—Consequently, his scriptural attestation, to the real Christianity of such as possess those special attributes, can admit of no doubt in the minds of any, that can discern and realize them; and *such alone* are the specified subjects of Christian assurance; for they are all addressed, in the Good Book, as the capable subjects of self-examination. Now, though in the mean time, this special evidence may be justly called direct and immediate, on the part of the Spirit; yet the appropriation of it is the personal act and duty of the believer; to which he is expressly called by the direct injunction of the Holy Spirit, when his case seems to require it: see 2 Cor. xiii. 5. "Examine yourselves whether you be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except you be reprobates?"—"Now, if any man have not the Spirit of Christ, he is none of his." Rom. viii. 9.—Thus when the professed believer finds in himself those special attributes of faith, feeling, disposition, and practice—of thought, word, and deed; in which Christian character is made to consist, as described in the Bible, he then has the direct, immediate, and indubitable testimony of the Holy Spirit, that he is redeemed, justified, sanctified, and adopted into the divine family, for a habitation of God through the Spirit;—an heir of God, a joint heir with Christ. Any other sort of testimony or witness of the Holy Spirit, respecting the real Christianity of a professed believer, the scripture no where specifies. And here let it be observed, that all those holy principles and practices, which constitute the real Christian, are the fruits of the Spirit; and therefore evince his indwelling presence and blissful sanctifying agency; so that saying, (1 John v. 10) is verified; namely, that "he that believes on the Son of God has the witness in himself,—that he dwells in God, and God in him; because he has given him of his Spirit." And also, that "God has given him eternal life in his Son." John iv. 13. and v. 11 Thus the Christian's assurance is complete; for the fruits of the Spirit prove his inhabitation; and this again indubitably proves the believer's relation to God. Wherefore, the Christian's assurance, in the highest and most comprehensive sense of that word, being thus complete while walking in the way of duty, he can, therefore, desire nothing more for that purpose, but merely to "hold fast his present confidence steadfast to the end," being thus completely assured of his interest in Christ. Heb. iii. 14. And were he to lose this divine assurance through negligence or apostacy, though an inspired Apostle, or angel from heaven were to speak peace, or whisper assurance, would he not, in so doing, incur the divine malediction, Gal. i. 3, 9.

Moreover were we to attempt to separate the Spirit from the Word, or the Word from the Spirit, the consequence must prove fatal: for it would not only be separating what God has constitutionally and

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solemnly united, saying, "As for me, this is my covenant with them, saith the Lord: My Spirit is upon them, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth, and forever." Isai. lix. 21. But, moreover, to separate these, would also be depriving ourselves of that blissful certainty of our salvation, which the Word and Spirit of God, only when united, can give. Wherefore, what God has thus solemnly joined together, let not man dare to put asunder. Again, if either the Word or the Spirit separately, had been sufficient to have answered the divine purpose, why give us both? Do we not learn from the uniform tenor of the Good Book, that the Word without the Spirit could not save us? For "no man can say that Jesus is the Lord, but by the Holy Spirit." 1 Cor. xii. 3. Also, is it evident, that the Spirit without his divinely authenticated Word, would be inaccessible to us? We could not approach him; and if he approached us by physical impressions upon our sensitive nature, or by suggestions to our minds; as things are, we could not certainly know whence these impressions and suggestions came; whether from a good spirit or a bad, as was shown above. Thus would we be continually exposed to most perplexing doubts and uncertainty about the only things that can render the thought of future existence desirable, or even tolerable. But, blessed be God, he has not left us thus forlorn; having favored us with the sure word of prophecy, as a light shining in a dark place, to guide us in the way of peace, truth, and certainty; with the blissful promise of his Holy Spirit to apply it: saying, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. A new heart also will I give you, and a new spirit will I put within you; I will take away the stony heart out of your flesh; and I will give you a heart of flesh." Ezek. xxxvi. 26, 27. Thus are both the salvation of the true believer, and his blissful assurance of it, most abundantly provided for; yea, most infallibly secured in the due use of the divinely appointed means: for thus it is written: "Thus saith the Lord, I will yet, for this, be inquired of by the house of Israel, to do it for them." Ezek. xxxvi. 37. Wherefore, it must be entirely owing to his own sad neglect, if he is deprived of this most blissful certainty.

Upon the whole,—blessed and happy, above all comparison in this world, is the realizing subject of these most blissful privileges.

T. C.

THE OLD BAPTISTS—*No. II.*

THERE is a great deal of sectarian and religious vanity, if one may so speak, evinced by some religious denominations in giving to themselves a very ancient, noble, and venerable origin. Like the aristocracy of some countries, sects are often glorying in a very ancient and reputable ancestry. This pride of ancestry has never been the prevailing sin of the Baptist family. The remote origin hid in the depths of antiquity, which some claim; and the more modern origin of the

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Baptists, truly so called; illiterate, humble, and unassuming as it was, forbid any aspirations after "the boasts of heraldry and the pomp of power," on the part of the unassuming Baptists of Virginia, the South, and the South-West. No Luther, Calvin, Zuinglius, Melancthon, Bucer, Beza, adorns their ancient history! Not even a Wesley or a Whitfield emblazons their humble annals! They glory rather in the humility, illiteracy, and impotency of their founders; and thence argue that nothing but the omnipotence of truth, or the almighty hand of its Author, could have given such efficacy, and granted such success to means so humble, and to instrumentalities so inadequate compared with the success that has crowned their feeble endeavors.

Still it must be conceded by all persons of sense and discernment that the pride or the shame of ancestry are alike unbecoming the philosopher and the Christian. Neither talent nor learning, neither wealth nor fame, neither virtue nor vice, is necessarily entailed as an inalienable inheritance. Men of the basest and most ignoble character are legitimately descended from renowned ancestors; while those now occupying a nation's homage and a nation's honors, have immediately arisen from a very obscure, if not from a very ignoble origin. To be proud of that for which we personally have no merit, or ashamed of that on account of which we have no demerit, equally betrays a feeble understanding or a corrupted heart.

In tracing the elements that entered into the Southern Baptist organization down to the year 1770, we found that the New England branch of Separates was by far the most numerous and the most eminently active and powerful. They were, indeed, a species of immersed Whitfieldite Methodists, who believed in the immediate and frequent teachings and inspirations of the Holy Spirit.

They had all the converting machinery of modern Methodism, only on a more enlarged and successful plan. Mr. Semple gives the following description of some of their great meetings in their warmest and best revivals:—

"It was not unusual to have a large proportion of a congregation prostrate on the floor; and, in some instances, they have lost the use of their limbs: no distinct articulation could be heard, unless from those immediately by: screams, cries, groans, songs, shouts, and hosannas, notes of grief and notes of joy, all heard at the same time, made a heavenly confusion—a sort of indescribable concert. Even the wicked and unenlightened were astonished, and said, *The Lord hath done great things for this people.* At associations and great meetings, where there were several ministers, many of them would exercise their gifts at the same time, in different parts of the congregation—some in exhortation, some in praying for the distressed, and some in argument with opposers. At first many of the preachers did not approve of this kind of work. They thought it extravagant. Others fanned it, as fire from heaven. It is not unworthy of notice, that in those congregations where the preachers encouraged these exercises to much extent, the work was more extensive, and greater numbers were added. It must also be admit-

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ted, that in many of these congregations no little confusion and disorder arose after the revival had subsided. Some have accounted for this by an old maxim, *Where much good is done, much evil will also be done: Where God sows many good seed, the enemy will sow many tares.* Be it as it may, certain it is that many ministers who labored earnestly to get Christians into their churches, were afterwards perplexed to get out hypocrites"

They seem to have been disgusted with this scheme of revivalism, and set about a new change. Accordingly our historian informs us—

"From this revival great changes took place among the Baptists—some for the better, and others for the worse. Their preachers were become much more correct in their manner of preaching: a great many odd tones, disgusting whoops, and awkward gestures, were disused: in their matter also they had more of sound sense and strong reasoning. Their zeal was less mixed with enthusiasm, and their piety became more rational. They were much more numerous, and, of course, in the eyes of the world, more respectable. Besides, they were joined by persons of much greater weight in civil society: their congregations became more numerous than those of any other Christian sect; and, in short, they might be considered, from this period, as taking the lead in matters of religion, in many places of the state. This could not but influence their manners and spirit, more or less: accordingly, a great deal of that simplicity and plainness, that rigid scrupulosity about little matters, which so happily tends to keep us at a distance from greater follies, was laid aside. Their mode of preaching also was somewhat changed At their first entrance into the state, though not incoherent in their method and language, they were quite correct in their views upon all subjects of primary importance. No preachers ever dealt out to their hearers the nature of experimental religion more clearly and more warmly. As their respectability increased, the preachers and their hearers found a relish for stronger meat, which, to a proper extent, was very suitable: but it too often happened in indulging this, that party spirit, and even vanity, had too much influence. To dive deeply into the mysteries of the gospel; to tell, or make a plausible guess about what happened before the world was made; or what will happen before it shall end, looked more wise and excited more applause than to travel on in the old track. Some of the preachers likewise, falling unhappily into the Arminian scheme, stirred up no small disputation, and thereby imperceptibly drove their opponents to the borders, if not within the lines of Antinomianism. Practical piety was, in many places, too little urged. These things were followed by a relaxation in discipline in many of the churches, and a consequent state of disorder."

We have mentioned that there was a small colony of Regular Baptists, as they honorably denominated themselves, who had migrated into the north-western part of Virginia, from Maryland, built upon the Philadelphia edition of the English and Welsh Confession of Faith, or immersed Calvinism. Before 1769 these had formed themselves into "the Ketocton Regular Baptist Association," and in that year made a proposition to the more Southern Baptists to have a union, in the words following, viz.—

"*Beloved in the Lord Jesus Christ*—The bearers of this letter can acquaint you with the design of writing it. Their errand is peace, and their business is a reconciliation between us, if there is any difference subsisting. If we are all Christians, all Baptists, all New Lights, why are we divided? Must the little appellative names, Regular and Separate, break the golden band of charity, and set the sons and daughters of Zion at variance? '*Behold how good and how pleasant it is for brethren to dwell together in unity!*' but how bad and how bitter it is for them to live asunder in discord. To indulge ourselves in prejudice, is surely a disorder; and to quarrel about nothing, is irregularity with a witness. Oh! our dear brethren, endeavor to prevent this calamity for the future."

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The proposition was negatived by a small majority.

The Separate Baptists and the Regulars resumed their former position, a little jaded by their unsuccessful effort. The Separates increased rapidly. Their mighty men became numerous; amongst whom were Stearns, Marshall, Harris, Lane, John Waller, Lewis Craig, Elijah Craig, James Childs, John Burrus, Ford, Mullin, Wm. Webber, Anthony, Greenwood, Williams, the Murphys, and Juvenal Walker, &c. &c.

The Southern District met in Association at Walker's Meeting-House, October, 1774. Its members were 2038. S. HARRIS, Moderator; and JOHN WILLIAMS, Clerk.

"At this Association the query respecting the proper interpretation of Ephesians iv. 11, 12, 13., was again debated, and by a unanimous vote, three excepted, it was resolved that the said offices are now in use in Christ's church, and the said three submitted to the majority. It was further resolved that the said offices be immediately established by the appointment of certain persons to fill them, provided any possessed of such gifts could be found among them They then proceeded to the choice of an Apostle, by private poll, and the lot fell, by unanimous consent, upon Elder Samuel Harris. For the discipline of this high officer, the following rule is entered upon the Minutes, viz.—

'If our Messenger, or Apostle, shall transgress in any manner, he shall be liable to dealing in any church where transgression is committed; and the said church is instructed to call helps from two or three neighboring churches; and if by them found a transgressor, a general conference of the churches shall be called to restore or excommunicate him.'

"They then proceeded to ordain him according to the following method.—

'The day being set apart as a fast day, we immediately proceeded to ordain him, and the hands of every ordained minister was laid on him. Public prayer was made by John Waller, E. Craig, and John Williams. John Waller gave a public charge, and the whole Association gave him the right hand of fellowship.'

"His work was to pervade the churches to do, or at least to see, to the work of ordination, and to set in order things that were wanting, and to make report to the next Association.

"The discussion of this subject caused no little warmth on both sides. Jeremiah Walker first agitated it, and was supported by most of the preachers of popular talents not without suspicion of vanity and ambition The opposition was headed by Reuben Ford, followed by a numerous party in the Northern District. Walker wrote a piece upon the subject, entitled *Free Thoughts, &c.* in which, as also in his arguments both in Associations and private companies, he very ingeniously maintained that *all the offices mentioned in the above texts were still in use.* Mr. Ford also wrote a pamphlet in answer to Mr. Walker's, in which he rebutted his arguments with considerable ability. Both these were read before the Association. The majority favoring Mr. Walker's system, an experiment was made.

"At an Association holden for the North District, this Fall, John Waller and E. Craig were appointed for the north side of the river."

After this new apostleship fell into bad odor, a controversy arose on the question, "Is the salvation of Christ made possible for every individual of the human race?" The two Apostles, Samuel Harris and John Waller, aided by Jeremiah Walker, affirmed, and W. Murphy, J. Williams, and E. Craig denied that it was. After a good deal of altercation and fierce debate, a small majority was found

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against the Arminian side, which caused them to separate for a day; but happily it was but for a day. Before the sun set on Tuesday the 28th of May, 1775, they agreed to disagree, and thus resumed their former fellowship.

John Waller, however, on the next meeting of the Association resumed the controversy; and, embracing Arminianism in full, he and his adherents withdrew from the Baptists, and set up for independence. But he and his party were again united to his former associates, 1787.

Towards the close of the war of the Revolution, for political purposes, and especially for opposing the hierarchy, a sort of Annual General Association of the Baptists all over the South of Virginia, was established. They met for several years; and at their last meeting in 1783, on the motion of John Williams, Clerk of this General Association, and leader of the Calvinian party that opposed Harris, Waller, and their associates on their Arminianism, they agreed to adopt the Philadelphia Confession of Faith upon the following explanations:—

"To prevent its usurping a tyrannical power over the consciences of any: we do not mean that every person is to be bound to the strict observance of every thing therein contained; nor do we mean to make it, in any respect, superior or equal to the scriptures in matters of faith and practice, although we think it the best human composition of the kind now extant; yet it shall be liable to alterations whenever the General Committee, in behalf of the Associations, shall think fit."

The General Association having adopted the Confession as above explained, appointed their successors, for the time being, in the form of a "*General Committee.*" The Constitution of this new form of government was as follows:—

"1. The General Committee shall be composed of delegates, sent from all the District Associations that desire to correspond with each other.

"2. No Association shall be represented in the General Committee by more than four delegates.

"3. The committee thus composed shall consider all the political grievances of the whole Baptist society in Virginia, and all references from the District Associations, respecting matters which concern the Baptist society at large.

"4. No petition, memorial, or remonstrance shall be presented to the General Assembly from any Association in connexion with the General Committee. All things of that kind shall originate with the General Committee."

The external political and hierarchical forces acting upon the denomination, first originated the General Association; then the General Committee form of operation; and in the next year, 1787, when the whole six Associations were represented at Dover meeting-house, Goochland, by delegates to the General Committee, it was resolved to have a union formed with the Ketocton Association, or the Regular Baptists, and thus to blend the Separates, Regulars, and the stragglers, amongst whom, at that time, Waller and his party were numbered,

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into one body. The terms of this union were entered on the Minutes in the following words:—

"The committee appointed to consider the terms of union with our Regular brethren, reported that they conceive the manner in which the Regular Baptist Confession of Faith has been received by a former Association, is the groundwork for such union."

After considerable debate as to the propriety of having any Confession at all, the report of the committee was received with the following explanation:—

"To prevent the Confession of Faith from usurping a tyrannical power over the conscience of any, we do not mean that every person is bound to the strict observance of every thing therein contained; yet that it holds forth the essential truths of the gospel, and that the doctrine of salvation by Christ and free unmerited grace alone, ought to be believed by every Christian, and maintained by every minister of the gospel. Upon these terms we are united, and desire hereafter that the names Regular and Separate be buried in oblivion, and that from henceforth we shall be known by the name of the *United Baptist Churches of Christ in Virginia*."

On these elements, changes, and modifications, we shall make our comments hereafter. A. C.

From the Baptist Banner & Western Pioneer.

REPLICATION—*No. II.*

ELDER A. CAMPBELL:

Dear Sir—RELYING much on your magnanimity, fairness, and frankness, as assured by your friends, were prominent traits in your character, I felt both surprise and mortification at your evasive attempt to rid yourself of my acceptance of your proposition or challenge, issued in the Harbinger for August, 1839, and contained in your reply to my letter in the Harbinger, of July, 1841.

Permit me again to recall your attention to the article of your own issuing, that gave rise to my correspondence, and which is copied in my first letter, dated November 9th, 1839. Here is a "*proposition*" to discuss "the subject of Spiritual or Divine Influence" in general—not to discuss your definition of "Gillism or Fullerism," or any "favorite hobby of the two principal Baptist schools in England and America." This proposition being addressed to "any Baptist Doctor or respectable Scribe," I regard, and still regard a "*challenge*." In my letter of acceptance I used the term "proposition," and in my editorial of May 27th, I employed the term "challenge"—both terms being implied in your invitation, shall I now call it? However, I have neither time nor inclination to "strive about words to no profit;" therefore it is perfectly immaterial to me whether you consider the words as a proposition, or challenge, or an invitation. You either proposed, challenged, or inserted "*a discussion with any Baptist Doctor or respectable Scribe, on the subject of Spiritual or Divine Influence.*" That proposition, challenge, or invitation, I have taken up, in good faith, supposing you were in earnest, and that you regarded truth as paramount to all other considerations; that your honesty of intention, frankness, and independence would abhor all evasion.

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With Mr. Lynd, (with whom I am on friendly terms,) and his controversy with you, I have nothing to do. It is altogether immaterial what were the original terms of that controversy. I take your simple proposition, or "a discussion with any Baptist Doctor or respectable Scribe, on the subject of Spiritual Influence." I approve of your willingness "to stereotype a volume of letters" on that subject, "of one hundred and fifty pages, or two hundred pages, as an end of the controversy, and then circulate it far and wide throughout the land, just at cost."

The "concurrence of my brother editors" has nothing to do with the controversy. That is a matter solely between me and them, as to the occupancy of the columns of the Banner and Pioneer, and not a matter with which you have the least concern. At present I am disposed to waive the natural implication of such a condition from you. As well might I suspend the discussion until you consulted all the writers in the Harbinger. All that you can ask is space for your communications to me on this subject, and it is my duty to furnish this.

As a skilful logician, you must be aware of your assumed definition of what I am to defend, as that which "the Regular Baptists, in common with some other sectaries, affirm what the Scriptures teach," concerning Spiritual Influence, is quite out of place. I admit it is an ingenious way to foil an adversary, but quite out of character in fair discussion.

Following your example, I presume it will become my right to define and caricature the notions of Elder A. Campbell, and his somewhat heterogeneous sect, on the subject of Spiritual Influence. But as an honest defender of the truth, I shall leave you to state and define your views. Mine you shall have *in extenso*, should you not withdraw from the controversy, and the public will judge which party exhibits his views of this cardinal Bible doctrine with the least evasion and most frankness.

Permit me to inquire if, when I had the pleasure of a personal acquaintance with you at the Red Stone Association, in 1817, when you professedly was a Regular Baptist, and wrote your very able and logical circular on Predestination, you then believed and taught the theory that the Holy Spirit, "sometimes without the word, and always before the word is believed, enters the sinner's heart and regenerates it?" I do not ask whether some illiterate Baptist preachers, without any theological system, or much knowledge of the Bible, threw out such crude ideas; but whether *you* believed and preached such a theory as the commonly received doctrine of the Regular Baptists?

I did not, nor did one Baptist in a thousand, hold such a theory as excluded the word of truth, as the sword of the Spirit in the work of conversion.

You say, page 312, "Touching yourself, my dear sir, if your brethren consent to your appearing as the special advocate of their theory," &c.

Waiving, entirely, for the present, the implication contained in this condition, and on which I might with equal propriety claim that you you should obtain the consent of your brethren, I shall hold you to your original proposition in its distinctive form, to discuss "the subject of Spiritual or Divine Influence."

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You are at liberty to withdraw your proposition, if you choose to back out from the discussion, or to make any suggestions as to the manner of conducting it; but not to change the conditions or the subject itself.

With sincere respect, I am your friend,

J. M. PECK.

Rock Spring, Ill., August 25, 1841.

MR. CAMPBELL'S REPLICATION—*No. II.*

My dear Sir,

I AM sorry that you should construe any thing in my letter as indicative of "an evasive attempt to rid myself of your acceptance of my proposition or challenge issued in the Harbinger for August, 1839." Were I even disposed to "rid myself of your acceptance of my proposition," it would be utterly impossible for me to do it. You will certainly, on reflection, understand your own language to impute to me an impossibility. But you must mean something that you have not clearly expressed. Do you conceive that there is something in your "acceptance" of my proposition that would affright me into an evasive attempt? Are you so formidable in debate as to terrify me into an evasion! Or, think you that there is in my manner of discussion any thing of an evasive character? Be not '*mortified*,' my dear sir, at my evasion, till you have answered these interrogatories, or, at least, established the fact of such an attempt on my part.

But, indeed, I do wish to evade volumes of words with persons who either cannot or will not understand my meaning. Do not the very words of my proposition most clearly intimate this? But the main clause in my proposition seems entirely to have escaped your notice. Did not you observe that my proposition contemplated *an end of the controversy* with my Baptist friends and opponents. This is the very object proposed; and, consequently, the whole proposition demands this issue. On this point the community will soon discover, if they have not already, who is evasive of my proposition. How you could have written it over once or twice without seeing its object, is not a little remarkable. It runs in the following words: "Be it remembered, that I am willing at any time to stereotype a volume of letters or a discussion with any *Baptist* Doctor or respectable Scribe on the subject of Spiritual or Divine Influence, of 150 or 200 pages, *as an end of the controversy;* and then circulate it far and wide throughout the land, just at cost." For no other object, did I, or could I, make such a proposition.

In my reply to your No. I. this is farther evident from the six rules of discussion proposed to Mr. Lynd. For what other object could it

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be? I had, more or less, discussed the matter again and again with the most distinguished Baptist Doctors and Scribes in America—such as Bishops Semple, Broaddus, Brantly, Clopton, Clack, Meredith, Lynd, &c. &c; and when the last had repeatedly challenged discussion, I made the proposition on which you commenced correspondence with me.

On this proposition I stand, and am now ready to redeem it. The next discussion with the Baptists must be *an end of the controversy*, according to my proposition. I only ask you for such an assurance. In proof of my willingness to have the discussion go on, I asked you for only such a guarantee as I thought you could give. I did not ask you for the pledge of the whole denomination, nor for that of the entire West. I did not ask you for more than the concurrence of your two brethren Editors. I did not name even "the Baptist Cross &Journal." And if, as it now appears, you cannot give even the pledge of your co-Editors, what assurance can I have that the object of my proposition can be secured? Your co-Editors, Messrs. Buck and Howell, have, in anticipation of such an expectation, not only signified that they will not endorse for you, but have even gone farther in their fears. They have refused the identical overture you have made of having the discussion to appear simultaneously on the pages of the "*Baptist* Banner and Pioneer." If such be your standing with your own brother Editors, what assurance could I or the public have, that a discussion with you would be *an end to the controversy?* Nay, it is farther stated in my proposition that the work is to be jointly stereotyped and circulated by both parties. Now if your brother Editors refuse to let their readers see it, or read it on their pages, what assurance can I have that they would encourage the circulation of it, and that the object of the controversy can be accomplished by entering into a discussion with you?—!

You talk of me as evading the proposition before you have given the first pledge that you have accepted it in good faith and in good earnest. For do you imagine that I am such a simpleton, having made a proposition for *the end* of a controversy and the circulation of such a book, as to enter into an engagement with one that refuses to give the first pledge that he has in good faith accepted the proposition, and sincerely intends to attempt the object, and the only object for which it was issued?

A little reflection will convince you how exceedingly mal-appropos and irrelevant for you to say, "As well might I [yourself] suspend the discussion until you consulted all the writers in the Harbinger. All that you can ask is space for your communications to me on this subject, and it is my duty to furnish it." No, my dear sir, there is no

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such a case or paralleiism as you here make out. You have accepted a proposition for the consummation of a controversy and the circulation of the book that contains it; and on such an acceptance I have a right to make such demands of you as I have made. My proposition is not for a general discussion for a general object, but a special discussion for a special and specified object; and I demand the pledge that that end and object shall be gained.

I have, indeed, in proof of my desires to meet your professed wishes, asked only the guarantee that your single paper, with its Editors will publish the discussion, without their own notes or comments, without a single remark upon our correspondence; and that they will endeavor to circulate throughout the whole denomination, as far as they can, the stereotype edition of it: and I pledge myself for the Harbinger and its writers to do the same.

Say not in excuse for refusal, as Mr. Broaddus, of Kentucky, said—that he was no leader, and could not speak for his brethren. I speak not for my brethren with any such views or feelings. I believe them to be friends of free discussion, not afraid of controversy, conducted in a proper spirit; and as they make no man's opinions authoritative, they will give free circulation to any book whose character and tendency are, in their judgment, favorable to the elicitation of truth and the exposure of error.

Again, as to the proposition of Spiritual Influence, you seem to insinuate that I wish to form one for you. By no means. My first demand on Mr. Lynd, accompanying my acceptance of his proposition, was,—that he "state his proposition or propositions on which an issue is to be formed." I therefore wish you to state your own proposition in your own words. I have been opposing what I know to be, and to have been the Baptist doctrine of Spiritual Influence in one great point. But as I think the Baptists have changed, and are changing on that subject, perhaps you may so express and modify the proposition as to express my views fully. If so, I shall be happy to find that on this subject, at least, you and I are agreed. I hope, then, that you will be explicit and definite in your proposition.

When I had the pleasure of hearing you at the Red Stone Association in 1817, I did not think we differed on this subject. I have never taught, as far back as my memory reacheth, that *the Spirit of God ever did regenerate a man without the Word*, or without a previous knowledge of the truth. If *you* have never done so, then your profession of *Regularism* on this point and mine were about equal. If you have done so, I think you had no warrant from the Bible for such a dogma; and therefore I claim the liberty to dissent from your theory. Nor have

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I ever taught that a man is regenerated by the Word alone. The Baptist theory that was urged against me boldly asserted regeneration with or without the Word, by the Spirit of God. I heard the same doctrine last Lord's day evening, asserted by the Rev. C. C. Beatie, a Presbyterian Minister, of Steubenville, Ohio. He asserted that "the Spirit of God sometimes by a single text, and sometimes without one word of the Bible, regenerates a sinner." That formerly was the Regular Baptist doctrine, and that doctrine I do not believe. If you do, I ask you for the evidence. But make your own proposition, and give me the guarantee sought, and I will, to quote your own words with a slight modification, "hold you to your original acceptance in its distinctive form, to discuss the subject of Spiritual or Divine Influence, as an end of the controversy, and to go into the stereotyping and circulating a volume containing it. You are at liberty to withdraw your acceptance if you choose to back out from the discussion, or to make any suggestions as to the manner of conducting it, but not to change the conditions or the subject itself." I have nothing more to stipulate. My proposition contains every thing.

With sincere respect, I am your friend,

A. CAMPBELL.

ELDER PECK, *Illinois.*

EASTERN LIGHTS.

Brother Campbell,

UPON reading a letter from an American correspondent, published in the London Christian Examiner, in which the writer professes to give a veritable account of the state of the religious communities in the United States, I could not avoid the conclusion that our transatlantic brethren are often grossly imposed upon by the accounts they receive of us.

This writer, in a very flippant style, informs the Editor of the Examiner respecting the termination of the long protracted discussions of the Old and New School Presbyterians. The latter, he observes, being now a distinct religious body, have made sundry alterations in their synodical representations to accommodate it to the extended area of the United States. This he approves as a very convenient arrangement. The Old School, he says, however, determined at their last assembly "to go on as if nothing had happened." Now it may be all very well so far as the character of both parties is concerned, that the whole affair should be forgotten; but it may not be so well as

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it regards a true exposition of the natural tendency and real character of sectarianism. For what is it that has "happened"? Simply that the Old School has brought forth a young-one, or a new-one, which she herself, now that it has become able to shift for itself, has driven off and publicly denounced as illegitimate! No wonder she would like to have her misadventure forgotten and to go on again "as if nothing had happened." But is her character reformed? Are better things taught in her "school"? Has she got a better Master? Has not Presbyterianism been guilty of this very thing several times before? And is it not rather the great family-failing of Sectarianism by the mother's side? Have the religious world any security that it will not 'happen' again? Or is it possible for her now to be presented "as a chaste virgin to Christ"? For my part, I think it well to keep these things in mind by way of a caution against any undue confidence in the impeccable purity of Sectarianism in general and Presbyterianism in particular.

Our correspondent, however, goes on to speak of the Baptists and their divisions; for they, like the others, as every one knows, are notorious for this offence, than which there could be no better proof of their common lineage. He says, "The Baptists are very numerous. * * * In New England and the Middle States they are intelligent and mostly orthodox—I mean, holding evangelical doctrines. At the South and West it is otherwise. Under the name of Campbellites they make religion consist in two things—a simple belief in the truth of the Bible, and baptism by immersion. This easy way of getting to heaven captivates multitudes of the common people in sections of country where the 'true light' shines but dimly."—Now what I wish to know is, Are you acquainted with these people? For my part, I have travelled considerably in the South and West, and I profess I have not discovered any religious community holding the absurd doctrines above stated; neither have I heard of a single individual "getting to heaven" in "this easy way." I know not how *difficult* it may be for our correspondent to 'get to heaven,' neither would I wish to throw an obstacle in the way of any one really disposed to go to heaven; but I must boldly affirm that I do not believe any one can get to heaven upon such principles, or that any single individual in any church in the South or West is so unintelligent and so much in the dark as to entertain such a notion. If you, however, brother Campbell, know of such a people, and it is possible you may, as they seem to be name-sakes of yours, would it not be well to devise some way to let them have a little of the "true light." Perhaps our correspondent himself, if he were moved in the right place, would take pity upon

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the unintelligent population of these benighted regions of the South and West. One thing, however, I think ought meanwhile to be done; and that is, to advise the Editor of the London Examiner that it is not altogether unlikely that it will appear upon a further inquiry that this eastern correspondent, dwelling in the very land of "notions," has played off a religious hoax upon him; and that the people of whom he has written have just about as much real and incarnate existence, as the *vespertilio-homines* or *man-bats*, of whom so edifying an account was some time since given in some lunar speculations by one of these wise men in the east country.

In the conclusion of his communication our correspondent presents us with a revelation no less apocryphal. He says, "I have thus far merely alluded to the revivals of religion in 1840. It has been ascertained that more than four hundred congregations enjoyed 'times of refreshing from the presence of the Lord.' In a great many of them, particularly in our cities and large towns, the work was very powerful; and I believe that in general there was much less animal excitement than in some preceding years. It has been estimated by some that not far from 50,000 have been added to the churches as the 'fruits of the Spirit' in these revivals."—Here we are informed that 50,000 converts as "*fruits of the Spirit*" were added to the churches. But upon referring to Paul's enumeration of the "fruits of the Spirit," as given in Gal. 22, 23., I do not find "converts." The "fruit of the Spirit," says he, "is love, joy, peace, long-suffering, gentleness, goodness, faith," i. e. faithfulness or fidelity (as rendered by Macknight.) Of what kind were these 50,000 fruits? They were Presbyterians, Methodists, Baptists, Congregationalists, and what not.—Does the Spirit produce such fruit as this?—The Spirit of Him who prayed that 'all might be *one*,' does it bring forth the fruit of division and partyism? Or is there any one in the South and West so unintelligent and so much 'in the dark' as to imagine that Presbyterians, Methodists, Baptists, &c. are love, joy, or peace—figuratively or literally, incarnately or spiritually, physically or metaphysically? Nay, are we not by a little help from what we are wont to regard as "true light," rather obliged to conclude that such are "works of the flesh"? For what saith the scripture—"The works of the flesh are *** *hatred, variance, emulation, wrath, strife, seditions*, SECTS." Alas for the light of the lights that illuminate the East, if this be the brightness of its rays, the splendor of its scintillations!

Seriously, however, and to conclude these rambling thoughts, what a pity it is that men professing the Christian religion should so deceive themselves and others! Nevertheless, God is not mocked. 'He

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that sows to the flesh shall reap corruption, but he who sows to the Spirit shall of the Spirit reap life everlasting.' He who possesses the Spirit of Christ belongs to Christ, and will, under the blessed influence of this Spirit and the teaching of his Master, bring forth better fruit than either partyism, prejudice, or misrepresentation.

R. R.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXII.

GENESIS XX. & XXI.

Olympas. ABRAHAM, we learn from this section of ancient history, went south after the destruction of Sodom and Gomorrah. Why, think you, Edward?

Edward. I presume he was desirous of getting out of sight of the Heaven-stricken city: for it would seem that Abraham's residence was but a short distance from the plains of the Jordan.

Olympas. It is not improbable. Whither went he, James?

James. To Gerar.

Olympas. What people, Reuben, inhabited Gerar?

Reuben. Philistines. This Gerar being a city of the Rocky Arabia, and having a Palestine king, it is likely the inhabitants were chiefly Philistines.

Thomas. It seems that Abraham was still as timid as before he had the vision of angels. He fears for his life, and repeats the former *equivocation*, saying, "Sarah is my sister."

Olympas. Sarah's great beauty, it appears, was a great trouble to Abraham in that age of polygamy. What sort of character, William, was the king of Gerar?

William. Abimelech, king of the city of Gerar, was a very just and righteous man: for he could lay his hand upon his heart and say, "In the integriiy of my heart and innocence of my hands have I done this?"

Edward. And the Lord attests his character by saying, "Yea, I know that thou didst this in the integrity of thy heart."

Olympas. It would then appear that Abimelech's intention of making Sarah a second wife was, in that age, quite honorable. It seems not to have impaired his character with God or man. Yet to prevent the completion of his designs, a special affliction had befallen him.

Eliza. Was it not cowardice that occasioned this equivocation?

Olympas. It would, indeed, be a very natural inference. It seems

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that Abraham and Sarah had made a covenant before this time that they were to pass off each other in all strange cities as brother and sister. It certainly, however, had its origin in a conviction and anticipation of detriment or danger to Abraham's person. But was it not the truth, Eliza?

Eliza. Yes, Abraham explained the matter to Abimelech as though it were perfectly true and correct—"She is the daughter of my father, but not the daughter of my mother." Still it was only a part of the truth; and, according to Mrs. Opie's volume on lying, being calculated to suppress a part of the truth, and to make a false impression, it constituted a sinful equivocation.

Olympas. So Abimelech seems to have regarded it. He said to Abraham, "There have been done deeds to me that ought not to be done." Yet when we hear Abraham again, we cannot but sympathize with his weakness—"Because," says he, "I thought that the fear of God is not in this place, and they will slay me for my wife's sake." "And yet, indeed," adds he, "she is my sister," &c. Now as this seems to have satisfied Abimelech, it ought to satisfy us; yet I would not have you think that Abraham acted in this matter as he ought to have done, believing in God as he did. I would also have you notice the peculiar acceptation of the word *prophet* as intimated by the Lord on this occasion. Read verse 7th, Susan.

Susan. "Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live."

Olympas. What seems to be the meaning of the word *prophet* here?

Thomas. You formerly taught us that the primary acceptation of the original word was to pray, intercede, or speak to God for men; and that in process of time it meant to speak out by impulse, extemporaneously; and ultimately it meant to foretell—because those who conversed most with God could best interpret his will to men.

Olympas. True; and this being the first time the word *prophet* is found in the sacred writings, we may expect its primitive meaning to be more apparent here than afterwards. But is it not worthy of notice that God in a vision prompts Abimelech to engage Abraham to pray for him, and to use the argument—Abraham is a man of prayer—a prophet—one who intercedes with God? This admirably suits his character, as appears from his importunity for Sodom and Gomorrah. It is a hard thing for God to deny the prayer of such a man as Abraham. Had Abraham, Eliza, formed a just opinion of the inhabitants of Gerar?

Eliza. Very far from it, as the sequel shows; for not only king Abimelech was a good man, but he so represents his nation; saying, "Wilt thou slay also a righteous nation?"

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Olympas. Good men sometimes think the elect are very few. Elijah thought on one occasion that he was left alone. And here Abraham said, "Surely the fear of God is not in this place." Yet here was a righteous nation, and there were seven thousand men who had not bowed the knee to Baal. How did Abimelech requite and reprove Abraham and Sarah, Reuben?

Reuben. He gave him a thousand shekels to buy a veil for Sarah: so I heard you once interpret these words.

Olympas. Not exactly, my son; yet that is substantially the meaning. The Hebrew *hoo* is itself ambiguous, and may be rendered *he* or *it*. The Chaldee, it is agreed, favors the translation by *it* instead of *he*. And then the whole passage might read as follows: speaking somewhat sarcastically, Abimelech said to Sarah, 'Behold I have given thy *brother* (Abraham) a thousand shekels. Behold *it* is for thee a veil of the eyes, for thee and thy attendants, that all may know that thou art married.' Thus was she reproved. I have sometimes illustrated another passage of doubtful interpretation by this one: 1 Cor. xi. 10. "For this cause ought the wife to have a veil [power] upon her head"—a token of her husband's authority. But of this in its own place. Thus, however, did Abimelech reprove Sarah and Abraham.

Thomas. But there is some difficulty here. Sarah was now ninety years old, and how could Abimelech desire to have her for a wife?

Olympas. Sarah was in her youth one of the most beautiful women in the world; and even yet, for her years, she seems to have been a very interesting female. Abimelech, moreover, may have sought an alliance with Abraham, who was a very great prince, and very rich; and regarding her as his sister, and an excellent and amiable lady, it was perfectly in good taste with the spirit of that age, that he should have sought such a wife, especially as he must have heard of Abraham's conquest of the allied kings. But you have not told us how Abraham reciprocated these reproofs and tokens of respect from the king of Gerar.

Reuben. He prayed to the Lord for the king and the queen, and al the royal household; and the Lord hearkened to his prayer, and removed the affliction superinduced by this unfortunate affair.

Olympas. You have now arrived at a very instructive incident in the Abrahamic family, and before we attempt an examination of this 21st chapter we must have it read a second time.

The chapter being read, and the incidents of Isaac's birth and circumcision being noted, the historian hastens to the rivalry that arose between Hagar and Sarah. Having in a late conversation anticipated

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much of what is written here, we shall only interrogate you on a few of the more important items. What, Susan, seems to have occasioned this disturbance in Abraham's family.

Susan. Ishmael *mocked* Sarah and Isaac.

Olympas. What account does Paul make of this mocking, William?

William. Persecution. "He that was born *after the flesh* persecuted him that was born after the Spirit."

Olympas. Explain these phrases—"born after the flesh," "born after the Spirit"—Edward.

Edward. Ishmael was born according to nature, in the common course of things; but Isaac was born not by virtue of nature, but above nature, by the promise and Spirit of God.

Olympas. By faith Sarah received strength: so that Isaac's birth was supernatural. *Flesh* and *spirit* are here for the first time placed in contrast. Hagar, as aforesaid, represented the Sinai marriage covenant, and Ishmael the offspring of nature and the law. Human nature and divine law can produce no better offspring that the mocking Ishmael, a slave. But Sarah represented the new and better marriage covenant, and Isaac the offspring of nature and the gospel. Human nature, quickened by the Spirit, and under the new covenant, can produce a better offspring than Ishmael—the persecuted Isaac, a freeman. What was the inheritance of the son of the flesh, Reuben?

Reuben. "A loaf of bread and a bottle of water." Sarah said to Abraham, 'Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac.'

Olympas. Did Abraham accede to this demand?

Reuben. "The thing was very grievous to Abraham, because Ishmael was his son." But God said to Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bond-woman: in all that Sarah hath said unto thee, hearken to her voice; for *in Isaac shall thy seed be called;* and also of the son of the bond-woman I will make a nation, because he is thy son. So Abraham sent Hagar and Ishmael away next morning, putting his provisions of bread and water upon her shoulders.

Olympas. And whither went they, Susan?

Susan. She departed and wandered through the wilderness of Beersheba. And when the water was spent that was in her bottle, she cast the child under a shrub, and placed herself at some distance over against the lad that she might not see him die; and there she lifted up her voice and wept.

Poor Hagar and the mocking Ishmael! What a mournful spectacle! Exiled from the social hearth and the rich provisions of Abraham's

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house, parched with thirst, bewildered in the desert, and in despair of life, the unfortunate woman and her son are about to perish! Her son is lying faint and exhausted under a shrub; the mother not liking to witness the last struggle of expiring nature, retires from the scene; and giving scope to her sorrows, she breaks the dead silence of the solitary wilderness with her unavailing repinings and heart-rending lamentations! The lad, too, mingles his wailings with those of his mother, and bitterly repents of the insolence he had shown to his mistress and her son! But it is the repentance of a criminal—without any change of heart. The Lord, indeed, who hears the young lions when they cry for food, heard the voice of the lad, and an angel from heaven addresses Hagar and commands her to rise and take care of the lad; for God intended not that they should perish there. She was directed to a well, at which she replenished her bottle and relieved the lad. How old, William, was Ishmael at this time?

William. He was 14 years old when Isaac was born; and now that Isaac was weaned, he must have been some 16 or 17 years old.

Olympas. Upon the whole, then, we see pictured out in this scene the two covenants—the two churches, the Jewish and the Christian—and the peculiar fortunes and inheritance of each. It is worthy of note, too, that as the Sinai covenant gendered to bondage, and was represented by Hagar and her son, that these transactions should have occurred in Arabia Petrea, and in the wilderness of Paran, not far from the very mount whence was promulged the law, even the national covenant made with Isaac by Moses the Moderator. In the wilderness of Paran Ishmael became an expert archer, and his mother it seems went down into Egypt to her own people and took a wife for him. Thus commenced the Ishmaelitish nation; and thus early were pictured out the peculiar genius of the two institutions, and the character and fortunes of those who walk after the flesh, and of those who walk after the Spirit.

We have next an interesting incident indicative of the simple manners and customs of those primitive times, and of the pains which good men, like Abimelech and Abraham, took to preserve peace and a good understanding among their friends and servants. The celebrated well which gave to the whole region the name of Beersheba, or *The Well of the Oath*, was made famous from the covenant of amity confirmed by an oath, entered into between these two princes. A controversy about a well on the part of Abimelech's servants on some recent occasion, called forth from Abraham at this time an arrangement to prevent similar occurrences. He obliged Abimelech to accept of a pledge of seven lambs, and thereby to establish a witness that

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the well of Beersheba belonged to Abraham, having been dug by his servants. Wells, in those dry and parched lands, were, to those great herdsmen and shepherds, matters of great importance; and, therefore, we need not wonder at the frequent allusions to them in these ancient records.

What other incident occurs in this chapter, Susan?

Susan. The planting of a grove at Beersheba by Abraham.

Olympas. Whether a grove or an oak, has been long debated by some of the learned. The presumption is in favor of an oak, if we suppose that the sacred oaks among the Greeks and Romans originated from the patriarchal custom. Oaks and groves were anciently celebrated places of resort for the pious. The silence and shade of groves are favorable to devotion; and hence we are told that Abraham called, or was wont to call there on the name of the Lord, the everlasting God.

Good and great men, my dear children, always love communion with God, and therefore they seek for favorable places—closets, mountain tops, deep vales, the margin of streams and rivers, are the favored spots, the retreats and the *proseuches*, or places of prayer, where the good and pious delight to pour out their hearts to God. Our Saviour himself spent nights in these sequestered spots, and sometimes retired for days into solitary places for the sake of a fast of the body and a feast of the soul in delightful communion with God. For any great and eminent undertaking there is no preparation like this.

Would you, then, desire to have power with God and to enjoy the delights of an intimate communion with him? You must early cultivate this habit. You must acquire the art of meditation and abstraction, and learn to reflect much upon the works and ways of God to man, as displayed in nature, in his providence, and especially in the greatest of all his works—the redemption of men from sin, and death, and ruin.

A. C.

A GOOD CLERICAL LIVING FOR SALE.

Brother Campbell—I FIND the following notice addressed to the "Clergy of England" in the London Times.

"An incumbent would resign directly, with patron's consent, to one not under forty-six years of age, a beautiful living, a perfect gem, one of the prettiest things in England, with excellent new free stone front house, in good repair, facing a park in the county of Somerset, at the skirts of a small market town, with every necessary of life cheap; productive garden, lawn, pleasure ground, wall-fruit; six acres of

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pasture adjoining; coach-house, and stabling for six horses; out-houses. No trouble as to income; duty easy; spot healthy, roads and society good; the whole worth £280 a year. *Terms*: Incoming incumbent to pay down £1,900 to indemnify present incumbent's outlay on the spot, and for his fixtures, and his old wine, worth £180; also, for live stock, including three cows, horses, and pony carriage; piano-forte, by Stoddart, cost eighty-five guineas; hand-organ, by Flight, cost thirty-eight pounds; plate and linen, and a few pictures."

Reader, this precious advertisement, addressed to the "Clergy of England," is the offspring of one of that body of Clergy, who claim to be, *par-excellence*, the meek and lowly followers of the meek and lowly Jesus! Holy hands have been laid upon the head of the author of this notice, by those who profess to be the successors of the Apostles—yes, they trace their priestly genealogy to the fountain head of purity and humility; albeit, the historic eye of the student, in wandering down the stream of time, is continually interrupted with a bar, *sinister* in this holy genealogic stream; loses sight altogether of this holy priesthood in some awkward interregnum; and finally, after reaching the days of the Apostles, he finds that they appointed no successors, and that the presuming mortals who have placed themselves in their stead, are wholly incapable of filling an Apostle's office.

In reading over the pleasant list of "creature comforts" paraded before the public by this Minister of the Gospel, and contrasting them with the character he wishes to maintain as an *humble*, and *meek*, and *lowly* follower of Him who "had not where to lay his head," we cannot help remembering the satire of Coleridge, when, with a poet's licence, he walked a certain personage through part of the realm of England, in order to reap the benefit of his observations on the then state of society. In the report which the poet has left us of this individual's "views on matters and things in general"—assuming his *personality* for the present, if a certain benevolent sect will allow us—we find the following to suit the case before us:—

> "He saw a cottage with a double coach-house,
> A cottage of gentility;
> And the Devil did grin, for his darling sin
> Is the pride that apes humility."

"OLD WINE"! *worth one hundred and eighty pounds!* Alas for Harry VIII. of England! When he, out of such *pure* and *disinterested* motives, suppressed the licentious monasteries of his day, did he suppose that in the year One-Thousand-Eight-Hundred and Forty-One an advertisement would appear from one of *his* Clergy which would lead the public to believe that the days of Wolsey and monkery with its pleasures had come again, "if ancient tales say true, nor wrong these holy men." Seriously, what a lamentable state must Christianity be

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in, when such notices to the "Clergy of England" make their daily appearance in the public prints! How besotted and drunken in sin must that nation be, that read such shameless advertisements as a matter of course; tolerate—nay, furnish the means for such luxurious pomp in a minister of the gospel, and call it Christianity! Human laws have been the cause of this base prostitution of the principles of the glorious gospel; and, as long as a creed of opinions, for the most part, is called the religion of Christ, and declared to be such by the *laws* of the realm; so long as the ministers of these opinions are made such by act of *Parliament*, just so long will that kingdom, which is "*not* of this world," be derided.

Christian! behold here, in such bare-faced advertisements of Christian impurity—such libels on the principles of true Christianity, emanating from those who pretend to have the exclusive privilege of proclaiming the gospel and teaching its precepts in their pristine purity, more shame, contempt, and reproach, cast upon the divine mission of Jesus and upon the grand and glorious design of that mission, than the "solemn sneer" of Gibbon, the affected reasoning of Hume, and the profane belchings of Paine and Voltaire, all united, have ever been able to effect.

R. F. F., Jr.

THE BAPTISTS AGAINST THEMSELVES.—*No. I.*

"Out of your own mouths will I condemn you."

It seems that the Baptists of Kentucky, with the Rev. W. F. Broaddus, as their Captain-General, have again opened their batteries against us. As the war has been of their own provoking, and not ours; and as we act on the *defensive*, we cannot be blamed if we hurl upon them weapons furnished us by their own writers. But, laying figure aside, we have ample testimony from some of their principal writers, and some published by their own authority, as a denomination, in favor of the very points on which they have been so wont to assail us, and against their own theory of conversion. These we intend to adduce from time to time, to show them that some of their principal men are at least as *heretical* as we, and that "those who live in glass houses should not throw stones." We commence with

Joseph Samuel C. F. Frey.

He is generally known as "the converted Jew," and is the author of a popular work on Baptism, from which we make these extracts. For talents, learning, and orthodoxy, he ranks almost as high as any other Baptist Rabbi. His works are, we believe, in high repute among the Baptists. Speaking of *conversion* he says:—

"That there is danger of deceiving ourselves in this matter, of all others the most important, is evident from our Lord's declaration, that *many* will find themselves thus deceived on the last and final day of account. His memorable words are these: 'Not every one that *saith* unto me, Lord, Lord, shall enter into the kingdom of heaven: but

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he that DOETH *the* WILL of my Father which is in heaven. *Many* will *say* to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess to them, I never knew you: depart from me ye that *work iniquity*.' Matth. vii. 21–23.

"Let us guard, then, my beloved brethren, against building an assurance on *mere feelings*, the effects of our own *imaginations*. Oh! how many have I met with who professed to have obtained a hope of being in the way to heaven, and which had filled their heart with joy and gladness; but being asked when and how they obtained that hope, some said, 'God had told them in a *dream* that their sins were pardoned, and thus he was now their reconciled Father' Others replied that they 'had been favored with a *vision* of the night of a dear departed friend, who assured them of a mansion being prepared for them in glory.' Others, 'that they had seen a bright angel, or perhaps the Lord Jesus himself, saying, Be of good cheer, your sins are forgiven.' And not a few replied, that 'they had put their finger in the Bible, and on opening found it lighted on a gracious promise,' &c. &c. Gracious Lord, keep us from all such delusions! Is this the way to read our title clear to mansions in the skies?' Is this the way to prove that we are the heirs of the heavenly inheritance? Would men act thus in their worldly concerns? Surely not Well might our blessed Lord say, 'The children of this world are in *their* generation *wiser* than the children of light' Luke xvi 8. For what should we think of a man who applies to a counsellor to defend his claim to the estate of a person lately deceased, upon no other title than his earnest *desire* to possess it; because the lease of his present habitation is just expiring and cannot be renewed; and his inexpressible *joy* and *gladness* of heart, arising from a *full assurance of hope* that he shall obtain it, according to a *revelation* from heaven made to him in a *dream*, or vision, &c. &c What counsellor in his senses would undertake such a cause? How ridiculous would both appear before a Judge and Jury! Yet *not a whit better* is the title to the heavenly inheritance of the persons mentioned above."—*Essays on Baptism*, pages 156, 157, Newark, N. J. edition, 1830.

If this is not subversive of the Baptist *theory* of conversion, we do not know what is! Are not the very things here opposed, the distinguishing characteristics of their conversions? If they are not, we must confess we know not what they are! Whoever has listened to their "experiences," knows that "*mere feelings*," "*dreams*," "*visions*," &c. &c. are generally the best evidences of conversion that can be given; and the very points upon which their conversions generally turn? We could not have opposed such false and dangerous evidences ourselves, with more strong and forcible language!—According to Frey, we do not see at what point short of *baptism* they can stop, as the turning point of conversion. DISCIPULUS.

News from the Churches.

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May's Lick, Kentucky, September 9, 1841.

The Baptists are now about to close their Association here. They have made one of their greatest efforts. Broaddus, of Lexington; Sedwick, of Paris; Holliday, of Millersburg; Sayars, their Missionary; Edmiston, from Alabama; Elrod and Mason, of this vicinity, were their preachers. The mourner's bench, with all their other trappings, were brought into requisition. Some half dozen have been immersed up to this time. They close to-day, it is said. Our brethren have had a meeting at Poplar Run, 8 miles south of this: about 15 added. Another meeting at Poplar Spring, 10 miles east: 11 immersed at the latter point, and 4 immersed Methodists united on the Bible alone. I set out to-day for the annual meeting at Paris, Ky.

ASA R. RUNYAN.

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Louisville, Kentucky, September 1, 1841.

I have just returned from a preaching tour of about two weeks. I attended the annual meeting at Paris, where I met with a great many of my old acquaintances, whose presence comforted my heart. The meeting continued seven days; during which time *twelve* confessed the Lord. At the annual meetings we never expect to receive any compensation for our labors. We attend them to have our spirits revived by the joyful countenances and holy conversation of the preaching and other brethren. Still before I left Paris a Deacon handed me $10, and a private member $5; thus maintaining their accustomed liberality.

From Paris brother A. Kendrick went to Winchester. We delivered one discourse at Clintonville on our way, and received the confession of *two* penitent believers. Here the brethren gave us between eight and nine dollars. We spent four days in Winchester, preaching three times a-day to great crowds of attentive hearers, and had the happiness of hearing *thirty-one* penitent souls confess the Lord. We were compelled to leave in the most interesting part of our meeting. When starting a deacon gave us $72. Were all the churches, which are equally able, as liberal as that at Winchester, there would be no necessity for our preachers to quit the field ripe for the sickle.

A brother has just written me from Missouri for advice what to do. He is talented and eminently useful; but poor. He does not receive enough to support a small family. The churches are quite able to support him bountifully, and promise to do it; but fail. What should a preacher do in such a case?*

When churches call a preacher from his home to labor for them, should they not feel morally bound to give him a reasonable compensation for his services?

What do you think of men who will subscribe a certain sum to a preacher, and after he has performed his services according to contract, refuse, or, what is the same thing, will not comply with their written promise, although abundantly able to do so?

B. F. HALL.

Hartford, Ohio county, Kentucky, September 3, 1841.

We have just closed a protracted meeting of seven days, at this place and neighborhood. The principal proclaimers were brethren John T. Johnson and George W. Elley; and the result was 33 in all, 13 by immersion, 12 from the Baptists, 1 from the Methodists, and 7 by letter; although the Baptists held a protracted meeting at Hartford at the same time, and received 2 by immersion.

JOEL ELLIS.

Jacksonville, Illinois, August 9, 1841.

Brethren Brown and Patton, of Kentucky, have this moment arrived. I learn from them that the result of their labors is as follows:—Springfield, 45; Richland, 29; Mechanicsburg, 2—making in all 76 in about four weeks.

JOHN S. JONES.

* N. B. Let them be taught that it was foreordained by the Lord himself, that they who preach the gospel—that is, make it their business—should "live of the gospel." And let them be taught that justice is the basis of all the virtues: and that Christians must first do justly, then love mercy, and so walk humbly with the Lord.—*Ed*

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Cold Brook, Illinois, August 23, 1841.

We have had an interesting three days' meeting in this place, which closed yesterday, (Lord's day.) The principal laboring brethren were J. Rigdon, J. B. Reynolds, and A. Davidson. Their main efforts were to arouse the brethren to a greater diligence in the performance of their Christian duties, which has left a good, and, we hope, a lasting effect Our proclaiming brethren are beginning to conclude that they, in their over-zeal to proselyte, have, to some extent, neglected giving to the young disciples those wholesome instructions which are so essential to their growth in grace. Indeed, it appears to me that if the disciples throughout the reformation could be induced, one and all, to live in strict obedience to the gospel law, that their light would so illumine all around them, that they would be constrained to glorify our heavenly Father. A. B. GORDON.

Florida, Missouri, September 1, 1841.

I wrote you in July last, informing you of the success of the gospel at Santa Fee and Paris. I went from Santa Fee, this place, where we received 9; from thence to Palmyra, where I labored three days, and gained 3, one from the Cumberland Presbyterians; from thence I returned to Santa Fee, where I got 8; I then went home for some days. Last week we commenced a meeting in Paris, where we gained 60—some 4 or 5 from the Baptists, 2 restored, and the remainder by confession and baptism. We were much strengthened at this meeting by the labors of brethren T M. Allen, Thomas Smith, and M. P. Wills. The cause of Christ is gaining rapidly here.

Brother Campbell, when you visit Missouri give us time to make the appointments public. You will find many warm-hearted brethren in this state. U. THOMAS.

Crab Orchard, Kentucky, August, 1841.

We have had a meeting of ten days, and it has just closed with an addition of 98 persons, 20 of them from other churches. Brethren Creath, Johnston, Kendrick, and Padgett, from Ohio, were the proclaimers on the occasion. The effects of the meeting will be lasting, and I hope as to doing away prejudices of our religious friends of the different names. WILLIAM HANSFORD.

Wadsworth, Ohio, September 7, 1841.

I am glad to inform you, and through you all my friends in Bethany, that I am well in body and mind, ("and also my family are in usual health." I will next inform you of the success of our meetings—after wishing you all well, &c. The meeting in Fairfield resulted gloriously: 22 were immersed, and one united, making 23 additions. The Bezetta meeting, up to Tuesday noon, when I left, witnessed the good confession of 38. The one in our county, Waymouth, up to Sunday afternoon, numbered 12. I have not heard how many more on Sunday night and yesterday; but I presume there were several. Seventy-three persons in all, as far as I saw. The results are glorious! Bless the good Lord!

J. H. JONES.

Bragg's Store, Alabama, September 3, 1841.

Just returned from a short skirmish with the enemies of Zion's King. Ten more accessions since our last, from the world, Method-

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ists, and Baptists, and the brightest prospects a-head. The whole section in which we labor is pulse up; scores assemble, and general good feelings prevail. The cloven tongue of slander and misrepresentation is mute. The good cause will triumph. The brethren have made a call on brother James C Anderson to evangelize for 1842. They will support him liberally. We look to Bethany College with strong anticipations for the future. The good cause of Zion wants just such an auxiliary. All that I can do in promotion of its prosperity, shall be done. J. A. BUTLER.

Lexington, Kentucky, August 13, 1841.

Brother Pinkerton and myself closed a meeting of a few days at Cave Spring, in Woodford county, on yesterday evening, with 18 additions, of all ages, from 9 to 60 years old. The brethren performed their part well. Brethren Begg and Black were also with us. The brethren there will bear us witness that we also taught and exhorted them faithfully to more piety and family religion. I leave here for Green River in a few days. GEORGE W. ELLEY.

Caledonia, Illinois, August 14, 1841.

I still have the happiness, through the Harbinger, to hear of you, and the good cause, in which you have so long, so ardently, and so perseveringly labored. The bulwarks of spiritual wickedness and superstition are broken down and swept away by the power of that gospel which you advocate; and you may well say that your labor is not in vain in the Lord. May the gospel still run and be glorified!

There are many Disciples scattered throughout this wide spread State, thrown here by emigration. Some are congregated, and rejoicing in hope of the glory of God; some are isolated and discouraged; and others, it is to be feared, are asleep, and fast forgetting that they were purged from their old sins. Alas! the destitute and lonely condition of many of the believers in Jesus, often draws from me "the heart wrung tear." We have often wept in the "far West" when taking "the parting hand."

I have just returned from a preaching tour in company with brother Davenport, up the Fox River. Six were immersed.

By request I beg leave to make known, through the Harbinger, the location of some congregations and brethren; so that the proclaimers may call with them as they have opportunity:—

1st. Church in Gage settlement, Lake county, Illinois; 20 members; organized 7th August, 1841; brother William Davenport and myself present.

2d. A church at Dundee, Caine county, Illinois; 18 members.—There are also several brethren in the vicinity of Napersville, Cooke county, Illinois.

3d. A church at Princeton, Bureau county, Illinois. Brother Yearnshaw lives in this vicinity.

4th. A church at Mount Hauly, Peoria county, Illinois; 16 members; organized 17th June, 1841. Brother Miller and myself present.

5th. Sand Prairie, Gagewell county, Illinois; 22 members; organized 30th June, 1841; brother A. Lindsey and myself present.

Since May last I have had the pleasure of going down into the water with 37 believing penitents, who confessed with their mouth

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the Lord Jesus. Brothers Palmer, Lindsey, and Davenport, are all zealously engaged in sowing the good seed. The Lord bless them and all the faithful! P. G. YOUNG.

Hamilton, Harrison county, Ohio, September 2, 1841.

Many have turned to the Lord since I wrote you, in this part of the great vineyard: 102 have been added at the places where I have preached since May: nearly 100 were added during one visit of brother O'Kane in Rush and Fayette counties, Indiana. Since the first of July, in these five counties, viz. Hamilton, Ohio, Franklin, Decatur, Fayette, and Rush, Indiana, I have received intelligence of about 600 conversions, and additions are still being multiplied *daily*. I have never seen so much attention given to the gospel before. Praised be the Lord forever and ever! May the Lord greatly bless you in all your labors of love! GEORGE CAMPBELL.

Sweet Home, Indiana, (near Goshen,) August 27, 1841.

Some thirteen months since I wrote you in behalf of the co-operation meeting of this county, soliciting your aid in procuring an evangelist for us. You published something from my pen on the subject, accompanied with a note of your own; for which I return you thanks in behalf of all the brethren. With uncommon solicitude we have been listening ever since for a response; but in vain. Is it possible that no one will "come over" and "plead the cause of eternal truth" in this deplorably destitute region? If your multiform and complicated engagements permit, we most sincerely wish you to TRY to send us a good proclaimer. In a former communication I stated some facts in relation to this country and its population, which you did not publish with the extract above alluded to. If these were known and appreciated, they would certainly prove to be an "*effectual call*" to some one to hasten to our assistance. We are waging a warfare against "the mighty." Suffice it to say at present, should any one think it wou'd be going away into the woods to waste his time, talents, learning, physical strength, among babes or savages, to no purpose, he is most egregiously mistaken. A very few hard-working farmers are all the proclaimers we have in this country, and yet truth is gaining ground, and going a-head to the astonishment of all—both of them that *love it* and them that hate it—even beyond the most sanguine anticipations of its most sanguine votaries; and greatly to the honor and furtherance of the good cause, the converts are from among the flower of community, both as respects good sense and good fame. The truth is, that the Methodistic opposition has run to such an extravagant height, that it is truly becoming a pretty good auxiliary! Do you understand this?

Within twenty-six months past I have assisted in the organizing of four congregations, which are all walking in the fear of God and in the comfort of the Holy Spirit; and have myself baptized 37 persons: this is exclusive of the success of brethren Reuben Wilson and John Martindale: this, besides doing as much manual labor on our farms as our neighbors, and a great deal more than scores of them; redeeming time by hard labor to carry abroad the gospel. In proselyting we are careful to bring them in ONLY by breaking their hearts with the truth. We tell all men that we want not our peace disturbed by the ingress of any but such as are resolved to consecrate themselves wholly to the

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Lord. We say to them, 'It will do neither you nor us any good, but a deal of harm, to baptize you, unless you have faith and repentance sufficihnt to break up the foundations of your love and practice of sin.' Herein we are remarkably particular, because we cannot see how we are to save sinners by enlarging the congregation of the Lord with "a mass of ignorance and corruption;" and yet (do you believe it?) it is daily trumpeted in every corner of the land, that we preach water baptism *alone* for remission. "All they want of you is, to get you between two banks and give you a cold dipping!" All the slang and billingsgate of all the "Christian Advocates," ("falsely so called,") eastern and western, are reiterated throughout the length and breadth of our land, and employed against us. This I take as an indication that they are mortally afraid of us poor insignificant little farmers in our "Kentucky Jeans."

Quite recently I attended a four-days meeting in Pleasant Valley, St. Joseph county, and immersed 7 in the great St. Joseph River.—Eight others were joined to the church—some from the Baptists—some by recommendation. The meeting was very interesting. Above seventy were seated at the table. Brethren Wilson and Martindale were present: also, brother Comer, away from Porter county. We have heard that many have taken to their books (the Book) since that meeting, and some are convinced of the truth. O come and help us!

I know long letters make your head ache, else I would send them often. Pardon me this one. CORBLY MARTIN.

Harrison county, Kentucky, August 26, 1841.

I discover that our little congregation here on Richland creek has not been noticed amidst the multitude of congregations in Kentucky, reported in the Harbinger. We number at present 60. John Powel is our Evangelist; Joseph Mitchell, Bishop; and H. C Casey and T. Browning, Deacons. JOHN HOLTON, Sr.

Bragg's Store, Lowndes county, Alabama, August 18, 1841.

As it is customary to give notice to the brethren of important meetings, especially when accompanied by accessions, through some channel of religious intelligence, permit me, following the *fashion* of the day, which is not without its advantages, to give you a succinct account of a late meeting held by the brethren in Butler county, nine miles from Greeneville. This meeting was mainly appointed for the benefit of our excellent brother William Kirkpatrick, who has valiantly fought the battle of the Lord, secured the confidence of the brotherhood, and maintained an irreproachable character before the world.

The exercises of the meeting commenced on Saturday the 15th instant, and closed Monday night following, with an accession to the good cause of the Redeemer, of twelve souls—six of whom were from the Methodist ranks, and two from the Baptists.

The laboring brethren were Dr. S. A. M'Means, J. A. Butler, E. R. Smith, and myself.

Much harmony of effort and concurrence of zeal characterized the discourses of the brethren; and we think, for our part of the country, great good success was the result: "despise not the day of small things." This, however, closes not the scene: the Methodists, through their representative, Mr. Collins, essayed to produce an unpleasant

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excitement amongst the people in reference to what he was pleased to term *Campbellism;* but without success. The *despotic* structure of the Methodist establishment, as well as the *aristocratic* character of its advocates, which, by the way, is only as *cause* to *effect*, is too generally being understood, for it long to maintain that veneration in the affections of a *free* and *enlightened* people, which it has done with many in these United States. Methodism, unless greatly modified, is too incompatible with the genius of our civil institutions to stand the scrutiny of *intelligence* and *patriotism.*

J. H. CURTIS.

Wadsworth, Ohio, October 8, 1841.

We have just ended a meeting in Starke county, Minerva, at which there were 41 immersed, and 4 added who had been formerly immersed by the "Old Bible Christians;" making in all 45 during the meeting, which lasted six days. Brother Alerton was with me two days, and left for home. I continued in company with brother John Whitacre.

J. H. JONES.

Springfield, Illinois, August 4, 1841.

Brother J. Patton and myself arrived in this city on the 3d of July, and have been preaching night and day ever since. We have had 60 additions, as the result, up to this time, and our meeting is still in progress. We have immersed 10 or 15 Paidobaptists, Lutherans, Methodists, and Presbyterians.

W. M. BROWN.

Louisville, Kentucky, September 28, 1841.

I have just returned from a meeting at Goose Creek, about 10 miles from this city. Brethren William Moreton and J. Taffe were with me. The meeting continued four days: seven persons confessed the divine Saviour—one a Methodist; and I received altogether, from one and another, nine dollars and eighteen and three-fourth cents.

B. F. HALL.

Masons, Platte county, Missouri, July 26, 1841.

We have had an addition of 105 since the first of this month; all within the compass of 20 miles; and it appears the good seed has been sown in many minds, for which we thank God and take courage. Two meetings last Lord's day have not been heard from. We had the labors of J. P. Lancaster nine days, which had the effect to build up the brethren in their most holy faith, to remove prejudice, and convince many. May the word run and be glorified here and in every land!

JAMES LOVELADY.

Mount Pleasant, Platte county, Missouri, July 26, 1841.

I am no longer a citizen of Old Kentucky, the land of my fathers, the home of those bright spirits that have been, are now, and shall be found pushing the gospel car so long as life endures: I say, that no State in this Union has done more for the advancement of true principles than my native State. I was always proud of her, and now that I have left her, I have become doubly so. I removed to this "far West" with but little hope of seeing those splendid victories achieved to King Immanuel as I was wont to do in Kentucky: of this I was, however, most agreeably disappointed. When I attached myself to the church at Bear Creek it consisted of about one hundred members, (in December last)—it now numbers about one hundred and sixty.

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The church in Platte city is very respectable for numbers, having her regular officers. In Buchanan county we have quite a flourishing congregation, with an excellent Bishop, who presides over and instructs her. In a few weeks past the preaching brethren in this vicinity, with the assistance of our brother Lancaster, of Howard county, of this state, have been instrumental in obtaining over one hundred members to the good cause. The fields in this country are white unto harvest; the reapers have only to thrust in their sickles and gather bundles unto eternal life.

Brother Campbell, I have never witnessed more interest in my life than is now to be found in this extreme western country in relation to primitive Christianity. You are aware that we are from every point of the compass: we have Old School and New School Presbyterians, as well as those whose fathers were born on the Cumberland River, in Kentucky; Episcopal Methodists and Radicals; Baptists who live in the North, as well as those who live in the South: I say, we have all these, and still the truth triumphs and will prevail; no human arm can stop its progress; its course is onward and upward. May the Lord speed you, my brother, in the advancement of our common cause!

O. C. STEELE.

Monticello, Lewis county, Missouri, September 3, 1841.

Since I wrote you last forty-nine persons more have, through the assistance of our beloved brother Hatchill, of Illinois, been added to the congregation in Shelbyville, Missouri; making in one year, one hundred and forty-nine respectable citizens to one church. Bless the Lord, O my soul! Who can utter all thy praise?

Our churches here are walking in the fear of the Lord and in the comforts of the Holy Spirit, and are living in union, peace, and love.

J. CREATH, Jr.

Jeffersontown, Kentucky, August 4, 1841.

A question or two for the consideration of all those who profess to love and serve the Lord:—

Will God bestow eternal life upon any one who does not do all he can to obtain it?

If it be required of all professors to do all they can to save themselves and all around them, are the disciples thus engaged?

If the professors of the religion of Jesus Christ would *say* and *do* as little about what they were to eat and drink, and wherewithal they should be clothed, for the next twelve months, as they have done the last twelve months, about the love of God, the hope of heaven, and eternal life, would they not be hungry and naked?

Do professors every where—do they any where, talk as those who are redeemed from their vain conversation by the precious blood of Christ?

Oh! that the brethren would have their speech with grace seasoned with salt! Peace to the brethren! JAMES POMEROY.

STATE MRETING IN MISSOURI.

On Friday, the 10th September, the brethren of the church of Christ met in Fayette, Howard county. On Saturday morning Elder F. R. Palmer was called to the chair, and Elder H. L. Boon appointed Secretary; when written and verbal communications were received from the following churches in Missouri, viz.—

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Church at Columbia, Boone county, No. of members, 113; additions the past year, 19; Elders T M Allen and W Lee. Persia, Boon county, 95; added past year, 19; Elder W White. Rockbridge, 89; added past year, 40; Elder N Daviess. Rockport, 120; added past year, 8; Elder J P Lancaster. Friendship, 119; added past year, 23; Elders J Williams, N Ridgeway, and E Crisman. Red Top, 44; added past year, 4. Bear Creek, 85; added past year, 10; Elder M P Wills. Crawford's Fork, Jackson, 14; added past year, 2; Elder S Bradley; Independence, 166; Elder F R Palmer. Ragan's School-House, 20; added past year, 30. Elk Fork, Monroe county, 79, added past year, 19; Elder W Reed. Union, 57; added past year, 9. Paris, 164: added past year, 75; Elder F Gosney. Florida, 55; added past year, 15, Elder H Thomas. Santa Fee, 110; added past year, 90; Elder D M'Swain. Crooked Creek, 40; Elder M Sidenor Georgetown, Pettis county, 34; added past year, 12; Elder M A Ferris. Withers, Chariton county, 16; added past year, 9. Shelbyville, Shelby county, 149; added past year, 137; Elder B W Ha'l. Liberty, Randolph county, 115; added past year, 45. Antioch, 59; added past year, 9. Union, 22; added past year, 3. Dover, 110; added past year, 3. Huston, Marion county, 126; added past year, 48; Elder C Ballinger. Palmyra, —; —; J Creath, jun. Evangelist. Richmond, Ray county, 70; added past year, 46; Elder T N Gaines. Stanley's Meeting-House, 38; added past year, 28; Elder J Warrener. Richland, Howard county, 163; added past year, 33; Elder W Burton. Freedom, 37; Elder T M'Bride, Sr. Fayette, 163; added past year, 90; Elder H L Boon. Mount Pleasant, 33; added past year 6. Salt Creek, 40; added past year, 4. Glasgow, 9; added past year 9. Mount Moriah, 20; Elder J Prewitt. Louisville, Lincoln county, 58; added past year, 7. California, Cole county, 13; added past year, 13; Elder C E Russell. Bear Creek, Platte county, 160; added past year, 50; Elder J Lovelady. Platte city, 70; added past year, 46 Bloomington, Buchanan county, 150; added past year, 100. Antioch, Scotland county, 20; added past year, 10. Lebanon, 64; added past year, 20. Edina, 20; added past year, 5; Elder G B Turner. Monticello, Lewis county, —; —; Elder J Creath, Jr. Bloomington, Macon county, 38; added past year, 23. Salt River, Ralls county, 90. Frankfort, Pike county, 90. Arrow Rock, Saline county, 18. Dover Da Fayette county, 115; added past year, 51; Elder J H Foster. Republican, 81; Elder D Young. Lexington, 101; added past year, 15; Elders L Vancamp and H M Bledsoe. Columbus, Johnson county, 35 added past year, 20. Brush Hill, 40; added past year, 25; Elder T Mulkey. Warrensburg, 35; added past year, 25. Big Creek, Henry county, 37; Elder T M'Bride. Liberty, Clay county, 80; added past year, 15; Elders A Payne and J Hiatt Fishing River, 40; added past year, 40 Barry, 50; added past year, 4 Springfield, Green county, 110; added past year, 21; Elder J Farmer. Pometar, 40; added past year, 10; Elder J Potter. James' Fork, 50; added past year, 20; Elder J Crider. Crisp's Prairie, Dade county, 75; added past year, 30; Elder J M'Bride Conner's Prairie, 16; added past year, 16; Elder H Mulkey. Mount Vernon, 12; added past year, 12; Elder R W Crawford' Seven Creek, Taney county, 16; added past year 16; Elder J Dodson. Fulton, Calloway county, 125; added past year 23; Elder A Rice. Millersburg, 110; added past year, 10; Elders J and J Coons Antioch, 100; added past year, 20; Elder J Love. Mount Tabor, 40. Loutre, Audrain county, 2 ; Elder G Jackman. Boonville, Cooper county, 11; added past year, 11. Diamond Grove, Newton county, 20; added past year, 4; Elder N Buchanan. Additions to the churches in Franklin county, 89.

After conferring together, the brethren unanimously agreed to appoint Elders J. P. Lancaster and Allen Wright Evangelists for the State.

They also recommended the churches in particular disiricts to meet and appoint district Evangelists, whose duty it shall be to co-operate with the State Evangelists, when in their bounds

Agreed to assemble in State Meeting again, in Fayette, Howard county, on Friday before the 4th Lord's day in May, 1843; when it is expected every church in the State will be heard from.

Teaching brethren from other States are affectionately invited to attend the next State Meeting.

There are other churches in the State, and there have been many more additions within the last year; but the above churches have near 5000 members, and have had about 1600 additions.

The congregations throughout the meeting were unusually large. The meeting continued until Wednesday the 15th. Fifty-two accessions were obtained during the meeting: a few of them were from the Baptists, Presbyterians, and Methodists; but the most of them were by faith and obedience.

Great harmony and brotherly love prevailed throughout the meeting.

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The following preaching brethren were present, viz.—Elder Thomas Smith, from Kentucky; Elder L. Hatchett, from Illinois; and Elders F. R. Palmer, J. P. Lancaster, A. Wright, M. P. Wills, T. M. Allen, H. L. Boon, W. Lee, W. White, J. Williams, H. Thomas, M. A. Ferris, W. Burton, T. M'Bride, Sen. J. H. Haden, J. Prewitt, D. Young, L. Vancamp, and W. Reed, (perhaps some others not remembered.)

We were requested by the brethren to ask our religious periodicals to publish the above.

H. L. BOON,
T. M. ALLEN.

P. S. The churches in the counties of Calloway, Boon, Howard, Randolph, Monroe, and Audrain, have agreed to meet at Dover in Randolph county, on Friday before the 2d Lord's day in November next, for the purpose of selecting a district Evangelist, and agreeing upon some plan to continue efficient public men in the field of active labor. Each church is expected to speak out on that occasion, and say what they *will do.*

H. L. BOON,
T. M. ALLEN.

On the 3d Lord's day brethren Smith, Wills, and myself were in Columbia. I immersed three who made the good confession.

T. M. A.

Youngstown, September 3, 1841.

We had a most propitious time for our yearly meeting in Bazetta, which closed on Tuesday evening last. Proclaimers present were brethren Hazleton, M'Eleury, Robinson, Applegate, Henry, Collins, L. Streeter, M. Streeter, Hartzel, Brockett, Smith, W. Martin, Bartlett, Jones, M. Bosworth, C. Bosworth, Church, and myself. The hearts of the brethren were open to entertain their numerous guests; and, so far as my knowledge extends, nothing was wanting on their part to make them comfortable. Upwards of 12 or 1500 disciples partook of the sacred emblems of the body and blood of our blessed Lord, in memory of his sufferings and death; and from beginning to end but one feeling appeared to pervade the whole body—and that was, that as individual members of that body, each one might perform its part in the great work of converting the world; that in order to the attainment of this great object, the transcendent scheme of God's love to man must live in our thoughts, words, and deeds. Thirty-nine fled to the city of refuge, to escape the Avenger's arm, by baptism into the death of Christ. And when the time of parting came it seems to me the language of every heart was (I know it was of mine,) if we never all congregate at an annual meeting again, may we all meet in that land where parting will be no more, and join in singing the chorus of redemption unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to Him be glory and dominion forever and ever! Amen!

WESLEY LANPHEAR.

Gosport, Owen county, Indiana, July 28, 1841.

We have just closed one of the happiest meetings that I ever witnessed. The meeting was held at Cloverdale, Putnam county, Indiana. Brother H. T. N. Benedict co-operated with me in the proclamation of the "glad tidings;" and our beloved young brethren T. J.

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Edmondson and T. W. Snoddy aided us a part of the time. The meeting commenced on the 22d instant, and continued six days; during which time 25 persons confessed the name of Jesus, and were buried with their Lord in baptism.

The church at this place had for a long time been in a *cold* and *divided* state, and of course had been doing nothing for the King. Our first efforts, therefore, were directed to the reformation of the church. The Lord blessed our joint labors of love among the brethren; former difficulties were happily adjusted, the brethren flowed together in love, and the effect was glorious. At a former meeting in the same neighborhood we had immersed 11, making in all 36 additions to this church, by baptism, in about a month; besides about 20 brethren and sisters, who had long been standing out of society on account of the division of the church, united themselves with the church. It was truly a time of rejoicing. Praise the Lord, O my soul! Our friends who had supposed that we denied the operation of the Spirit, who attended the meeting, were convinced that we did not; because, they said, that they saw that we enjoyed it.

J. M. MATHES.

Springfield, Illinois, September 14, 1841.

Ten Baptists joined us, five male members and their wives, who wore all taking the "Baptist Banner & Western Pioneer;" all members of first rate standing. I wrote to Mr. Peck that the articles or pieces written by J. L. Waller contained a great many questions and assertions which caused his brethren to think and reflect, which resulted in *good;* and recommended him to have the second edition of them stereotyped, and send them through the length and breadth of the land.

JAMES R. GRAY.

BEDLINGTON. *Northumberland, England,* September 6, 1841.

Brother Campbell—Although I do not know what degree of information you possess respecting English affairs, political, moral, and religious; yet I think I can furnish you with information, both more minute and more authentic, than that general kind to which you have access in the organs of the public press.

Our history at present is the history of extreme antagonism. We are fighting each other from the verges of broad and unfathomable gulfs. I can scarcely refer you to an instance of parties willing to combat on common recognized ground, or to abide the decision of any ultimate standard of appeal.

Our legally established church is fast rushing back into that dark and filthy sea of Popery, out of which it arose. In 1833 Dr. Pusey and a number of colleagues organized themselves into a society, and proceeded to deluge the country with the Oxford tracts! It is evident from the tracts that the writers possess stores of erudition, strength of intellect, and beauty of style; but the sentiments are abominable; the most abject and slavish prostration before the idols of antiquity, gorgeous ceremony, and tradition are displayed by the writers.—Silence respecting the atonement, and the faith which works by love, is coupled with swelling terms respecting priestly authority and remission, the efficacy of tormenting and austere penances, when imposed by priests of the apostolic succession—in short, their manifest

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design is to revive the horrible dogmas and senseless mummeries of the Romish church—to mend and paint afresh the tattered and faded drapery of the great Scarlet Whore!

Above ten thousand of the English clergy have been swallowed in this iniquity, and they are all characterized by bitter hatred against every species of freedom, civil and religious. Somewhat later by a few years, this spiritual beam has found its level in the origin of another sect who call themselves "Brethren," but who are denominated "Plymouth Brethren," because their head-quarters are in that ancient town. They contend as earnestly for spiritual simplicity as the Oxford men do for sensual pomp. They will have no pulpit, and all their seats are plain, free, and similar. They denounce the one man system by insisting that all Christians are royal priests, with common privilege to minister in holy things. They meet every Lord's day to break bread. They are rational, well-grounded Millenarians, and the most of them have been baptized in the primitive way on a profession of their faith in the Son of God.

All this is glorious and reviving; yet there are two drawbacks—the one is, that, not fully understanding the connexion between immersion and remission of sins, they tolerate open communion. The second is, they are still under the influence of that chilling theology of which John Calvin was the well-spring, and the conduit pipes all the sects and creeds.

Another principle which distinguishes them is, they will hold no office, exercise no power in connexion with government, nor hold communion with any worldly establishment, however laudable its object. I cannot affirm that there is no straining in this point; yet it serves to feed the flame of their spirituality, and preserves them from much contamination. Taken all together, they are a noble antagonist of the body to which I have already alluded; and the tug of war is really, though not formally, between them.

Socialism has made considerable headway among the ignorant and profligate portion of society. Such as these always prick up their ears when they hear of well organized plans for gratifying the animal man, together with the absence of every thing like moral or religious restraint.

Your discussion with Owen, reprinted here, has been extensively useful in confirming the faith of sincere inquirers, and showing the enormity and absurdity of that licentious system.

GEORGE GREENWELL.

"HEADS AND HORNS OF METHODISM."

From an article in the Western Christian Advocate, of September 10th, we make the following brief extract to show that "a house divided against itself will not stand," and that if the grand-daughter of the Scarlet Lady fall out with her household, she will eventually be thrown from the lofty seat she occupies.

"The Ohio Conference of the Methodist Protestant Church last week held its session in Springfield, Ohio: and, amongst other business, the name of a young man was announced as a candidate for the

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ministry. A brother rose and said that the candidate was worthy of reception; for he was a true Methodist!

"At this, Mr. Crall, the Secretary of the Conference, rose to inquire what was meant by a true Methodist; 'for,' said he, 'Methodism has now so many heads and horns that I *despise* its very name!!!"

Well done, Mr. Crall; you are right; despise and reject all the honored titles of the Scarlet Lady, and despise and reject her too, and "come out" of her precincts that "you be not partaker of her plagues," which are soon to come upon her. But in so doing you will bring down her anathemas upon your devoted head, as you have done, from the Editors of the paper above referred to. But, say the Editors, "Methodism has been supported and defended by individuals of supesior talents, vast erudition, and commanding influence,—Wesley, Fletcher, Watson, Clark, Fisk," (the Apostle Paul and Peter!) "and many others; and yet a Methodist Protestant despises its name!"

Thus we see great, erudite, talented, and influential men's testimony is taken before the testimony of the Holy Twelve; but this was the case in the days of the sojourning of the Lord himself here below. John vii. 48. "Have any of the rulers or of the Pharisees believed on him?"

R. O. WARRINER.

THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. I.

THE experience of every day, added to the great principles propounded in both Testaments, especially in the New, and to the positive precepts and examples of the Lord and his Apostles, more and more impress all of us who feel our responsibilities, who have some influence in the church of Jesus Christ, and to whose hearts the peace, purity, and happiness of Christ's kingdom are paramount, all-absorbing, and transcending concerns—that *our organization and discipline are greatly defective, and essentially inadequate to the present condition and wants of society.*

There are two principles and two systems of ecclesiastical organization, of elementary and essentially diverse attributes and tendencies.—The one is *the authority system;* the other, *the no authority system.* The tendency of the former is to concentration, to tyranny; while that of the latter is to disruption, anarchy, and ruin. A spiritual despotism is the unobstructed tendency of the one; and an uncontrollable spiritual libertinism and licentiousness is the onward progress of the other. In the first ages of Christianity *the authority system,* from accumulated abuses and corruptions, issued in absolute Popery; while in latter times *the no authority system* has uniformly terminated in the dissolution of society, and found its quietus in a pure Pharisaic individualism.

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From my spiritual observatory, and by means of the telescope of faith in history sacred, ecclesiastic, and political; aided, too, by the accumulating lights of experience, observation, and biblical developements, I am so deeply penetrated with the necessity of a more intimate organization, union, and co-operation than at present existing among us, that I feel myself in duty bound again to invite the attention of the brotherhood, especially of those who are in heart and life devoted to the honor, dignity, and influence of Christianity in the world, to a more thorough and profound consideration of the subject than they have ever yet given to it.

Christ's institution is a kingdom—not a mob, not a fierce lawless democracy, led by every aspirant and demagogue. who has some by-ends and selfish impulses urging him forward in the career of personal honor, fortune, or aggrandizement. Neither is it on one or two families, or a few little coteries of neighborhood association in a county, a state, a province, that fill up the idea of the church and kingdom of Jesus Christ. Nor do all the congregations in all the corners of this continent, either in their present dislocation, or in any new form which they might of their own free accord assume to themselves, constitute Christ's kingdom on earth. Christ's kingdom, were it to assume its true, divine, and ancient character, would throw its arms around every one in every place that calls upon the name of the Lord Jesus out of a pure heart, and it would hold and keep him responsible to the Head, and Monarch, and Theocrat of all.

There is no debate amongst us on many points—indeed, on any point of vital importance to the full developement of the ecclesiastic character of the Christian institution. We have all learned that we have but one King, Lord, and Lawgiver—Jesus the Messiah. '*He is the Maker and the Monarch of all.*' He alone shall reign over us.

But his government on earth is not *in person* nor *by proxy*. He is in heaven. There he is seen wearing a crown. From his radiant throne he looks with sovereign contempt upon that little pontifical mitre on Gregory's head, manufactured out of a superannuated old Cardinal's cap, *a-la-mode Latinus*. Our sovereign Lord needs no Vicar; and if he did, he would have chosen a better one than ever sat upon the stool of the first of the Gregories. But he has no need of laws, and officers, and organization, through which he sends forth his sanctifying spirit and power into this world.

A book is not sufficient to govern the church. No book ever governed any community—not even the Book of the Law, or the Book of the Gospel, else Moses would have resigned when he wrote the Law, and would never have laid his hand upon Joshua; else Jesus

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would never have sent out Apostles, Prophets, Evangelists, Pastors, and Teachers of the New Testament, had been a King and Sovereign executive of his will. After the New Testament had been written out, Paul would not have commanded Timothy or Titus to reprove, to rebuke, or to commit to faithful and competent persons the office of instructing and building up the church. Nor would he have commanded the community to know them that were *over them* in the Lord, and who admonished them, and to esteem them very highly in love for the sake of their office; and to submit themselves, and to obey them as those who watched for their souls, &c. But on this point there is a growing intelligence in all the churches, so far as my personal observation extends.

There is, however, little or no general co-operation; no general organization; no mutual understanding; no coming together into one place in cases of emergency, and for the dissemination and support of the gospel, and mutual encouragement of one another in the work of the Lord; and that, forsooth, because some men have abused such meetings, converting them into legislative halls, into spiritual high courts of judicature and inquisitorial tribunes, for proscription and excision.

Instead of some mutual understanding, concert, and co-operation, every little congregation of one or two scores of men, women, and children, feels itself authorized to send out whom they will as evangelists and public instructors, as regardless of what is fitting as they are incompetent to act advisedly in matters of such high and public concern and importance. And who does not know that frequently those who are most anxious for the conspicuity of public instructors are the least qualified for it? If there be multitudes of men who mistake the admiration of virtue for the practice of it, as doubtless there are, most evident it is that there are scores of preachers who misconstrue the desire for the office of a bishop or evangelist into a qualification for it. Had Paul thought the desire for the office of a bishop, or an evangelist, was the main qualification for the office, he would not have proceeded to enjoin that they be able, intelligent, and exemplary men.

Now that there are individual, domestic, and social duties, needs no demonstration. And that the family and the particular congregation have each their special and appropriate duties, obligation, and jurisdiction, is equally evident; but that there is a community beyond the family, beyond the particular congregation, is equally evident and undeniable; and that it is competent only to that community to select and appoint its own public functionaries, as much as it is to the con-

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gregation in any given place, is a proposition which I am prepared to demonstrate, if so be there are any sceptical on that subject in this our day and generation. I do not dogmatize on the subject, nor will I now inquire how or by what instrumentality or organization a community of churches will supply themselves with evangelists or such public functionaries as they may need. But this I must say, so long as the present irresponsible agencies are in being, we shall be ever and anon tormented with such inauspicious and unfortunate persons and events as that which I am now under the painful necessity to notice below.

Complaints are frequently communicated here of sundry imperfections in the present mode of supplying and sustaining evangelists. A few high-priced and popular proclaimers are in market, and the bidders are spirited. A co-partnery of five or ten churches in some regions bid high, and they obtain some of the most gifted; while many more exemplary men are left unemployed, and many neighborhoods left wholly uncultivated. Some of these indiscreet, uneducated, but gifted and eloquent young men, instead of building up the cause, are often pulling it down from their self-conceit, accidental importance, and self-willedness; and no one person, church, or community can restrain them until they have ruined several congregations and themselves into the bargain. But worse still, some gross hypocrites, and other ambiguous characters are sent, or run unsent by any respectable church for intelligence and high moral worth; and when once adrift, they migrate, like swallows, from one country to another, as their character wears out, and are ever and anon abusing the confidence and unsuspicious benevolence of the brotherhood.

The following case is one of that sort:—An individual, not authorized by even one whole community; with a sheaf of certificates in his pocket, picked up from every one with whom he has sojourned a night or two—setting forth his high qualifications, numerous virtues, and many great and wonderful works—is palmed upon the whole church and the world, to the public discredit and disgrace of the religion, and to the great injury of many souls. And who does not know that a consummate hypocrite and impostor can wheedle and beg from some two or three good-natured accommodating spirits a suit of travelling credentials, that will safely conduct a polygamist, a horse-thief, or a gambler, from one state to another and aid him in his diabolical projects? It is time that something were done more efficiently to prevent so many and so frequent occurrences of this sort. I have for years been suspicious of the person below named, as I am now of some others who cannot be reached with certainty and without public detriment. But

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as I intend this only for an introduction to some essays on the importance of a community organization, more homogeneous with the nature of the kingdom of Christ than any yet developed amongst us, I hasten to the following melancholy disclosures:—

JAMES McVAY—*not James T. McVay.*

My dear brother Campbell, OWINGSVILLE, Ky., September 15, 1841.

The extracts of letters herewith sent you, will give you an idea of the character of JAMES McVAY for 16 or 18 years past. What is added in this letter you may add to the foregoing extracts, and hold me responsible for it. But before I proceed, permit me to say, when I saw you in Lexington, about the first of April last you told of some dishonorable things which you had heard of James McVay in Baltimore some few years past; and I told you of some of his conduct in the part of country where I live; and, if I am not *greatly* mistaken, you then said that you intended to notice said McVay in the May number of the Harbinger. Brother Campbell, am I mistaken in this matter? The cause of my naming this matter at present is this:—There was great confusion among some of the brethren here, growing out of what brother Moss had said to McVay; and hoping it would settle their minds, I told them what you said at Lexington. Nothing appearing in the Harbinger, two or three enemies have (as I have heard) been trying to use it to my prejudice. A word from you on this subject would be gratifying to many, especially to myself.

When James McVay came to this part of the country in the summer of 1840, he told many brethren that the mare he rode had the disease called *the big head.* He borrowed a horse of brother John Clark to ride about through this country, &c., and at the same time he had put his mare into the hands of his nephew (living between Sharpsburg and Carlisle) to prepare her for the Virginia market, take her there and sell her for him. His nephew accordingly fattened her, took her to Virginia, and sold her for him; and the brethren and friends bought him another horse. You may call this swindling connected with lying, or call it by what name you please. He was guilty of lying in more than half a dozen other cases, of such a nature that the falsehoods must have been wilful. This I can abundantly prove, and for it you may hold me responsible.

I will here give you a description of James McVay:—He was raised in Kentucky. When he first professed religion he united with the people who called themselves Christians, (nicknamed New Lights.) He soon commenced preaching and left this country; has spent much of his time in the states of Pennsylvania, Maryland, Ohio, and is now living in Hendrix county, Indiana. Perhaps about seven or eight years ago he fell into the current reformation: but no reformation from his wicked conduct. From all that I can learn of him from 1823 to the present time, he has been the greatest curse to the cause of religion of any man I ever knew. He is about from 42 to 45 years old; about 5 feet from 6 to 8 inches high; well built; dark hair, I think; dark colored eyes; light beard; fair skin; forehead runs high up on each side; but he has two other marks by which he may be known to a certainty. One is a scar on the end of his nose, it having been badly bit in a fight. The other is his *uncommonly sanctified* manner and appearance. Brother L. J. Jameson, of Indiana, gives a perfect description of this mark in his letter to me, in these words:—"I know him [McVay] to be the most complete personification of hypocritical affected sanctimoniousness that I ever saw." His wife has nearly lost her eyesight. He has but one child (a daughter) living with him; and that is not his wife's, but is said to be his own illegitimate offspring. I ought to have said above that he has several letters of recommendation which he carries with him—some of which, at least, (you will see from the extracts) were fraudulently obtained.

Now, brother Campbell, you can publish as much as you think proper of this letter—the extracts I herewith send you—with any additional information which you may have received from other sources. And it is my request that brethren Stone, Scott, Crihfield, and all the Editors of religious periodicals in these United States, in Canada, and in Texas, may give the same an insertion in their several periodicals. A few pages devoted to this too long neglected subject would do more for the cause of Christ than any other matter with which the same number of pages could be filled. It ought to be attended to without delay. This is the decided opinion of your brother indeed,

JOHN SMITH.

I have files of certificates and documents recently sent me in full, alas! too full, and too satisfactory confirmation of the above. The half is not yet told.

I have to apologize to brother John Smith for not publishing, as he states my intentions were, at an earlier date, this arrant impostor. I did not like to place myself in the attitude of one accusing and then

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convicting by my own efforts a flagrant transgressor; and even some year or two since, when information was here given, (not, indeed, fully satisfactory,) I could not, (though I had little or no doubt myself,) bring my mind to publish one who had the reputation of doing much good, and especially as his name might so easily be confounded with that of a well known brother, distinguished for many virtues, James T. McVay, of Pittsburg, unless I were compelled by such evidence and authority as made it imperiously my duty. That day and that authority have come, and I have not shrunk from the discharge of a very painful duty. A. C.

From the Christian Messenger.

NOTE TO MY PATRONS.

I STATED in my last number that I should give a synopsis of the doctrine contained in the discussion between brother Campbell and myself, and advise brother Campbell to do the same; and print no more in our periodicals on this subject. From the letter of brother Campbell, just printed, no other principle than what has already been discussed in our letters, is brought to view. I am perfectly willing to rest the whole of our discussion with our readers; and if they have received any profit from it, let God have the glory. We have written honestly, I hope; and if we have in any thing erred, (and who but His Infallibility is exempt from error?) we hope it will not be imputed to us for sin.

I verily believe that in the manner our late letters are written, we might continue to write all our lives without any profit to ourselves or to our readers. We should involve every subject of theology. By long observation and experience I have found that when men have exhausted their sum of knowledge in debate, they supply that want with cynical remarks, which produce strife and angry contention. Brother Campbell and myself have not advanced thus far; but we are men, subject to like passions. I am confident we love each other as cordially now, as we did when we commenced this discussion. I speak confidently of myself We love the same God and Saviour as fervently as ever, and delight to advance his cause, and to hear of its advance on the earth.

I have declined giving a synopsis of my views, as stated in our discussion; because I view it unnecessary. I do not expect to write more on this subject in the Christian Messenger. Brother Campbell must take his own course. But it is hoped he also will cease. If he should think it proper to continue his letters, I may reply in an extra Messenger hereafter; but not at the expense of my patrons. My days are nearly numbered, and I wish to spend the remnant of them in preparing myself and others for eternity. My path through life has been rough and thorny; yet have I been cheered with the hope of immortality. I am now on the bank of Jordan, awaiting the voice of our great High Priest, to move forward to the heavenly Canaan. Amen!

B. W. STONE.

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NOTE

SINCE the above was written I have had the painful intelligence that Elder Stone has been stricken with the palsy, and is not likely to recover. From recent accounts, indeed, it is probable that ere now he has passed the Jordan and gone to rest. Under all the circumstances I conceive it inexpedient to prosecute the subject farther at present. The discussion, on my part, was undertaken with a reference to two points: The first, the transcendant importance of the question itself—*For what did Christ die?* The second, a very general misconception and consequent misrepresentation of our views of it. I did, I confess, expect that brother Stone would have more fully and satisfactorily relieved himself and the cause of reformation from the imputation of some of our opponents on the subject of Unitarianism in its sectarian acceptation. In this respect, though measurably disappointed, I am persuaded it will not be without advantage to the cause of reformation that so much has been written on the subject in the way of discussion—with one, too, who had spent so many years in debates and discussions on that or some kindred branch of the same subject.

All admit the excellency of the character of Elder Stone, however they may regard him as muddy and confused on some aspects of that all-important question. For my own part, I much desired, that, as he had ceased from all preaching and teaching of his former speculations on this and other questions for which the commencement of his career some forty years ago was distinguished, he would also in writing have given a permanent and full exposition of those points more in harmony with the developements and objects of the current reformation. Some of our readers have thought he has done so, while others are of a contrary opinion. For my own part, I can, and do make great allowance for early and long established habits of thinking and speaking on all religious questions; and therefore, regarding brother Stone as confiding in the sacrifice and death of Christ as indispensable to salvation, although by no means acquiescing in some of his views and interpretation of the meaning and designs of the Messiah's death, I can bear with a difference of opinion on a subject so vital, which many would regard as an insuperable obstacle to Christian communion.

Men may and do hold the *Head*, Christ, and his death and mediation as indispensable to salvation, who nevertheless have very inadequate conceptions of some of the aspects of these transcendant subjects. And as we are not saved by the strength and comprehension of our views, but through obeying from the heart the apostolic mould of doctrine, more stress ought to be laid upon moral excellence than

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upon abstract orthodoxy; especially when all the great facts and documents of Christianity are cordially believed and cherished. Our bond of union is one Lord, one faith, one baptism, one body, one spirit, one hope, one God and Father of all. And as many as walk by this rule peace be on them and mercy, and upon the whole Israel of God!

A. C.

CARLYLE.

"If a bad man had honesty enough to lay bare all his thoughts; if the profligate threw aside his shame; if the moment we ceased to act up to the principles we profess, and lost the spirit from which the forms we use first emanated, and which they were intended to preserve, that moment we threw those forms away, and every pulse and fibre of the human heart were stripped of its disguise—would this be the truth for which Carlyle sighs? Alas! he knows little of human nature, who could dream of living in a world such as would then surround us! God himself has hidden the soul beneath a covering of flesh, that we may not behold it naked in the deformity of its imperfect nature, and be shocked by it or tempted to imitate it, or be hardened in our own evil by universality of evil around us. And be assured, all is not hypocrisy in which actions do not correspond with *words*. How many miserable men are there who believe—believe most deeply, who would and do pray to be made the means of conveying truth and goodness to others—who, in sincerity and honesty of heart, would try at least so far to do the will of God—and who can command their lips and outward members, though as yet they cannot command their hearts—and who are to be pitied, chastised, even condemned; but not condemned as wholly liars, like those whose hypocrisy is selfish. If no men could speak of truth or honor, virtue or holiness, externally, but those who are holy within, where should we find human beings to stand on every hill, in every church, day and night, through the world, throwing up the beacon light of truth, and passing it on from generation to generation.

"Let us distinguish between the messenger and the message, and guard and keep the message, even where the messenger is unworthy to transmit it."—*London Quarterly Review.*

OBITUARY.

Died, July 16th, 1841, 25 minutes past 11 o'clock P M at her residence in Monticello, Lewis county, Mo., of pulmonary and hereditary consumption, sister SUSAN CREATH, the wife of brother JACOB CREATH, Jr., aged 32 years, 8 months, and 9 days. She died a Christian, with a hope full of immortality. She had labored three years under the disease that finished her earthly career. She suffered greatly during that period. She was often summoned in that time to leave this world, as she thought, and the messenger always found her ready to go, completely armed for the last battle. Besides her public profession of Christianity, which she made eight or nine years before her death, she sustained the relations of life well as wife, mother, daughter, sister, neighbor, and mistress. She was closely confined to her bed one month before her death in that intensely hot weather in June and July, during which time she manifested complete resignation to the will of God. She greatly delighted in singing, prayer, praise, and conversation about futurity. She would sit and sing by herself, and then she would send out for the brethren to come in and praise God with her, and she would sing and praise God and exhort till exhausted. She exhorted sinners to repentance, and her brethren to do better than they had done—to love the world less, and God and the brethren more—to devote more time to prayer, praise, and meetings. She cautioned them against the love of this poor vain world. A few minutes before she died, she had her servants called one by one, and

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praised the good qualities of each, and gave them appropriate exhortations, and then shook hands with them for the last time. She then exhorted all present, and tried to praise God; but her strength failing her, she said in a low, humble, and plaintive tone, "Lord Jesus, why canst thou not bid me come to thee now?" Her husband replied he would bid her come to him in a few minutes. After a short struggle she said, 'Doctor," and expired in the possession of perfect reason and composure. What a glorious thing it is to conquer the last enemy!—the King of Terrors! 'To the conqueror I will give the wreath of immortality. He shall eat of the Tree of Life in the midst of the Paradise of God.'

"O sweet is the season of rest,
When life's weary journey is done;
The blush that spreads over its West,
The last lingering ray of its Sun."

J. P.

DEPARTED this life on Saturday night, September 11th, at her residence near Bethany, MARIA LOUISA, wife of R. Y. HENLEY and daughter of ALEXANDER CAMPBELL, in her 20th year.

It may be permitted to say, in simple and truthful terms, of this most amiable person, that, in the fulfilment of the various relations which she sustained, she has left no superior, and but few equals. As a daughter—a wife—a mother, there were none more dutiful, faithful, or affectionate; as a friend—a neighbor, none were more sincere or sympathizing; as a Christian, none more conscientious in principle, more devoted in heart, more exemplary in conduct. Oh! it is hard to die in youth,—in the midst of the flowers which the spring-time of our years have nurtured, when a thousand warm affections cluster around the heart, and a thousand unfolding duties claim regard. But, in the triumphs of the faith which she professed, the subject of this notice yielded to the Divine pleasure with patient resignation, and in her last moments gave the most affecting evidence of her high sense of the Divine perfections, and her deep yet humble reliance upon the merits of her Redeemer. Being asked by the writer, in order to recall her from a transient wandering of mind, if she did not love the Saviour? "Love him!" she replied with earnestness, "love him! I love him more than any thing in this created world." Again she said, "I know that he has forgiven me." Requesting the attendants to sing her favorite psalm, "The angels that watch'd round the tomb," she, although apparently incapable of such an effort, accompanied them throughout in a clear voice. Soon after she sung also with them the last verse of the song beginning, "Jesus, I love thy charming name," which verse is as follows:—

"I'll speak the honors of thy name
With my last lab'ring breath;
And, dying, triumph in thy cross,
The antidote of death."

Such was the end of this truly pious and excellent woman.

R R.

ETERNAL UNION OF FRIENDS.

If high that world, which lies beyond
Our own, surviving Love endears;
If there the cherish'd heart be fond,
The eye the same, except in tears—
How welcome those untrodden spheres!
How sweet this very hour to die!
To soar from earth and find all fears
Lost in thy light—Eternity!

It must be so: 'tis not for self
That we so tremble on the brink;
And striving to o'erleap the gulf,
Yet cling to Being's severing link.
Oh! in that future let us think
To hold each heart the heart that shares,
With them the immortal waters drink,
And soul in soul grow deathless theirs.

☞ The present number contains 60 pages, and yet we are in arrears in getting up with our regular series on some subjects, and a variety of communications from correspondents. Probably, as our paper may not hold out to the end of the volume, allowing the October number to be counted an Extra, we shall make our next number also 60 pages; and thus bring the volume to a close.

☞ The failure of a few Students who had engaged rooms in Bethany College, but in consequence of autumnal fevers and other sickness have been prevented from arriving, has left a few vacancies for Students that may wish to enter the present season.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. V. BETHANY, VA. *DECEMBER*, 1841. No. XII.

THE SANCTIFICATION OF THE LORD'S DAY.

ONE of our oldest objections to popular and fashionable Christianity, is its desecration of the Lord's day. When first we joined the Baptists we had to stipulate for the privilege of sanctifying the natal day of Christ's church, the glorious triumph of the Captain of our salvation and our faith, by meeting together on every sacred return of that most memorable of all the days, not only of the week, but of all the years of time, to partake of the symbolic loaf and cup. They generously after some debate, allowed us the privilege of thus not forsaking the weekly assembling of the household of faith to enjoy the family meal of God's beloved children. Still our doing so was often alluded to with no very kind regard; and it was represented rather as a singular peculiarity of ours, than as an essential and divinely ordained part of the sanctification of the Lord's day.

I have yet the outlines of a discourse delivered by myself in the month of June, 1811, on the first meeting of the infant church of this reformation, to break the loaf in honor of the great sin-offering—the sacrifice of the Messiah. I am forcibly reminded of the argument of that discourse, which I intend to publish in a month or two, while perusing the following Circular Letter from a New Jersey Baptist Association, who are pleased to call themselves *Independent* Baptists. As might be expected, we are much interested in the progress and prevalence of so important an element and item of the Christian worship, and are glad to witness a growing attention to its value and importance—not only in the thousand churches of our immediate brotherhood, but among the Baptists and other denominations.

The Association from which recently emanated the following excellent document, consists of some 16 churches and 2771 members, and stands up with us an intelligent and independent witness for the restoration of this most solemn, soul-inspiring, and sanctifying of all

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the means of salvation. We hope soon to see many Baptist Associations uniting in this much needed effort to obtain for the primitive institution of our Lord that sacred regard and veneration due to the most signal token of his love to mankind which the annals of time or the ages of eternity can possibly unfold. We would especially invite the attention of our Baptist readers to this savory and excellent lesson; and would request of their numerous Scribes and Editors that they lay the document before the whole community, requesting them to give the subject a candid, impartial, and faithful consideration. A. C.

CIRCULAR LETTER.

Dear Brethren—

THE peculiar position which we occupy, as a denomination, involves peculiar responsibility. Our name itself implies the assumption of exclusive correctness in the observance of a Christian ordinance. However candidly we may disclaim all pretension to superior personal holiness, yet we unquestionably believe and profess, that our unlikeness to every other denomination, in a characteristic feature, is identical with our conformity therein to "the law and the testimony." And it cannot be denied that *two* great ordinances of the gospel are dependent, one for its existence, and both for their legitimate application, at least in the western division of Christendom, upon the uncompromising adherence of Baptists to primitive example. If such, then, is our claim to distinguished and exclusive purity of practice, does it not involve peculiar responsibility both to Him who has favored us with the understanding of his will, and to our fellow-men, before whom our claim is constantly exhibited? Possessing an influence which our well known conformity to apostolic precedent naturally secures us, may we not reasonably be expected to walk so consistently that our influence shall not be instrumental in leading others astray? And shall we not prove ourselves unworthy of the high trust and the extensive sphere of action which Providence has assigned us, if we do not "follow on to know the Lord," and in "all things keep the ordinances as they were delivered to us?"

Suffer us to call your attention, beloved brethren, to an evident departure from the example of the primitive churches, in our *unfrequent and irregular observance of the Lord's supper.*

It is a fact inferrible from the scriptures, and unquestionably established by the uniform voice of ecclesiastical history, that this ordinance was in primitive times inseparable from the *ordinary worship of the Lord's day;* and that it was regarded as the prominent object of the assembling together of the church. In instituting the ordinance our Lord used these words, "Do this in remembrance of me; for as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." Here is the command rendering the ordinance obligatory; and its frequent observance is here indicated by the expression "as often." As the first day of the week had not yet been sanctified, by the Lord s resurrection, as his day for his disciples statedly to assemble together and to keep his ordinances, our Lord

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could not fix the period of its return more distinctly without an anticipation which did not seem to consist with his views or circumstances at the time. After his resurrection, the Lord frequently appeared to his disciples, and more fully instructed them in the nature and ordinances of the gospel dispensation; for Luke expressly informs us that he "spake to them of the things pertaining to the kingdom of God, and gave commandments unto the Apostles whom he had chosen." His instructions were to form the basis of their future lessons to the churches; for they were to "teach" the disciples "to observe all things whatsoever he had commanded them." The future history of the churches is for our instruction. Of the first church, at Jerusalem, it is said, "they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." In this description of the stated ordinances of the newly formed society, we have precisely the same evidence that this ordinance was a stated part of their worship, or that the church assembled every Lord's day, and observed steadfastly the other ordinances. This was the model church. In Acts xx. 7, we have a distinct example of a day of Christian worship, and one of the chief purposes for which the disciples assembled together on that day. "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them"—Paul arrived at Troas on Monday, but waited seven days, for the opportunity of meeting the whole church, on the first day of the week. If it be asked, By what authority did they meet on the *first*, and thus neglect the *seventh* day? the only answer that can be given is, that the churches would not have done it without apostolic direction, nor would the Apostles have enjoined it without the express commands of the Lord Jesus; and we must equally conclude that the same authority which enjoined the setting apart of the first day of the week, connected with it the observance of this ordinance to show forth the Lord's death till he come. The two institutions must stand or fall together. If we assemble on the Lord's day, the scriptures instruct us that it is to break bread, as well as to preach, and pray, and praise. Dr. Doddridge says on this passage, "It is well known the primitive Christians administered the eucharist every Lord's day; and as that was the most solemn and appropriate act of worship, it is no wonder that it should be mentioned as the end of their assembling! The death and the resurrection of our Lord being the very foundation of our religion, how wisely has he ordained it, that we should have a constant memorial of them, of his death in the Lord's supper, and of his resurrection in the Lord's day. Have we not reason to lament with Dr. Watts, 'The primitive Christians celebrated both of these institutions on the first day of every week. We all agree to celebrate one of these —viz. his resurrection, every week on the first day; but how few are there that celebrate the memorial of his death in a constant attendance at the Lord's supper!"

We do not find any solemn stated meeting of Christians for worship in the whole New Testament, without the supper. The Apostle thus addresses the Corinthians, (1 Cor. x. 20.) "When you come together, therefore, unto one place, this is not to eat the Lord's supper;" which intimates that one main design of their coming together was and ought to have been to eat the Lord's supper; though by their ill conduct they

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so corrupted the ordinance that it could not be called his supper. If one should now reprove Christians whom they observe to conduct improperly in meeting, in these words, 'When you come together into one place, this is not to hear the word of God preached to you; for one is talking and another is sleeping;' would not every one conclude that in the opinion of the reprover, the hearing of the word of God preached ought to be one end of their coming together?

The first day was observed by this church also, as the day of assembling; for in xvi 2, the direction is, "On the first day of the week let every one lay by in store as God hath prospered him" It is evident, therefore, from the scriptures, that the Lord's supper formed a constituent part of the religious services of the primitive Christians, and that the time chosen for their services was the first day of the week. One rule applied to all Christian communities—"Timotheus shall bring you into remembrance of my ways, which be in Christ, *as I teach every where, in every church.*"

When we leave the apostolic age, and trace the history of the church, through succeeding times, we find the practice of all Christendom to be invariably the same. Though other days of worship were also observed by different churches, yet all agreed in breaking bread every Lord's day. Hence Chrysostom, in the third century, styles the Lord's day "*the day of bread.*" And in the fourth century, as Mosheim observes, "the Christian worship consisted in hymns, prayers, reading the scriptures a discourse addressed to the people, and concluded with the celebration of the Lord's supper." Ecc. Hist. cent. 4, part 2, ch. 4. It appears that about three hundred years after Christ, when some who had been present at the prayers and preaching of the church, began to go away without receiving the sacrament, it was so great an innovation and breach of the scripture rule, that it was decreed that whoever was guilty of it should be excommunicated. Not only was it from the beginning and for many ages the custom, the uninterrupted, unquestioned, undisputed practice of all Christian churches to break bread every Lord's day; but our present neglect of the divine rule is one of quite modern origin. For fourteen hundred years together we cannot produce one example of a stated solemn Christian assembly without the Lord's supper.

How have we degenerated from the example of our own Baptist fathers! In the Baptist Confession of Faith, published in 1611, is the following article:—"That every church ought, according to the example of Christ's disciples in the primitive churches, upon every first day of the week, being the Lord's day, to assemble together, to pray, prophesy, praise God, and break bread, and perform all other parts of scriptural communion for the worship of God, and their own mutual edification, and the preservation of true religion and piety in the church" Crosby's Hist. Baptists, vol. ii. 27.

Let us return, without delay, to the path of duty. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer vi. 16. The pious and learned Mr. Orme thus testifies—"If I might be allowed to add my own testimony, I would say, that the experience of nearly twenty years in a numerous church where this was the constant practice, made me acquainted with no evils arising

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out of it; and satisfied me that the benefits of it were great, both to individuals and to the body at large."*

We have dwelt, thus far, upon the *infrequent* observance of the Lord's supper by the churches. There is also a deplorable *irregularity* in its observance by individuals. Although the table is spread but seldom, compared with the constancy which our Lord designed, yet many forego the advantages which are yet allowed them, by improperly, though ignorantly, refusing to communicate. And here we recognize one of the evil results which have originated in the error above discussed; for the infrequency of the ordinance has done much towards investing it with an imagined, superior sanctity, distinguishing it from all others, and thus debarring from it many an humble believer who has deemed himself unworthy to approach it. Had the ordinance continued to be constantly administered, as often as the churches assembled for public worship, every Lord's day, would this mistaken and injurious apprehension of its character ever have arisen? Would it not have been regarded as it really is, an ordinary means of grace, and not a reward of distinguished piety? Let it be well considered that the Lord's supper is an ordinance *enjoined* upon his disciples in church connexion: "*Do this in remembrance of me.*" No member, then, can lawfully neglect it without divine warrant. Yet it is often treated as if it should depend on the caprice of an individual whether to observe it or not. A brother considers himself to be in a state of spiritual declension. He declines to participate in the sacred supper. Not that he no longer deems himself a disciple; for had he arrived at the deliberate conclusion that he was never a subject of divine grace, no one could approve of his acting the hypocrite, by sitting at the table of the Lord. But he feels himself unworthy, and therefore declines to communicate; while he is the very character who emphatically needs this ordinance, needs to reflect much on the dying love of Jesus, and to seek, by faith, the renewal of his grace within him. Shall he refuse to partake of this "stream" which is appointed to make "glad the city of God?" Shall he deny himself the *means* until he shall have found the *end?* As well may one neglect prayer until his wants are supplied, or the study of the scriptures until he shall have become mature in Christian knowledge. This association of superior sanctity with the ordinance, is a relict of Popery, and should have been discarded with the doctrine of transubstantiation.

This apprehension of the Apostle's remarks in 1 Cor. xi has deterred many from approaching the Lord's table. He is there speaking of the perversion of the ordinance by the newly converted heathen which it is quite impossible for us to practise. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

This is not *our* unworthiness; but the disorderly and unworthy *manner* of eating the supper—"one is *hungry* and another is *drunken.*" But what is that to *us?* Is there any danger of *our* doing so? Besides, the word "damnation" does not convey at the present time the

* It is gratifying to know that many eminently wise and holy men, of modern times, have urged the adoption of this scriptural custom. Among others, we refer to Luther, Calvin, and Cranmer, to Dr. Owen, Mr. Baxter, Mr. Wesley, Dr. Goodwin, Mr. Charnock, Dr. Watts, Dr. Doddridge, to President Edwards, and Dr. Mason of New York.—How astonishing the continued prevalence of this departure from apostolic precept and example!

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idea of the original—which is "judgment." The Greek word *kdima*, which is here used, is often translated as in Matth. vii. 2.; John ix. 29.; Gal. v. 10. The judicious Doddridge says, "I think it the most unhappy mistake in all our *version* of the *Bible*, that the word *kdima* is here rendered *damnation*. It has raised a dread in tender minds which has greatly obstructed the comfort and edification they might have received from this ordinance. The Apostle afterwards says, "*We are judged*, (that is, as he afterwards explains it, *we are corrected*,) *that we may not be condemned*;" which plainly shows the judgment spoken of might be fatherly chastisements. Let not this text deter any real Christian, who understands the import of the ordinance, and who wishes to show his grate ul love to the Saviour, from coming to the Lord's table. This holy ordinance was not designed to be a fiery *ordeal* through which none but the sinless can safely pass. It was intended, like all ordinances, for the imperfect and frail. He who is duly prepared for any religious ordinance, is prepared not only for a safe, but for a profitable attendance on this. The consecrated bread and wine are nutritious aliment for every soul that hungers and thirsts after righteousness. We shall notice one other occasion of neglecting this ordinance. It is when a supposed wrong has been received from a brother, or a fault has been committed by him. The aggrieved brother thinks himself at liberty to quit the communion of the church till the difficulty, real or imagined, be removed. This opinion is founded in entire ignorance of the nature of the ordinance; and it is difficult to account for its prevalence among us, without implicating those who have been the guides of the church in matters of faith and practice. Fellowship, it is true, is professed by the communicant; but it is fellowship with the church. It is presumed that it is a spiritual body. As a member of this body, he unites with it in prayer, in praise, in the supper. In obedience to his Lord, he performs his duty in "keeping the feast in remembrance of him." He cannot abstain, without violating the command. A brother's fault does not exempt him from obligation. "To his own master he standeth or falleth." In case of a private offence, let the rule in Matth. xviii. be pursued; but refusing to commune with the offender is directly opposed to the course there enjoined. It is making public what should be kept private. It is inflicting punishment on the uncondemned. The aggrieved becomes himself an offender and trespasses against his brother and his Lord. Instead of concealing with scrupulous care the offence, he proclaims it upon the house-tops, by directing observation to the supposed offender; and he deprives him of the opportunity to repent and to be forgiven, which the good Shepherd has provided for him.

Should a member, then, refuse to communicate, for such a reason, he ought to receive the censure of the body, which he has wronged directly, as well as indirectly; for his act was, evidently, excluding it from his fellowship.

If the offence committed is a *public* one, or if, though originally private, it has, at length, come under the cognizance of the church, the accused is entitled to his seat at the table until suspended or excluded by the body; and to refuse to commune with him is nothing less than assuming the prerogative of the church, and publicly pronouncing a sentence of condemnation.

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We have thus very briefly, considering the nature of the subject, borne our conscientious testimony against the unwarranted neglect of the Lord's supper by both churches and individuals: Most gladly would we dwell upon the benefits which would probably result from restoring this ordinance to its legitimate place in our esteem and attention. Not to speak of the most obvious result in the increase of affection to our dear Redeemer, whose dying love would be thus constantly exhibited, we merely observe, that this frequent separation of the church from the world would promote the *personal acquaintance* of the members; and thus, by exciting mutual interest and sympathy, draw closer the tie of fraternal love. It would greatly aid the *discipline*, the watch, and care of the flock. It would impress upon Christians the necessity of making their walk through the week consistent with their *profession every Lord's day;* and it would remind the wicked of the "*breadth*" which now exists between them and the Lord's people, and which will be fully revealed in the final separation at the great day. In a word, we may expect at least *quadruple* the advantage which any of us now derive from this invaluable institution. But is it not superfluous to enumerate the blessings of obedience? Duty is ours—results, God's. Let us resolve to 'go forth in the footsteps of the flock," and we shall surely meet Him who maketh them "lie down in green pastures and leadeth them beside the still waters," and we shall also hear the approving words of an under Shepherd—"How I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you."

RESPONSIBILITY.

Upon what rests our responsibility to God and his right to prescribe laws to us?

In turning over the sacred books to examine into this question, we find them full of various information concerning the interest which God hath taken in man from the very first, and the schemes which he hath on foot to meliorate our state, the desire he hath to contribute to our present happiness, and the views he hath for our future glory. He presents himself as our Father, who first breathed into our nostrils the breath of life, and ever since hath nourished and brought us up as children. He declares himself to have prepared the earth for our habitation; and for our sake to have made its womb teem with various food, with beauty, and with life. For our sakes no less he garnished the heavens and created the whole host of them with the breath of his mouth, bringing the sun forth from his chamber, with the joy of a bridegroom and a giant's strength, to shed his cheerful light over the face of creation, and draw blooming life from the bosom of the earth. From him also was derived the wonderful workmanship of our frames

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—the eye in whose orb of beauty is pencilled the whole orbs of heaven and earth, for the mind to peruse, and know, and possess, and rejoice over, even as if the whole universe were his own—the ear, in whose vocal chambers are entertained harmonious numbers, the melody of rejoicing nature, the welcomes and salutations of friends, the whisperings of loves, the voices of parents and of children, with all the sweetness and the power that dwell upon the tongue of man. His also is the gift of the beating heart, flooding all the hidden recesses of the human frame with the tide of life—his the cunning of the hand, whose workmanship turns rude and raw materials to such pleasant forms and wholesome uses—his the whole vital frame of man, which is a world of wonders within itself, a world of bounty, and, if rightly used, a world of finest enjoyments. His also are the mysteries of the soul within—the judgment, which weighs in a balance all contending thoughts extracting wisdom out of folly, and extricating order from confusion; the memory, recorder of the soul, in whose books are chronicled the accidents of the changing world, and the fluctuating moods of the mind itself; fancy, the eye of the soul, which scales the heavens and circles round the verge and circuits of all possible existence; hope, the purveyor of happiness, which peoples the hidden future with brighter forms and happier accidents than ever possessed the present, offering to the soul the foretaste of every joy; affection, the nurse of joy, whose full bosom can cherish a thousand objects without being impoverished, but rather replenished, a storehouse inexhaustible towards the brotherhood and sisterhood of this earth, as the storehouse of God is inexhaustible to the universal world; and conscience, the arbitrator of the soul, and the touchstone of the evil and the good, whose voice within our breast is the echo of the voice of God. These, all these, whose varied action and movement constitute the maze of thought, the mystery of life, the continuous chain of being—God hath given us to know we hold of his hand, and during his pleasure, and out of the fulness of his care.

It is upon these tokens of his affectionate bounty, not upon bare authority, command, and fear, that God desires to form a union and intimacy between himself and the human soul. As we love our parents because we derived our being from them, sustenance and protection while we stood in need of them, and afterwards proof of unchanging and undying love; so God would have us love him in whom we live, and move, and breathe, and have our being, and from whom proceedeth every good and every perfect gift. And as out of this strong affection we not only obey, but honor the commandments of our father and mother, so willeth he that we should honor and obey the com-

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mandments of our Father in heaven. As we look up to a master in whose house we dwell, and at whose plentiful board we feed—with whose smiles we are recreated, and whose service is gentle and sweet—so God wisheth us to look up to him, in whose replenished house of nature he hath given us a habitation, and from whose bountiful table of providence we have a plentiful living, and whose service is full of virtue, health, and joy. *As we love a friend who took us by the hand in youth, and helped us step by step up the hill of life, and found for our feet a room to rest in, and for our hands an occupation to work at;* so God wisheth to be loved for having taken us up from the womb, and compassed us from our childhood, and found us favor in the sight of men. *As we revere a master of wisdom, who nursed our opening mind, and fed it with knowledge and with prudence, until the way of truth and peacefulness lay disclosed before us;* so God wisheth to be revered for giving to our souls all *the faculties of knowledge*, and to nature all the hidden truths which these faculties reveal. In truth, there is not an excellent attachment by which the sons of men are bound together, which should not bind us more strongly to God, and lay the foundation of all generous and noble sentiments towards him within the mind, and of all loving, dutiful, reverential conduct towards him in our outward walk and conversation.

Therefore, we greatly err when we imagine his revelation to be nothing save a code of laws and statutes enforced by awful authority and awful judgment to come. Doubtless it contains a code of laws, but these laws set in the bosom of a thousand noble sentiments, and warm affections, and generous promises towards us—such as are wont to catch, and captivate, and ravish the spirit when uttered by a mortal: why they should not when uttered by the great Immortal, Eternal, and Invisible, I know not, except that we are so lost in bustle and agitation as seldom to be in sufficient repose to hear and meditate his voice. No one calls filial obedience, friendly offices, grateful returns, honorings of the wise, tribute to the good—no one calleth these bondage; they are the effusions of generous hearts, the aspirations of noble desires, and the sure promise of future excellence; and he who can afford them not, and calls them bondage, is himself a bondsman to his niggard selfishness and his wretched temper. No more shall any one call veneration of God, the common father—gratitude to God, the common giver—obedience to God, the great fountain of wisdom—devotion to God, the length of our days and the strength of our life—call these most exalted, most refined sentiments of the soul, bondage, slavery, and blind subserviency; or I hold him heartless, thoughtless, and unholy—a man divested of his crown of

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glory, blind to the excellencies of the earth, deaf to the harmonies of nature, dead and insensible to the ebbs and flows, the wants and possessions of human life.

In the name of the author, I abide yours in him who is the great Prophet raised up unto us—the great High Priest that is passed into the heavens—Jesus the Son of God—the King Eternal, Immortal, and Invisible—dwelling in light none can approach unto—a Minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man.

IRVING.

Fairview Guernsey, county, O., August, 1841.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXIII.

GENESIS XXII

ABRAHAM'S TEMPTATION.

Olympas. THE Lord tempted Abraham; yet, saith James, "God tempteth no man to evil." How then, Thomas, did God tempt Abraham?

Thomas. He tempted him by trying him—by trying how far he would obey God.

Olympas. God uses strong arguments, and therefore strong temptations. To what points in Abraham's character was the temptation addressed?

Reuben. To his parental affection. Abraham loved Isaac, and he loved God; and God seems to have designed to test which of the two he loved most.

Olympas. True; Abraham had great parental affection for Isaac, and much filial affection for God. Now the question was, Which of the two were the stronger—his parental or his filial affection? But was there nothing more in it than this, William?

William. Abraham was a great man, and his example would be influential, and the Lord took this way of making it so.

Olympas. We had better take up the incidents in order. Let us have the commandment of God to Abraham in this case.

William. "And God said, Take now thy son, thy only son Isaac whom thou lovest, and get thee to the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

Olympas. Now observe how strong the trial is made by the very

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words of the precept—"Take thy *son*, thine *only* son, *whom thou lovest*."

Olympas. How old was this only son at this time, Eliza?

Eliza. According to the margin he must have been about 24 years old. This happened in the year of the world 2132, one hundred and twenty-four years after Abraham's birth. Now as Isaac was born in the 100th year of his age, Isaac must have been in his 24th.

Olympas. This, then, shows how long children were subject to their parents in the Abrahamic family and in the East in those ancient times. Was he his *only son*, Reuben?

Reuben. He was his only son by Sarah his proper wife; and, since the exile of Hagar and Ishmael, he was his only son and heir at home.

Olympas. To what place was he sent, James, to offer this burnt-offering?

James. To Mount Moriah in the East.

Reuben Did not Abraham live in the East? What means "the East" in this place?

Thomas. Abraham's home at this time was Beersheba, which was West of the land of Moriah some fifty miles.

Oylmpas. Describe this land of Moriah, Thomas.

Thomas. It is in the Septuagint called "*the High Lands*"—the high lands of Canaan. In Judea it must have been because the high lands East of Beersheba were there. It is also called "the Land of Vision" in my Latin Vulgate, and that farther indicates its height; for persons ascend mountains when they desire to extend their vision.

Olympas. It is also in the Chaldee called "*the Land of Worship*," not only because worship was usually performed on hills and mountains, rather than in plains and valleys; but because it was afterwards made the place of worship. Indeed, we know thar the land of Moriah included Jerusalem and the hills around it, and that the spot where the Lord appeared to David, and where Solomon built the Temple, is called Moriah by high authority. By whom, can any of you tell?

All silent! James, read the 1st verse of the 3d chapter of 2d Chronicles.

James. "Then Solomon began to build the house of the Lord at Jerusalem, *on Mount Moriah*, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite."

Olympas. The place is certainly identified; and as Mount Moriah included the whole eminence, Mount Zion, Mount Calvary, and the Mount of Olives were all parts of Mount Moriah. The spot selected for this burnt-offering was either where the Temple stood and the altar of burnt-offerings, or Mount Calvary.

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Thomas. I have heard vague references to this place before; but I know not on what authority. It does, indeed, seem that the question must stand between Calvary and the Temple Mount for the site of this mysterious and sublime event.

Olympas. Our notions of congruity prefer Calvary; but there is room for a doubt which of the two; and we ought not to suffer our notions of congruity to supply the place of divine testimony. Either spot is apposite enough for this symbolic scene, and sufficiently connects it with New Testament incidents and developements. Did any one, Susan, accompany Abraham and Isaac on this occasion.

Susan. Yes; Abraham rose up early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son and clave the wood for the burnt-offering, and rose up and went to the place appointed.

Olympas. When did he arrive, Susan?

Susan. On the third day.

Olympas. How, William, did Abraham proceed after the Lord signified to him the spot?

William He left his ass and his servants; and, taking his son, departed to the spot preordained for this solemn and significant event.

Olympas. Who carried the wood, now the ass and the servants both being left behind, Susan?

Susan. Abraham laid it upon Isaac; and, taking fire and a knife, they went both of them together.

Olympas. What an awful and solemn scene! Abraham with a knife in one hand and a torch in the other; Isaac the son of many promises, the darling of his hoary hairs, with a bundle of cleft dry wood upon his shoulder, climbing the hill by his side; and, in mute astonishment and contemplation, slowly ascending to its summit, to the identical spot marked out by the finger of God. At last, breaking silence, Isaac said, "My father, behold the fire and the wood; but where is the lamb for a burnt-offering!" Abraham not fully comprehending his own words, as a relief to his own soul and the solicitude of his beloved son, said, "My son, God will provide himself a lamb for a burnt-offering." At length they arrive at the spot which God had told him of, and there Abraham with his own hands erects the altar, lays the wood in order, binds his son, and lays him in full length upon the altar and upon the wood, and, stretching forth his hand, seizes the knife to slay his son. Just as he lifted up his hand to heaven to strike the fatal blow, the angel of Jehovah calls to him out of heaven, saying with great energy of voice, "Abraham! Abraham! lay not thine hand upon thy son, neither hurt him in the least; for now I

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know that thou fearest God, seeing thou hast not withheld thy son, thy only son, from me."——And what next occurred in this soul-subduing scene? Tell us, Reuben.

Reuben. The venerable patriarch, lifting up his eyes, descried a ram caught in a thicket by his horns, which he took and offered for a burnt offering *in the stead* of his son.

Olympas. And what afterwards became the name of that memorable spot where this mystical transaction occurred?

Thomas. Abraham called it JEHOVAH-JIREH, which continued to be its name till the time of Moses—till Israel obtained the Land of Promise.

Olympas. And what, Eliza, mean the words *Jehovah-jireh?*

Eliza. The margin says, "The Lord will provide"—"In the Mount of the Lord it shall be seen."

Olympas. "In the Mount of the Lord it shall be seen"—What a singular, and apparently dislocated phrase! Can any of you explain it?

All silent again! It is, indeed, a singular phrase; and very great and learned critics have debated its meaning, both as respects "the Mount of God," and the phrase, "It shall be seen." Houbigant and other interpreters and critics read it, "In this Mount the Lord shall be seen." According to the Septuagint which I now hold in my hand, it reads, "And Abraham called the name of that place, 'The Lord hath seen,' that at this day they might say, on this mountain, 'the Lord was seen." The difference between Howbijant and the Seventy is not so easily decided. The latter, indeed, is more consonant to the general construction and idiom of the Hebrew, and certainly with the New Testament allusion to this passage.

Abraham both heard and saw the Lord on that Mount; and as certain was the Lord Jesus both heard and seen on the same Mount. God provided for Abraham on that Mount a lamb for a whole burnt-offering, *instead* of his son; and on the same Mount, in after times, in the seed of that same Isaac, God provided a whole burnt-offering in the sacrifice of his Son, *instead of the seed of Abraham.* Abraham's son was ransomed by a lamb which God provided, and Abraham's seed by faith are how ransomed by the Lamb of God, whom most emphatically God did provide—who suffered *in their stead*, as Mount Moriah's Lamb suffered *in the stead* of Isaac. The type is all fulfilled in the antitype.

Thomas. We wish to know what portion of the New Testament authorizes the translation, "In this Mount the Lord was seen;" and we desire to understand why Isaac submitted so voluntarily to the

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hand of his father. Indeed, there are several questions we desire to ask on this most interesting narrative.

Olympas. Say on. But in regard to the allusion to the New Testament, which seems to me to justify the view that I have expressed of the Mount of Vision, our Lord's own words, following the Septuagint, seem to authorize the opinion, and to explain the difficulties which I expected to rise, and which I now see are rising in your minds. Abraham believed that God would bless the world in his son Isaac in some way. He greatly desired to understand in what way. Though not comprehending it at its first intimation, he rejoiced that one day he would understand it. To this transaction he alludes in a conversation with the infidel Jews in Jerusalem, saying, "Abraham rejoiced that he should see my day, and he did see it and was glad." This doubtless is the true and natural version of the passage. He saw it on this occasion: for it was in this trial of his faith, and in this Mount Moriah, that the Lord revealed to Abraham what he desired to understand:—first, in the silent voluntary resignation and submission of his son to death; then, in his figurative resurrection to life; for Paul is here our guide, when he says, "By faith Abraham offered up" his only begotten son Isaac, concerning whom it was said, "In Isaac shall thy seed be called;" accounting in his own mind that "God was able to raise him from the dead, from which indeed he received him in a figure." Thus the Lord was seen in the person of Isaac, in at least nine very essential points. 1st. Isaac and Jesus were both the children of promises preceding their birth. 2d. They were both born supernaturally, or by miracle. 3d. They were the only offspring of the same parentage; and consequently, 4th. the only heirs of their inheritance. 5th. They were both in the prime of life doomed to die, but neither of them on his own account—Isaac, as a proof of his father's faith in God and love to him; Jesus, as a proof of God's faithfulness and of his love to us. 6th. Each of them carried the wood of his own offering, and voluntarily submitted to the will of his father without the least resistance. 7th. They were both respited and raised from the dead—the one in figure, and the other in fact. In the 8th place, not a little remarkable, each rose on the third day from the pronunciation of the sentence of death upon him. And in the 9th place, each after he rose from the dead returned to the place where he was before, to his father's house, and afterwards became the father of many nations. Do you, Reuben, now comprehend these nine capital points of typical coincidence between Isaac and Jesus our Saviour?

Reuben. I do not know that I can repeat them, but I will try.—1st. They were both the children of propheey and promises. 2d.

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They were both of supernatural birth. 3d. They were only begotten sons. 4th. They were only heirs. 5th. They were, though both innocent and unoffending in any one point, in the prime of life doomed to die, not for their own sake, but for the sake of others. 6th. Each of them voluntarily resigned his life. 7th. They were both released from death, and raised from the dead. 8th. They rose on the third day from the time of the sentence of death. And 9th. After they returned to their father's house, they each became the father of nations—Isaac, of the Jewish people; and Jesus, of the nation of the elect, gathered out of all nations, kindreds, tongues, and people. But I do not see the proof that Isaac voluntarily offered himself.

Thomas. It must have been so: for Abraham being 125 years old, and Isaac 25, in the prime and vigor of life, he could have escaped either by violence or flight. And had there been any resistance in the case, it would doubtless have been recorded, inasmuch as it would have been a still more illustrious display of Abraham's obedience, as it would have called for a greater effort to have compelled the death of his son.

Olympas. It is certainly fairly deducible from all the premises, from the whole narrative, that Isaac acquiesced in the matter; and hence in this transaction was exhibited as perfect obedience to the will of an earthly father as Abraham displayed to his heavenly Father.

Eliza. What was meant by his leaving his servants and his ass at the foot of the hill?

Olympas. As no creature can effect any thing in the great work of redemption, neither angels nor ministering spirits, the Father and the Son by themselves alone accomplished this great work, the father resigned and spared not his own son, and the son gave his life in obedience to the will of his father: for, said he, "I have power to lay down my life, and power to resume it; therefore no one forces it away from me."

As human reason is both stupid and blunt in the things of redemption till irradiated from above, as it cannot ascend to the mount of God, there have not been wanting some who imagined that they saw this portrayed in the ass on which Abraham rode to the foot of the hill, but no farther. Abraham by faith and on foot ascended to the appointed place. Can you tell me, Susan, any incident in the life of Christ that exactly resembles Isaac's carrying the wood of his own burnt-offering upon his shoulder.

Susan. It is written that Jesus was compelled to carry his own cross up the hill of Calvary; but it was much heavier than the wood which Isaac bore: for he almost fainted under the load.

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Olympas In what year of the world did this event transpire?

Eliza. As Abraham was born in 2008, and as this was in the 125th year of his life, it must have been in the year of the world 2132 or 3.

Olympas. Then it greatly antedates all the human sacrifices found in the profane and mythological histories of the world. The idea of human sacrifice and self-immolation seems to have originated from an apprehension that because of the blessings pronounced on Abraham in consequence of this display of obedience, the Divinity was better pleased with human sacrifices than any other. Hence arose the practice in the Pagan world, as may be gathered from the most ancient facts on record, as to the place of its commencement and progress through the East. But what think you, Thomas, is the most useful lesson taught us in this whole transaction.

Thomas. That the faith which triumphs is a working, active, and efficient principle—indeed, that John spoke the whole truth when he said, "This is the victory that overcomes the world, even our faith."

Olympas. The triumph of faith over self in the way of obedience—over the temptation of this world, is, my good children, I would have you all learn, the only guarantee and pledge that it will overcome death. When you see any one's faith triumphing over the lusts of the flesh, and of the eye, and of the pride of life, rest assured that man's faith will triumph over death and the grave. You must, then, early learn to walk by faith, and thus you will walk with God and overcome the world.

A. C.

A SCRIPTURAL VIEW OF CHRISTIAN CHARACTER AND PRIVILEGE.

[CONTINUED FROM PAGE 204.]

Sect. 6.—"GODLINESS with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. Having, then, food and raiment, let us be therewith content. For they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who gives us richly all things to enjoy; that they do good; that they be *rich* in good works, ready to distribute, willing to communicate; laying in store for themselves a good foundation against the time to come, that

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they may lay hold on eternal life.—For the grace of God, that brings salvation, has appeared to all men, teaching us that, denying ourselves to all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope (of eternal life) and the glorious appearing of the great God and our Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.—That, justified by his grace, we might be made heirs according to the hope of eternal life." 2 Tim. vi. 6.; xii. 17–19.; Titus ii. 11–14; and iii. 7.

In the preceding section we are led to consider the infinite obligation incumbent upon Christians to live intentionally and entirely devoted to God; not only as their incumbent duty, but as their supreme privilege—their very heaven upon earth. In the section under consideration, we are divinely instructed how to feel and act in relation to the goods of this world, that so we may continue to maintain and enjoy that most blissful privilege. For this happy purpose, we are here exhorted to be content with the mere simple necessaries of life—"food and raiment"—To consider these, in connexion with godliness, as *great gain*. And this important exhortation enforced with arguments the most decisive;—"for it is *certain* we brought *nothing* into world; and it is *equally certain*, we shall carry *nothing* out." What, then, do we really want during our short abode here, but the mere necessaries of life? And is it not equally certain, that the love and pursuit of earthly things, as above described, are altogether incompatible with a life of holiness? and must, therefore, necessarily prove eternally ruinous to the deluded votaries: "for without holiness no man shall see (that is enjoy) the Lord." Wherefore, the poor are commanded to be content in their humble station, with the mere necessaries of life, and "not to labor to be rich." Prov. xxiii. 4.—This prohibition, however, is not intended for the indulgence of idleness; but for the all-important scriptural reasons above specified. For the Christian is divinely admonished to be "diligent in business, fervent in spirit, serving the Lord"—"To labor, working with his hands, the thing that is good, that he may have to give him that is needy;" also, that he may walk honestly toward them that are without, and may have lack of nothing, being fruitful in every good work." Rom. xii. 11; Eph. iv 28.; 1 Thess. iv. 12.; Col. i 10. These, then, are the blissful, honorable, lawful purposes, for which the *poor* Christian is to labor, while on earth, according to his ability and opportunity; and, in so doing, he not only enjoys a heaven upon earth; but also "lays up for himself a good foundation against the time to come;" thus securing to himself the blissful enjoyment of an eternal life.

In the mean time, the rich are also divinely admonished to use their riches for the same blissful purposes;—"not to be high-minded;"—not to use their wealth, or seek to increase it, for the sake of self-aggrandizement, or family distinction; but to make a benevolent and beneficent use of it, both for the spiritual and temporal good of others. What a happy people would Christians be, if those divine injunctions were faithfully reduced to practice! And what a powerful tendency would such practice have to recommend our holy religion to an ignorant, thoughtless, ungodly world! T. C.

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STYLE.

THERE ought to be a variety of style in every discourse. We should rise in our expressions when we speak of lofty subjects, and be familiar in common ones, without being coarse or grovelling. In most cases an easy simplicity and exactness are sufficient, though some things require vehemence and sublimity. If a painter should draw nothing but magnificent palaces, he could not follow truth, but must paint his own fancies, and by that means soon cloy us. He ought to copy nature in its agreeable varieties; and after drawing a stately city, it might be proper to represent a desert, and the huts of shepherds. Most of those who aim at making fine harangues, injudiciously aim to clothe all their thoughts in a pompous gaudy dress; and they fancy that they have succeeded happily when they express some general remarks in a florid lofty style. Their only care is to fill their discourse with abundance of ornaments to please the vitiated taste of their audience—like ignorant cooks, who know not how to season dishes in a proper, rational way, but fancy they must give them an exquisite relish by mixing excessive quantities of the most seasoning things. But the style of a true orator has nothing in it that is swelling or ostentatious; he always adapts it to the subject he treats of, and the persons he instructs, and manages it so judiciously that he never aims at being sublime and lofty but when he ought to be so —*Fenelon*.

AN ADDRESS,

Delivered by request to the Union Literary Society, Washington College, November 10, 1811.

THE PHILOSOPHY OF MEMORY AND OF COMMEMORATIVE INSTITUTIONS.

MR. PRESIDENT,

AND GENTLEMEN MEMBERS OF THE UNION LITERARY SOCIETY,

AN incident occurred on the 10th of November, in the year of our Lord 1808, which has occasioned our meeting together this evening. That incident is of some interest both to you and me, else we had not assembled in commemoration of it. It was the day of the nativity of your literary institution—a day in which the founders of your association resolved to prepare themselves more thoroughly for the enjoyment of the social state; by placing themselves in a new relation to one another; and solemnly agreeing to discharge to one another certain social duties and obligations, with a special reference to their mutual improvement. They very naturally imagined that they could create a miniature world, in which, on a limited scale, they could have the great world of mankind represented in all those points affecting their literary and moral improvement. They discovered in themselves certain common wants and desires, as well as certain individual aptitudes and powers of supplying those wants, and of gratifying those desires;

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and, in order to this, agreed to meet on a certain day in every week, and to come with all the available means of improving one another and of being improved—by comparing their respective views, and calling forth their individual energies in discussing such questions as naturally tended to the development and cultivation of their intellectual and moral powers, and thus fitting themselves for advantageously acting their part on the great theatre of the world.

You, their successors, approving of these objects of their association, and of the principles and motives which influenced them thus to act, have incorporated yourselves with them as component members of the same institution; and, in pursuance of the very laudable objects of your association, have met this evening to receive an anniversary address from one who cannot but feel himself both honored and happy in being invited to further the wise and benevolent ends of your institution.

To me, gentlemen, it is frequently no easy task to select a subject, as I judge, pertinent to the occasion. During the last three months, the busiest in my life—sometimes, indeed, in reference to your anniversary—the subject of *commemorative institutions* has occurred to my mind as one of some importance: and presuming it to be as apposite to the present occasion as any I could think of, I decided the other day to offer you a few practical thoughts on THE PHILOSOPHY OF MEMORY AND OF COMMEMORATIVE INSTITUTIONS.

Preparatory to this, however, it is expedient that we very briefly glance at the faculty of memory itself, as prerequisite to the comprehension of the philosophy of commemorative institutions. But, gentlemen, what can we say of memory that has not been already said by some of the great masters of mental philosophy, such as Bacon, Locke, Reid, Watts, Stuart, Brown, or Combe, and better said than we can say it. We shall not attempt to say what they have said, in the way of developing the abstract nature or peculiar attributes of any faculty, instinctive or acquired, denominated Memory. With us memory is contemplated merely as a monumental tablet, not as an organ, nor as an active power. Recollection, indeed, is a faculty, an active power of reading what has been written and inscribed on the tablet of memory. Memory is as passive as the marble tables on which the finger of God inscribed the ten everlasting precepts, while recollection is as active as the pulse of life in reading the inscriptions on those mysterious and incomprehensible tables.

It is, indeed, agreed by the ancients and the moderns, that, of all the faculties or capacities of improvement bestowed on man, either elementary of, or supplementary to reason, memory is first in rank, if not

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in development. The powers usually styled perception, memory, reflection; or, if any one prefer the new nomenclature to the old, the perceptive and reflective powers, are the eyes, and ears, and hands of the soul; without which, its very existence were unknown to itself.

Instead, then, of descanting upon themes so trite as the usual disquisitions upon this noblest of our intellectual powers, permit me to invite your attention to it as one of the most sensible and incontrovertible demonstrations of the immateriality, if not immortality, of the human soul.

To locate this power is now-a-days regarded as wholly impossible. The new philosophy avers that though it have a name, it is without a habitation. Gall, Spurzheim, and Combe, the illustrious trio of the new school, can find for it no organ at all; and the metaphysicians of the old school could never find a single cavern for it within all the enclosures of head or heart. In their sublimated and ethereal science it is a faculty of the soul—an abstract essence, which the most exquisite *forceps* ever invented by imagination could not seize nor hold up to the visual ray of the mind, for the millionth part of the twinkling of an eye.

If material it be, it is matter borrowed from another sphere. It is some of the mould or clay of heaven—of a peculiar unearthy type and temper. It is spiritual matter—a substratum so ethereal and divine as to elude the intellectual grasp and comprehension of a new Aristotle, seventy times more ideal and refined than the celebrated author of the Ten Predicaments.

Upon its tablet it is, however, agreed there can be written not only all the words of a living or dead language, but of many living and dead languages, together with as many volumes of science and images of persons, places, events, facts, and documents of individual experience as would busily occupy the oldest antediluvian sage during his whole life of a thousand years to read. Gentlemen, can any of you deny the fact; or, affirming it, can you explain it? Can you show from any earthly material, analogy, or fact, how it is possible to engrave or write over a billion or a quadrillion of times the same substance, and still preserve the distinct clear legibility of every letter and point? Take the phrenological sinuosities, folds, and convolutions of every organ, having its own book-keeper with his celestial patent for new short-hand abbreviations, and ask how can he write a million of pages upon the ends and points of those intellectual horns which are only blunted by the ossificacious indentations that impose a veto upon their too democratic notions of liberty and equality. Or take the fine fluids of a Voltaire or an Epicurus, so subtle and imperceptible that the very

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nerves of sensation along which they roll their gentle current of animal life cannot detect them; and suppose the soul to embark upon these tides of spiritual life all its discoveries, how could such a navy bear within its bosom the immense accumulation stowed away for years in the warehouses of Memory? Would not the smallest of Memory's craft, so often stranded on the numerous bars of such a river, be likely to fail of performing their regular trips at the calls of other powers constantly waiting upon their arrival to put themselves in motion! Ridiculous and preposterous though such visions and hallucinations be, there have not been wanting men of such a peculiar organization as not only to cherish within their own bosoms, but to seek to propagate such idealities in the world.

It has, indeed, also been affirmed that memory is not exclusively an attribute of mind; because creatures destitute of mind possess it; and, in reference to sensible objects, in some cases superior to man.

It is admitted that as respects ideas and impressions received through sensation and perception, as well as in matters of instinctive knowledge, some animals, such as the elephant, horse, dog, &c. possess that species of memory in a very liberal degree. But what does the fact of animal memory prove? Does it prove that terrestrial matter thinks, remembers, feels, or that irrational animals have that peculiar faculty called *mind* in man? Or does it only prove a proposition which all nature attests, viz.—that wherever there is organization there is life, either animal or vegetable; and wherever there is animal organization and animation there is a portion of the great Universal Mind. This is demonstrably a true proposition. Mind is printed on paper, as well as possessed by him that writes; mind is impressed on all the works of the Creator, animate or inanimate; but in some of its modifications it is *in*, as well as *upon*, the animated creation of God. There is just such a portion of intelligence communicated to every creature, according to its organization, such a measure of instinctive knowledge, wisdom, and memory, as fits it for its exact position in creation, that it may just fulfil the benevolent designs of the Creator. With one of our best reasoning Poets we may say—

"Far as creation's ample range extends
The scale of sensual, mental powers ascends.
Mark how it mounts to man's imperial race
From the green myriads in the peopled grass:
What modes of sight betwixt each wide extreme—
The mole's dim curtain, and the lynx's beam.
Of smell, the headlong lioness between,
And hound, sagacious on the tainted green.
Of hearing, from the life that fills the flood,
To that which warbles through the vernal wood.

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The spider's touch, how exquisitely fine,
Feels at each thread, and lives along the line.
To the nice bee what sense so subtly true,
From pois'nous herbs extracts the healing dew.
How instinct varies in the grovelling swine,
Compared, half reasoning elephant, with thine.
'Twixt that and reason what a nice barrier,
Forever separate, yet forever near.
Remembrance and reflection, how allied,
What thin partitions sense from thought divide;
And middle natures, how they long to join,
Yet never pass the insuperable line
Without this just gradation could they be
Subjected these to those, or all to Thee?
The powers of all subdu'd to Thee alone,
Is not thy reason all these powers in One!"

Thus the memory of man, compared with that of the most gifted of the merely instinctive tribes, is as the solar beam of nature's noonday sun compared with the feeble ray of evening's glow-worm.

They are, indeed, essentially different powers—as different as instinct and reason—as the phosphorescent light of rotten wood compared with the bright glow of the most radiant gem that ever beamed upon a monarch's crown.

Let us not, however, gentlemen, lose ourselves or our subject in the curious labyrinth of fanciful speculations. The palpable fact is before us. The tablet of human memory is neither a tablet of brass, of stone, or of flesh; it has neither length, breadth, nor thickness; it has neither solidity nor gravity; yet are inscribed on it not only the words of many languages, but the history of nations, their origin, progress, and their fall. The biography of their kings and princes—their heroes and their statesmen—their philosophers and their sages—their orators and their poets—with all their arts of war and their arts of peace, are clearly recorded not only on the same mysterious and unearthy substratum, but are written upon the same lines on the surface of each other for many quadrillions of times, and yet are clearly and unambiguously legible.

The art of reading these monuments and inscriptions of the past is as mysterious and inexplicable as the art of writing upon the same substance and upon the same lines already written over so unspeakably often, the scenes and the transactions, the thoughts and the emotions of the present. Who of these prosing materialists, so profoundly read in the secret operations of nature, can explain to us, on their own philosophy, that imponderable, intactable, immeasurable, invisible point, or line, or substance on which can be written, and from which can be read, so many millions of ideas and impressions? With what curious magnifying microscope shall its dimensions or its location be

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ascertained? If it be a lonely pilgrim, wandering from organ to organ—having, too, neither sympathy, homopathy, nor antipathy in common with flesh, blood, or bones, who can describe its most peculiar personality, or draw out the lineaments of its singular physiognomy, that we may distinguish and honor it with appropriate regards!

It is found in the heart, and yet is no part of it. Its presence or its absence affects not in the least its dimensions or its gravity. What a new and sublime chapter in intellectual chemistry will the development of this singular fact afford!—the exposition of the reason why one head in the balance, without a single idea and destitute of life, will weigh just as much as one of the same dimensions, density, and solidity, having within it life, and in legible characters imprinted a hundred or a thousand volumes. Who can survey that curious point, or line, or surface on which may be engraven the history of a world, and the experiences of an eternity; itself, too, subject to impressions from every sense, and from every thing real and imaginary, commanded by something called *attention*, and controlled by something called *volition*.

Where now the Materialist, the Sceptic, the Atheist? Let them expatiate on matter, solid, fluid, gaseous, aeriform; let them bring their intactable crucibles, their hypothetical laboratories, their imponderable agencies, and distil the quintessence of that substratum on which are legibly inscribed all that is written upon the ten thousand square miles of an Alexandrian library; let them demonstrate the peculiar attributes, essential and accidental, that belong to that nameless substance, more durable than marble or brass, and yet of so delicate a texture and so fine a surface as to receive the most gentle touch of the softest pencil in Fancy's pallet when portraying upon it the phantoms of some imaginative scene.

I presume not to speculate on a subject so incomprehensible: I only affirm the conviction that a more instructive exemplification of the infinite superiority of mind above all earthly matter, and a more soul-subduing demonstration of the fact that there is a spirit in man composed of no earthy elements, cannot, in my humble opinion, be afforded, than is deducible from the philosophy of memory, and the art of recollecting or reading off whatever may have been fairly inscribed upon it.

But when the whole philosophy of memory and of commemorative institutions becomes the theme of contemplation, we are obliged to inquire after the *cui bono*, the benevolent designs of the Great Author of all good, in those manifestations of his bountifulness to man. And in the first place our attention is called to the use of memory itself, before we consider the character and object of her commemorative rites.

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It requires but a little power of abstraction to perceive that man, though possessing every other attribute and capacity that belongs to his nature, wanting only the single power we call *memory*, must have continued as he was born—a perfect infant in knowledge—a speechless, idealess, thoughtless biped, deriving neither intelligence, impulse, nor motive from a single incident, sensation, or reflection in his whole antecedent existence. The Universe, in all its developments of wisdom, power, and goodness; in all its demonstrations of riches, beauty, and magnificence, as well as the soul within him, would be to him one universal and perpetual *carte blanch*—an indistinguishable mass of being without a single manifestation of design indicative of its great and glorious Author. Destitute, as the animal man is, of that measure of instinct belonging to inferior creatures, without memory, we may safely affirm, he could not live at all. Eating and drinking would be to him as great a mystery every hour as it was when first he appeared upon the stage of life. It is, then, an essential attribute of the human soul—of the being designated *man;* without which, neither the past, the present, nor the future, would be known, appreciated, or enjoyed.

But to delineate even the outlines of its designs in the development of the human soul and in the formation of human character, it is requisite that we briefly advert to one or two of its primary functions.

It as certainly causes the soul, or mind, to grow in stature, in all its dimensions, as the atmosphere we inhale and the food we eat contribute to the growth of the body. There is as certainly a spiritual system with which the human soul is homogeneous, as there is a material system with which the body sympathizes. Each element in man seeks its kindred system, and as naturally tends to it as the atoms of material nature seek their kindred and common centres. It is requisite, therefore, that the mind have powers of assimilation and accretion as well as the body. The body is destined to grow, and for this purpose it has its apparatus of separating from external and surrounding elements whatever is congenial with its peculiar organization. It has the power of gradually assimilating such elements, and finally of incorporating them with itself. Just so the inward man, and the spiritual system with which it is kindred. It communes with mind and all its manifestation in sensible nature; and for this purpose it needs and is provided with an appropriate apparatus for secerning from inert matter the indications of reason, adaptation, and design—of assimilating these and of incorporating them with itself, and thus of increasing its stature, its capacities, and its vigor.

Who does not perceive, when the question is presented to him,

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that, if the body, by its Creator, has been endowed with that marvellous power of abstracting from all the elements around it such particles as it can assimilate to itself, and incorporate with the different departments of its own organization, to its great enlargement and corroboration, why should not the soul have the same powers and capacities of assimilating to itself whatever is homogeneous in the mental and moral elements, in the midst of which it has its being, and of so incorporating them with itself as to promote its own growth and vigor? This is the first and main use of reason and recollection. By means of this species of rumination with which the mind is furnished, under the names of memory and reflection, the human soul secerns and detaches from material nature all its earthly feculency and gross ingredients, and attaches to itself the reason, argument, and design with which the great unseen and eternal Spirit holds an unobtrusive and perpetual communion with its kindred offspring within us. Memory and reflection are measurably to the soul what the powers of digestion are to the body. The residuum of both the corporeal and mental repast, which does not amalgamate with the system, is, by a wise and benevolent provision of Nature, carried out of it. The analogy is more exact than at first thought could have been presumed. The fact is, the soul grows in stature and in vigor, by the provisions which perception, through sensation, acquires, and memory retains; and which reflection, aided by imagination, and those powers of abstracting and generalizing, converts into the very pabulum and stimulus of its healthful and vigorous advancement. By the harmonious and combined action of perception, memory, reason, and reflection, the mind acquires, treasures up, and separates to its own use so much of every kindred principle as is favorable to its growth and enlargement; and when disencumbered from the imperfect machinery of its terrestrial tenement, its growth will be eternally cumulative and progressive.

When we see the amateur touch with such exquisite sensibility, and almost instinctive sagacity, the strings of the harp, and "*wake to ecstacy the living lyre;*" when we hear an accomplished reader perform fifteen hundred enunciations in a minute, without the consciousness of an effort, and when we enumerate the ten thousand acts that conspire in the movements of a single habit, what striking demonstrations have we of the avails of memory in the development and growth of the human soul!

These indications of the influence and power of memory on the acts and habits of the outward man, are but a mere exponent of its still more mysterious and wonderful power over the whole intellectual and moral man, in the development and perfection of all its powers. They

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are all as dependent upon it for maturity and perfection, as are the members of the human body upon the organs of digestion and accretion.

But there is another and a still more important function which memory performs to the whole man, body, soul, and spirit. By it we not only commune with the present and the past, but by its instrumentality we acquire both impulse and motive for future action. It holds up to our feet the torches of past observation and experience, and throws upon our path the concentrated light of by-gone years; thereby furnishing us from its rich and varied treasures those arguments and motives which constitute the very elements of wisdom and prudence. Without the faculty of memory, how barren the incidents of the past to afford either counsel or comfort to man!! Without it the age of a Methuselah were lived in vain, so far as intellectual or moral improvement is concerned. It is a gift which rescues from oblivion the experience of the past, and which converts into the currency of every moment the wealth acquired through years of labor and sorrow.

It also furnishes us with the experience of others for our still further improvement. The illustrious dead, whose talents and whose virtues afford so much instruction and encouragement to the living—our beloved ancestors and relatives, that have left our world, are entombed in memory's sacred urn, over which is inscribed all that endeared them to the living. Though dead, they yet live in our admiration and affection, and often exert a salutary influence upon our conduct. They have, too, a sort of indefinite immortality in the esteem and affections of the living in virtue of that power which memory sways over the desolations of the grave. It is just at this point the philosophy of commemorative institutions rises above our horizon.

To aid memory in her pious and benevolent efforts to profit from the great and the good who have honored our nature and blessed our world, man has erected other monuments, and inscribed on other tables than those of the head or the heart, the names, the deeds, and the excellencies of those who deserve an immortality in the recollections of the living. No where heaves the grassy turf or rises the lettered stone, indicative of departed worth, that an appeal is not made to the passing stranger to pause, and inquire after the humble tenant that lies beneath. It is an appeal to the living to remember the dead. It is a device and effort to snatch from oblivion those whose names or whose deeds can contribute any thing to the happiness of the world.

The great and the noble have had recourse to monuments of costlier construction and of a more enduring architecture. From the family vault of sepulchred lords, up to the proud pyramids of Egyptian kings, through all the intermediate mausoleums of human pride and

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human folly, we read the same lesson and learn the same moral. All wish to live in the affection and admiration of posterity. True, indeed, that often those magnificent tombs owe their origin and their melancholy splendors more to the pride and ambition of the living than to the virtues or the wishes of the dead. Still it is an humble petition on the part of the humble tenant within, or of the constructors of the monumental pile, for a place in Memory's faithful register—a desire to extort from every visitant a tribute of respect for something supposed to be worthy of the regard, if not of the admiration of mankind. Some, indeed, of these proud and stately cenotaphs either have inscribed upon them, or associate in our recollections, the memory of deeds of tyranny, misrule, and cruelty, that awaken in our souls a just contempt for those whose ashes are enshrined within. These, indeed, are not without an advantage to the living. As beacons over the rocks which mariners are taught to shun, these marble biographies in epitome indicate to the living the rocks and shoals on which the lofty sons of earth have shipwrecked their fortunes and engulphed themselves in ruin.

But when we stand before the monumental pillar which a nation's gratitude or a people's admiration has erected in commemoration of departed philanthropy and great public worth, and when the mind reverts to those generous and noble deeds which embalm in kindred hearts the memory of the illustrious dead, what deep emotions and melancholy pleasures arise within us and struggle for utterance.—Could the sons of science, of poetry, and philosophy, find the grave of Homer, of Socrates, of Plato, or Archimedes, or stand at the tomb of Bacon, of Locke, of Newton, of Shakspeare, or of Milton, those "plenipotentiaries of intellect and giants of the soul," what awe and reverence for intellectual greatness would possess their minds in the remembrance of the mighty triumphs and splendid trophies of their illustrious and wonderful genius!

Or could the saint who spends his years in Bible studies find the cave of Mackpelah where repose the ashes of the more illustrious Abraham Isaac, and Jacob; or, in traversing the plains of Moab, discover the tomb of Moses; or find along the banks of the Tiber, where rests the head of Paul; or, in visiting Jerusalem, ascertain with certainty the sepulchre of David, the tombs of departed prophets, saints, and martyrs, what unspeakably solemn and sublime pleasures would spring up within him, and bewail the impotence and imperfection of human language!

It is when we stand within the precincts of those sacred spots of earth where repose within her fond embrace the mortal remains of

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those we dearly love or greatly admire, that the philosophy of commemorative institutions arises full-orbed to our view, and opens its sacred treasures to our consideration.

But as the sons of the Inductive Philosophy always begin with history, advance to classification, and end with deduction, we are obliged to glance for a moment at the history of commemorative institutions in order to a mere glimpse of their true philosophy.

Suffice it, then, to say that nature, religion, and society have each their commemorative rites—in the form of eras, anniversaries, or symbolic institutions. To say nothing of the developments of astronomy in the kindred worlds and systems around us, the animal, vegetable, and mineral kingdoms of our own terraqueous globe present an irrefragable host of witnesses in attestation of the fact that Nature herself leads the way in originating both the fact and the meaning of commemorative institutions. Not to appeal to the eras or the facts of the first and second dentition in the infancy and childhood of man, the distinct and well marked periods of infancy, puberty, and old age, with all their peculiar phenomena; not to appeal to the teeth of the horse or the horns of the ox, those intelligible witnesses of the number of their years; not to enumerate the growths of the trees marked in the circles of their wood—we may at once appeal to mother Earth herself, and her ten thousand hills and mountains, diluvial and volcanic; her deep alluvial valleys; her mineral and fossil proofs, stereotyped in her innumerable petrefactions, by means of which she teaches us of former generations, and registers the genera and species of animal and vegetable creations, with the various epocha of their past existence. Thus Nature perpetuates the memory of her wonderful achievements, and erects the monuments of the great eras, incidents, and cycles of her wonderful history. On the tops of her loftiest mountains she records the fact of at least one universal deluge; and in her volcanic excavations developes not only the wondrous power of those hidden and mysterious fires that are continually excavating channels for receding oceans, and thus still more enlarging and enriching the earth for the increasing wants of man; but also affords us specimens of the untold treasures which God has concealed in the bowels of the earth for the future comforts and conveniences of generations yet unborn.

But from the monumental and commemorative rites of dame Nature, we turn to those of religion. These naturally classify themselves under three heads—the Patriarchal, Jewish, and Christian. As persons and events multiplied in the world, commemorative institutions kept pace with them. But we can only select one or two of these as a fair specimen of this class of monumental records.

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And to begin with the first:—The oldest commemorative institution in the world is that which records the voluminous fact that Nature—that familiar, indefinable, and inappreciable something, admired by all and worshipped by a few, is herself an *effect*, and not a primary cause. It is in this sublime and philosophic contemplation that the man of true science views that primeval solemnization of time called "*the Sabbath*," the first and one of the most significant and important of all patriarchal institutions Most modern philosophers, though Baconians in every thing else, are Platonists and Aristotelians here. They assume, because heir philosophic wand is too short to reach up to the first Sabbath—they assume, I say, that Nature is an *effect;* and then gravely ask in their *a posteriori* arguments, "*Can there be an effect without a cause?*" Prior to the era of facts and deductions, in the age of hypotheses and speculation before men had learned the true art of reasoning, this was an astounding question, which brought every Deist and Theist to his knees.

That Nature is an effect, is not to be gathered from analogy, from abstract reasonings, or from any data fairly and logically in all the premises over which philosophy has legitimate sway. The transcendent fact that Nature has a Creator—that matter is the offspring of a Spirit, a fact which is yet doubted by multitudes, and denied by many called philosophers—(rather ought they to be called philosophists)—a fact, however, which is the corner stone of the very temple of reason, of piety and morality—a fact which, to be clearly perceived and realized, seizes the soul with the grasp of Omnipotence, inspires it with the sentiment of the sublime, and causes it to thrill with the elementary emotions of every principle of piety and humanity that elevates, adorns, and glorifies man.

Heaven left not this fact, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, nor plausible conjectures; but from a monumental institution, which was as universal as the annals of time, as the birth of nations, and as the languages spoken by mortals. An institution, too, notwithstanding its demand not only of the seventh part of all time, but of the seventh day in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge till the giving of the law; and which when transcribed by the finger of God from the tablets of memory to the tables of marble, begins with the very word "*remember*," the only word which is legitimately inscribed in every land and language upon every sort of monumental record, natural, religious, moral, or political. The humblest pillar that rises in honor of the dead, has either "*in memory of*" inscribed in fact or by

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circumstances upon its front; and so reads the fourth precept of the everlasting ten—"*Remember* that in six days God created the heavens and the earth, the sea, and all that in them is, and rested on the seventh; wherefore, *remember* the seventh day, to sanctify and hallow it."

The inductive philosopher, the man of observation and deduction, finding the civilized world from time immemorial observing the Sabbath; and counting time by *sevens*, sets himself to inquire into the cause of this mysterious division of time. He first looks to Nature, then to Art, and finally to History, to find for it a reasonable cause. Nature has divided time into days, months, and years; but she proceeds no farther. Art has divided it into hours, and minutes, and moments; but there she stops. Modern histories refer to the ancients. He finds in Homer, in Hesiod, in Callimachus, and other ancient fragments, traces of the weekly observance and consecration of time. He hears Josephus say, "There is no city, Grecian or Barbarian—there is no nation which does not rest on the Sabbath." He shuts all the volumes of human history; he presumes not to explain the fact upon hypotheses or by abstract reasonings. He opens the Bible; he turns his ears to the Sabbath, and hears a supernal voice from the remotest age proclaiming that Nature is not self-existent and eternal—that time began—that there was a *first* day and a *seventh* day—that Nature is a work, the work of an almighty supernatural hand—that the awful stillness of eternity was first broken with an almighty *fiat* that impregnated dark inanity with all the primeval elements of light, and life, and beauty.

Here he finds a sufficient reason for the universality and solemnity of the Sabbath, and also for the sacred and mystic import of the number *seven*, which is found in all antiquity, in all the rudimental nations of the earth. Here he first, and here alone, he ascertains the momentous fact that Nature is an effect, the work of an almighty hand; and from that moment he improves his style by forever repudiating from his speech, the silly, infidel, and preposterous phrase, "*the works of Nature.*"

Now as we are already acting the part of the inductive philosopher, we shall select two or three more commemorative institutions, from which to deduce the philosophy of this much neglected, though most interesting and important department of divine and human science.—We shall take a second from religion and from the highest antiquity.

Sacrifice is also as old as the Fall, and as universal as the human race. It consists in putting to death an unoffending victim in expiation of the sin of him who offers it to an offended Divinity. What,

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then, does it commemorate? *That man through sin became subject to death.* It commemorates this fact in all its ten thousand smoking altars, and in all their numberless bleeding victims. Such was its retrospective and prospective character; for like the Sabbath and all other religious and symbolic institutions, sacrifice had a prospective as well as a retrospective aspect; and therefore intimated the momentous and soul-subduing fact, that if man lives again in another and a better world, he shall live there in virtue of the substituted death of an innocent and unoffending victim.

But the whole ground of commemorative institutions requires that we hear a specimen of a mixed character between the religious and political; and as such a one may be found in the phenomena of language itself, especially when oral and written languages, in all their varieties and peculiarities, are fully contemplated.

If sacrifice be commemorative of the fall of man, oral language, in its most simple form, may be regarded as commemorative of the fact of a previous state of primeval innocence, when God and man held society together, and communed face to face. The existence of human language is as inexplicable, as it is inconceivable, on any other hypothesis.

All things begin in miracle, and end in nature: in other words, all things are supernatural and divine in their origin; and that which we call *nature* indicates only their mode of continuous existence. Thus not only did the Christian religion, the Jewish, and the Patriarchal begin in miracle, but nature and society also began in miracle.

The first man, in every point of view, was a miracle. He never was an infant. Unlike every other child, *compos comporis*, he never learned his mother-tongue. Unfortunately his mother was dumb; she was made without a tongue. Every son of man speaks whatever lingo was first spoken to him; but mother Earth, having no tongue, Adam was compelled to learn his Father's tongue. He had no other language but that of God; and therefore, as every human being speaks the language first spoken to him, so Adam spoke a dialect pronounced by God himself. In this summary, direct, and incontrovertible way, we establish the fact that *oral language is of Divine origin;* and thus it is a monumental pledge that God spoke to the first man before he spoke to God or to any kindred being. When any one finds a human being that speaks a language he never heard, then, but not till then, he may set out to prove that human language is of human origin.

But while the commemorative institution—human language,—is yet in our horizon, we may find inscribed on the other side of the monument a second argument for the divinity of the Bible and another illustration of the genius of commemorative institutions.

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That argument is found in the dislocated languages and dialects of earth. These all proclaim to the ear of discrimination that some preternatural circumstance or calamity has happened to man, that has befallen no other creature whatever. For, so far as the language of the passions and the appetites is common to man with inferior animals, he ought to resemble them in this respect, that every species has one uniform language, in whatever clime, or latitude, or circumstance it is found. The horse, the cow, the sheep, the goat, with every thing that moves upon the earth, or wings its way in the midst of heaven, has but one language and but one speech. Assemble them from the remotest islands and continents, and, on meeting, they perfectly understand one another; but man, "the lord of the fowl and the brute," ferried over a river, or carried over a mountain, finds not so much communion with his own species as with the horse on which he rides, or with the dog that waits upon his steps. Because of this, and sometimes for no better reason,

> "Lands intersected by a narrow frith abhor each other;
> Mountains interposed, make enemies of nations,
> Who had else, like kindred drops, been mingled into one."

This is a melancholy monument of that woeful fact that mankind soon after the deluge again rebelled against God; and, in contravention of his governmental arrangements for the settlement of the whole earth and equitable distribution of it amongst its inhabitants, resolved on building a city and a tower as the centre of one great empire.

The many-tongued nations of the earth, with their three thousand dialects, constitute an awful monument of that long lamented fact, that our fathers at Babel coalesced and combined in one great rebellious effort against the Divine government: for, till then, "the earth was all of one language and of one speech."

But for this, gentlemen, your heads had never ached with the gibberish of Greece or Rome; you had never consumed the midnight oil in making sense out of the *Barbara celarent*, *Darii ferio percussi*, or wasted the bloom of youth in learning the interminable idioms and jargons of nations dead and alive. Instead of this rough discipline of the soul, you had found the discoveries of all ages and the experience of all mankind—the genius of poetry, oratory, eloquence, science, and all arts, useful and ornamental, in your own vernacular, enriched with all the varied improvements and beautiful embellishments of near six thousand years. What a finished medium of converse—what a perfect instrument of thought—what a translucent envelope of the soul—what an exquisitely refined vehicle of the passions and feelings of the heart would human speech have been, if all the labors of all the mighty

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spirits, the Mercuries, the Demostheneses, the Ciceros, and the Apollos, of Chaldea, Egypt, Arabia, Greece, Rome, Germany, France, and England, had been spent on one language and on one universal medium of thought and feeling! But, alas! the bankrupt fortunes of our parents' follies are the inevitable portion of the meagre inheritance of fallen man!

The Jewish passover and the anniversary of our national birth are the only two political commemorative institutions which we shall add to the induction of monumental rites already adduced as the premises from which to deduce their true philosophy. The passover has been annually celebrated by one nation for the long period of 3332 years, commemorative of a great national deliverance from an oppressive and cruel bondage. It always reminds the Jew that his ancestors were once enslaved to Egyptian masters, and ground down to the dust under a most unrighteous and relentless tyranny, divested of every right dear to the human heart—even of the right of petition. God, however, in due time, heard the voice of their affliction. The cry of their suffering, the groanings of their oppression entered the ears of the Lord of hosts. The era of his vengeance arrived—he arose in the majesty of his wrath, and poured out the fierce vials of his indignation upon the blood-stained throne and the wicked administration of the Pharaohs. He slew the first born of man and beast throughout all the land of Egypt.

The blood of a lamb sprinkled upon the doors of the Israelites by the commandment of Abraham's God, was the means of redemption, the signal of deliverance, while the angel of destruction was executing vengeance on the accursed people. That messenger of death *passed over* every house besprinkled with blood; and thus the whole nation was saved without the loss of a man, and emancipated from a long and ruthless despotism. The Jews by an oracle of God, set apart the 14th day of the first month of their new era, as the day for eating a lamb, with peculiar rites, indicative of this great national deliverance. Not one year has passed in the history of that people without a most solemn domestic commemoration of that most memorable event.

We, too, residents of this New World, and citizens of these United States, have, as we imagine, been delivered from a very hard colonial bondage to English tax-masters. After years of unavailing remonstrance and humble petitioning the mother country and its then illiberal and churlish government for a redress of these wrongs, our patriotic and venerable forefathers felt themselves justified before heaven and earth, to make a grand appeal to the whole family of man, and to declare themselves independent of the mother country, claiming for

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themselves rank as a nation amongst the nations of the earth. This event happened on the ever-memorable fourth day of July, 1776.

That was the birth-day of our nation—the era of our existence as a sovereign and independent people. In conformity to this law of society, or this commemorative principle in our constitution, we have voluntarily set apart that most interesting of all the days of the year to every lover of his country and government, as sacred to the memory of that event. The annual return of that day does therefore necessarily recall to our remembrance and reflection the incidents of that memorable epoch, and opens afresh in our hearts those sympathies and antipathies which prompted and animated our fathers to achieve for us so rich an inheritance, and for themselves a fame and a glory commensurate with all the days of our national existence and prosperity.

Do we not now inductively perceive the true philosophy of commemorative institutions? Are they not designed to recall past events in their most lively forms, for the sake of producing or reproducing those states of mind and modes of feeling homogeneous with the events which they record? They are a device for raising from the dead and for giving an immortality to such persons, facts, and events as have in them a character and a design intimately and strongly affecting some deep and pleasurable sensibility of our nature—some vital interest or affection of the heart.

They are therefore an irresistible evidence of the truth and supposed importance of the events which they commemorate—a species of historic evidence, of the highest character, and as far removed from the imputation of fraud or fiction as any species of evidence extrinsic of that of the five senses. The history of the world, I fearlessly assert, the history of the world, ancient and modern, as far back as all authentic tradition reaches, furnishes not one instance of a monumental institution got up in commemoration of a fiction. There have ever been, as there now are, certain principles and passions in the human constitution and in human society that peremptorily forbid the accomplishment of such an effort to impose on the faith or credulity of mankind.

We judge of human nature from the samples which we have seen. We make the present race always represent the past, and sometimes the future. Think you, gentlemen, that ten thousand dollars, or their value in labor, could be now raised in any city, county, state, or nation in the civilized world, to build a column, raise a pyramid, or erect a riumphal arch in honor of a person that never was born, or of a military or any other triumph that never was achieved? It is impos-

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sible: the constitution of human society, the passions and principles of human action, conspire with every man's experience and observation to preclude such an assumption.

Nay, even of events that have transpired on a given day, not so much as the date of their occurrence can be pushed back or forward a single day or month. As the American people could not now be induced to change the anniversary of their national birth to the 4th of June, or the 14th of July; or you, gentlemen, the anniversary of the organization of your literary society from the 10th of November to the 10th of May; so the Jew could not change his passover from the 14th of Nisan to the 14th of Tizri, or his Pentecost from the 5th of the third month to the 5th of the seventh; the Christian, his *Anno Domini* to the Mahometan Hegira, or his Lord's day to the Sabbath of the Jew. If, then, the refined ingenuity or the polished fraud of the present day could not change even the time of observance of any commemorative institution, literary, political, or religious, I ask, How could they introduce a new observance in pretended confirmation of that which never happened? Such a thing is now, always was, and evermore shall be impossible to any man or set of men whatever. Nay, all history gives no instance of the kind. The history of all nations, languages, and of all antiquity has been challenged for an instance of any commemorative institution got up at the time or near the time of any alleged sensible fact or event, that has been proved or can be proved not to have happened. On the contrary, they are all incontrovertibly certain and demonstrable. Commemorative institutions are, therefore, a species of historical evidence of incorruptible integrity, of the highest certainty and authority, and wholly beyond the imputation of fraud or fiction.

Now although the true and proper design of commemorative rites, as has been alleged, is the revival of those ideas and impressions—the reproduction of those feelings and emotions which were the native offspring of those facts and events at the moment of their occurrence in the minds of those who understandingly witnessed and attended them. I say, although this be their true philosophy—the reason and cause of their existence—still, as this design is dependent upon the truth and certainty of the events attested in those rites, they must be regarded as affording incontestible evidence of the truth of the facts themselves; and, therefore, the testimony which they afford in proof of the certainty of great and interesting occurrences, is equally important to mankind as the design or philosophy which gave them birth. The resurrection, for example, of the Founder of the Christian faith on the first day of the week, is, therefore, first made certain by

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the existence of its commemorative rite, and then a corresponding class of grateful and joyful emotions spontaneously arise in the mind of every one who fully apprehends and believes the fact attested by the consecration of a day to its memory.

Thus, gentlemen, as the Jews spent forty years in the wilderness, while making a three or four days journey from Egypt to Palestine, I have by a very circuitous route arrived at a point which might have been approached in a very few sentences. But as we do not in excursions for pleasure always choose the shortest route, nor in making canals for the irrigation of a county, or for the transportation of its produce, prefer the most direct courses, desirous of conferring favors on more of the population of a country; so have I, in the same spirit, and with the same object in view, led you in very circumambient paths to a point which might have been approached in a much more direct and immediate way.

In conclusion permit me, gentlemen, to express a desire that your society may continue to make its organization still more and more worthy of remembrance; and that by the high and useful attainments of its members, the wide and extended sphere of public usefulness to which they aspire, and to which you shall attain, its anniversaries for many years to come may be celebrated, not only with such honors as these, but with the heartfelt assurance of the many great and enduring advantages your association shall have conferred upon its members, and upon that community in which you design to employ those cultivated powers in prosecuting the high ends of your existence, and in promoting the intelligence and virtue, the prosperity and happiness of your country and the human race.

THE COMING OF THE LORD.—*No. X.*

Brother Campbell—I EXPECT you to insert the Prospectus which I send you, in the Harbinger; although there is an indirect allusion to yourself, as a kind of challenge to the greatest pugilist on the conti nent. You may take it as such in the bonds of Christian forbearance. I do not throw you the gauntlet in arrogance—for the sake of controversy; but for the sake of what I consider *important truth*—for the sake of rousing the Christian world to an examination of the subject and of the ground on which it is standing. The idea of evangelizing the world—of getting up a Millennium by human effort, is perfectly visionary, or preposterous; and I wonder that a man of your research and discrimination to remain so long in gestation with a chimera having so little foundation in God's word.

The veritable Clergyman puffs you, and you puff the mighty bubble. In his true initials what a batch of *soft solder* has he given

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you and your readers in the June number on the "Decline of Partyism"—a perfect perversion of facts. I charge it on his optics. He has surely drawn upon his imagination largely in the matter. I have visited no place—I have lived in no place for the twelve past years. My observation even longer than that forbids the hope—the shadow of a hope, that partyism is ever to be rooted up by the potency of truth or argument. It will take the physical hand of an avenging God! What says history on the subject? It says that the most powerful reasoner that ever appeared on earth backed his arguments with physical energies before unknown on earth! What was the result? He fell a martyr—preaching against deep-rooted opinions. He clothed his followers with the same supernatural powers. Which of them was not immolated at the shrine of *Partyism!* A mightier conquest is now to be gained over opinions as deeply rooted; and sects, and names, and bars, and walls, and creeds, and altars are to be demolished by the force of argument!!

The Christian church is now in chase of a new *Jack-o'lantern—a union of all the sects!* I would turn *proselyte preacher* too, if men were made better by the change. The world says to me, "Are the Christian church members living more like Christians than others?" To this interrogation I can make no reply. Heaven speed the efforts which produce most practical piety!

In our brother's essay on the "Decline of Partyism" he makes a little draw upon heathen mythology—gods, goddesses, or protectresses of harvests, &c.—forming a kind of garland to decorate the brow of unadulterated Christianity! A few Druids, Sylphs, and fairy Nymphs might have been woven into the chaplet in perfect symmetry.

He says, "How rapidly have these milder influences diffused themselves throughout society!" What influences, brother?—From the gods, goddesses, &c.—"the protectress of harvests, who will accept the more pure and simple offering of fruits and flowers"? "Alas! Master, it was borrowed"—borrowed from the Pantheon to *festoon* the temple of the meek and lowly Saviour. Our brother did not intend so to be understood; but the construction of the sentence calls for it. He is only fond of a flourish, or a brilliant *trope*, if he has to go into the kingdom of the d—l for it.

But to be serious, our brother says, "How short an interval has there been since a passion for war, a 'reign of terror,' visited almost every land, like the contagious influences of a pestilence! Within the recollection of those who are even yet young, the world has been almost completely new-modelled. A new spirit appears to pervade society." Now, in the face of invincible facts, it is strange that our brother should draw upon his imagination for such *freaks!* while every newspaper is surcharged with horrid accounts of blood, murder, thefts, robberies, burnings, &c; yet "the world is almost completely new-modelled." How long since political concussions threatened to rive our union to atoms! Who has exorcised the demon out? Is he tamed? Is he even sleeping? How long since England drenched the peaceful shores of China in blood about *opium!!!* Good God! what is man? Is not England now standing with torch and sword, ready to carry blood and fire round our continent, if we but dare to hang a certain desperado they call M'Leod? And more, the boundary question is

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fraught with danger, which every friend of peace must tremble to see brought to an issue. I could point to other Hydras who are but putting on their gigantic strength. If my memory serves me right, two twelve moons are scarcely past since France in a panic, or from some political move in Europe, ordered a conscription of 300,000 men! This looks like the golden age indeed! The wisest politicians of the day are looking with fear and trembling at the discordant elements in the civilized world.

Our friend calls up the "twice buried" Napoleon to prove some great "change." Has chivalrous France beaten the sword into a ploughshare, and the spear into a pruning hook, because she suffers the now harmless *dust* of the great *Napoleon* to mingle with the equally harmless *dust* of France? Is there any proof in all this that her political concussions are over, and that she is ready to exchange her altars and her crucifix for gospel obedience?

As heretofore, these opinions may be condemned as having a "paralysing influence," &c. Time will prove the fact, whether my views are paralysing truth, or the opinions of the most visionary *theorists*. Brother C., I am willing to make an issue on the case predicated on the pure testimony of Moses and the Prophets—of Christ and his Apostles. Our views are to come into broad contact No known departure from the spirit of the gospel shall be indulged by the Layman. A raking fire at man-made Millenniums may be expected. If our theory can be demolished, no one will gain more than myself in the event. I am at a loss to conceive a higher stimulus to action than the *near* approaching advent of the King of kings!

S. M. M'CORKLE, *A Layman.*

July 10, 1841.

REMARKS.

Candid reader, think of it as you may, or as the uncandid may, I have given you a recent specimen of the improvement in the diction, style, and spirit, as well as in the intelligence of our friend and brother the Layman M'Corkle. Be not affrighted, however, at the prospects of a war about the universal reign of peace. If at any time a new idea on the subject of the speedy return of our blessed and only Potentate should meet our eye from the pen of our indefatigable Layman, I will endeavor to lay it before you—provided only, it be not preceded with the interjection "good God!"—a form of speech that comports not, in my humble opinion, with the expectation of the *immediate* personal return of the Messiah.

I feel it my duty to apprize our readers of all that is written, so far as we have leisure to read, on this intensely interesting subject. Our readers are already in full possession of the ideas and arguments of our resolute champion of an immediate new dispensation of the reign of Heaven. He has told the story in terms so perspicuous, so numerous, and so oft repeated, that slow to learn he must be who understands not the prophecies according to Samuel M'Corkle, a Layman.

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Our brethren at the North are in full promise of the immediate return of the Messiah, and of an eternal Millennium. Some of our vascillating interpreters in the West are gone, and going over to their views. With those of this school there is no special verification of the downfall of Babylon—no special reign of a thousand years.—Indeed, with them one common fate involves the whole world, Pagan, Jewish, Infidel, and Papistical. The *one hour* of John's desolations of Babylon, is the last hour of the present earth. There are none to weep over her ruins, or lament that the mart of their commerce is no more. There are neither sellers, buyers, nor bidders to mourn her catastrophe, or to condole with each other on their respective misfortunes. Time is no more, and six thousand years of travail consummate its whole career; and the world has no sabbatical year—no Millennium of rest—swords are never beaten into ploughshares, nor spears into pruning-hooks—the wilderness and the solitary place are never made glad—no deserts rejoice and blossom as the rose. But, what shall I say?—The 18th, 19th, and 20th chapters of the Apocalypse have no special meaning or accomplishment whatever on the theories of the North, or of the South. I dwell yet in the temperate zone, and still have yet "some sorrow in my song, some winter in my year." But if any one have received any new revelation on the matter, or by the boldness of their own native genius have ascended to the top of Mount Pisgah, and have descried some new scenes afar off and beyond our horizon, I shall gratefully receive it, and thank the Lord and them for any new light on a question which, next to the salvation of the soul, commands the thoughts and the attention of all professors of the Christian faith.

I have no desire to propagate any theory on this subject. If any one can show from the prophetic word that the Lord will come in a cloud next year, or next month, I shall rejoice indeed to be apprised of it. But so far I have to regret thst there appears more confidence in these conclusions than their premises allow, who are strongly affirming the immediate consummation of the present world within a few months. I intend, however, to keep up with the times, not to go before them, and will endeavor that all my readers shall be duly apprised of all new lights that may be elicited on the subject.

To mention no other at present, I would request those who are about to write on the subject, to notice at full length the two objections just mentioned against their theory—viz. that Babylon is never to be overthrown, nor need we expect any thousand years tranquility while the present earth exists—if so be, indeed, that the final catastrophe of the globe is now at the door. A. C.

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DEMONOLOGY.

JAMESTOWN, *Ohio*, October 31, 1841.

Dear brother Campbell—YOUR essay on "Demonology" has perplexed me more than any thing ever written by you. This transmigration of spirits, or souls, is a doctrine that I have not investigated sufficiently to become a believer in it. You say the inhabitation of Mary Magdalene was rather her misfortune than her crime. Viewing it in this light, you must, of course, admit, or rather contend, that the bodies of the living may be inhabited by the spirits of the dead without the volition of the living; and if so, a kind of fatality attaches itself to the idea. If those spirits pollute the living, an abstract operation must of necessity be wrought for their relief, else their fate is sealed.

It seems to me that necromancy, witchcraft, &c. &c. were not permitted to enter any, without an act of volition on their part; else I cannot see the propriety of enacting laws against these things. Law without volition appears to me to be useless, to say the least of it; and if by an act of volition those spirits are let in, then Mary Magdalene was a criminal because she broke the law enacted against suffering such spirits taking possession of her.

But it seems that the expulsion of demons was classed among the miracles in the days of the Lord and his Apostles; therefore I conclude that from that time the spirits of the dead (if they be demons) have been prohibited from inhabiting the living, else miracles are still necessary in order to their expulsion.

If demons are expelled by the gospel, then it would be hard to distinguish between sins and demons.

If evil spirits, or the spirits of evil men who have *died*, become demons, and enter into living men, then I should suppose that the spirits of good men may in like manner enter into living men; and if the bad spirits make bad men, then the good spirits will make good men. And who knows but what the doctrine of personal election can be sustained on this ground? If those spirits enter without the volition of the party, surely the doctrine is true. And how can the Holy Spirit be distinguished from the spirits of good men who have died, seeing that the same effect is produced by their inhabitation?

But here another difficulty presents itself: If the spirits of bad dead men can communicate information to the living, why may not the spirits of good dead men also make revelations by which living men may be saved? The revelations of bad spirits leads to condemnation, and why not the revelations of good spirits lead to justification?

But I have scattered difficulties enough for one sheet. Suffice it to say, that I am sceptical in relation to revelations being made by dead men or their spirits.——Affectionately yours,

M WINANS.

JAMESTOWN, *Ohio*, November 3, 1841

Dear brother Campbell—YOUR essay on "Demonology" has set me to examining and thinking on the subject. In my last I let you know that my mind had been much perplexed—the difficulty grew out of your definition of Demons. I dared not directly call in question your definition; and if admitted when I put the definition (spirits of dead

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men) in the room of (demons or devils,) I was perplexed; for those spirits of dead men were frequently heard by living men to cry out with a loud voice, and say many things which were understood by the living: besides, those possessed were always known to be so possessed by the people of that age; and physical power seems te have been imparted by those spirits to those whom they inhabited—as in the case of the Gadarene, who excelled Sampson, for he could not be bound with *chains;* and also the case of the Asiatic, who subdued seven men, stripping and wounding them. Whether those spirits were visible or invisible I have not been able clearly to make out. The circumstances would seem to justify the notion that they were visible, as well as audible, in some cases. In the case of the Gadarene they were counted, and found to be "about two thousand."

I infer from your essay that witches, wizzards, and necromancers of all grades were inspired by the spirits of dead men; and, as a matter of course, those books used by the heathen world were the revelations of the spirits of dead men, of which there were burnt in Ephesus at one time in value fifty thousand pieces of silver.

Brother Campbell, did Jannes and Jambres work real miracles, as well as Moses, only inferior in their kind? And did Simon the sorceror work real miracles in Samaria, before Philip went there? Or were the people deceived by Jannes and Jambres and by Simon?

I had almost concluded that all the *curious arts* of the ancients were mere deceptions, by which the people were imposed on, and led to worship nonentities—things having no power. Were not idols of all kinds called Demons by the ancients? And were not the worshippers of idols called the worshippers of demons? If so, is an idol any thing?—has it a real existence, or real powers?

Should there not be a distinction drawn between wizzards, witches, &c. &c. and those possessed of demons? Enough for this time.

Yours as ever,

M. WINANS.

REPLY TO M. WINANS.

Brother Winans—You are one of that class of men whose instant assent to the essay on Demonology I little expected; but of whose final and ultimate acquiescence I as little doubted. You believe some things only because you cannot believe their contraries, and assent to others only because you cannot dissent from them. Therefore I anticipate the final and happy removal of all your doubts But should you never concur with me in this matter, it will not in the least mar that good opinion I have formed of your understanding, nor that affection I cherish for you on the ground of your moral excellence.

In this material and sceptical age—this age of general laws and general providences—this reign of Nature and secondary causes, in which flesh overcomes spirit, and the animal man controls the spiritual—in which that which is seen prevails over that which is unseen, and the temporal over the eternal, I have long since discovered that

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the neologistical speculations of Genevan metaphysicians are much more popular and fascinating than the old-fashioned doctrine of angels, spirits, demons, and a spiritual system.

Difficulties there are in forming any conception of spiritual existences, either of their mode of existing or of operating. But that they do exist and operate, is as certain and as evident as that we ourselves live.

Regarding demons, the difficulty is the same, whether you imagine them to have been angels or the spirits of dead men; especially when you attempt to conceive of their manner of operating upon or through human bodies. And to make them metaphors, rhetorical figures, or any sort of allegoric representations of things, is at once to abandon every safe principle of interpretation, and to make of non-effect the volume of inspiration.

I teach that the Bible means what it says—that when it speaks of a *demon*, it means just a demon, and no more nor less than a demon; and when it details the operations of a demon, I understand these operations to be as real as the operations of a man, or any other agent of which the Bible speaks.

I do not think that a demon means an angel as respects nature or character, though it may sometimes be used to represent officially a messenger from God, as the winds or the waves may be. But angels are not demons, though it should seem that demons are sometimes messengers. Demons were not always courted when they possessed men; nor when courted, did they always appear to them that sought their aid. The facts, not the philosophy of them, is first to be considered. But the difficulty you suggest seems to grow out of an idea not necessary to the subject at all. Familiar spirits and spirits of divination are represented as spirits sought after; while demons in the work of possession were always unwelcome guests. Misdeeds and rebellion may have, in many instances, superinduced such a visitation; or, as in the case of a man born blind, they may have been permitted, in extraordinary eras, to domineer over men, that the power and glory of God might be demonstrated in their vanquishment and expulsion.

Nor does it follow that because evil demons delighted in possessing and in tormenting the unhappy victims of their power, that good demons possess any desire of inhabiting human bodies; for, when absent from the body, they are at home with the Lord. But, as proved in my essay on Demonology, the scriptural acceptation of the term warrants not the application of it to the spirits of the saints as lingerers about the coasts of time, and reluctantly separating from the depositories of their old mortalities.

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The remaining difficulty suggested in your laconic remarks—as to the comprehension of the *modus operandi* of spirits of any sort, human or angelic, upon our spirits—lays not only against demonology, as I have viewed it, but against the gospel history itself; inasmuch as spiritual influence, direct and indirect, by various instrumentalities is the order of things under the new economy, and is every where supposed to be essential to the complete subjugation of our nature to the Lord, and the perfect fruition of the reign of grace, both now and hereafter. "If the spirit of him that raised up Jesus our Lord from the dead, *dwell in you*, he that raised up Christ from the dead shall also *quicken your mortal bodies by his Spirit that dwells in you.*"

There is no need of ghostly revelations, since we have one from the Holy Spirit, on any point touching our spiritual relations and eternal destiny; and, therefore, no oracle, suggestion, or communication from any ghost or demon, would, were it offered, be accepted by any one conversant with the precepts and promises of the gospel. I wonder not, then, that you are sceptical in all such revelations. We agree in this, as in a thousand other points; and, therefore, I contemplate the doctrine of demons as no way responsible for such opinions, reasonings, and conclusions, as some might superficially deduce from your doubts and difficulties on the subject.

In repiy to some of your questions touching Jannes and Jambres, and Simon the Sorcerer, I give it as my opinion that they did work miracles; and these miracles only served as a foil to set off the superior powers of the Divine Spirit in his messengers.

Idols were not called demons by the ancients; but some of the demons were worshipped in the statues and busts erected to their memory. That there is a difference between demons, wizzards, and necromancers, no one conversant with the scriptures of truth can doubt. But our principles of interpretation demand that the term *demon* be taken in its commonly received sense in the times of the Apostles, and in no special and private interpretation of our own. What that acceptation was I have shown, and I believe incontestibly set forth. It appearing, then, that in our Saviour's time it was so understood, especially in Judea, Galilee, and Samaria, we must admit the fact that the demons of the New Testament were the spirits of dead men; for so all the Apostles seemed to have used it. Paul characterizes Popery by its demon doctrines; and John in the Apocalypse says that Babylon in ruins shall be the habitation of demons—certainly neither angels nor human bodies, but the spirits of the slain inhabitants. But I have yet many things to say on this subject, hard indeed to be uttered, and harder to believed, because of the dullness

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of hearing of this generation. Meanwhile I rejoice in your consolation—that the Lord's triumph over demons has greatly retrenched, if not wholly circumscribed their dominion over men. Indeed I have long reflected with pleasure on these words of an old seer—"There is no enchantment against Jacob, nor divination against Israel." Happy the people in such a case!

Yours in haste and all affection for the hope's sake, A. C.

THE BISHOP AND THE CANON.

Look here upon this picture and on that.

BISHOP BLOOMFIELD.

I AM continually brought into contact, in the discharge of my official duties, with vast masses of my fellow-creatures, living without God in the world. I traverse the streets of this crowded city with deep and solemn thought of this spiritual condition of the inhabitants I pass the magnificent church which crowns the metropolis, and is consecrated to the noblest of objects, the glory of God; and I ask myself, in what degree it answers that object. I see there a dean and three residentiaries, with incomes amounting in the aggregate to between £10,000 and £12,000 a-year. I see, too, connected with the cathedral, twenty-nine clergymen, whose offices are all but sinecures, with an annual income of about £12,000 at the present moment, and likely to be very much larger after the lapse of a few years. I proceed a mile or two to the east and north-east, and find myself in the midst of an immense population, in the most wretched state of destitution and neglect—artisans, mechanics, laborers, beggars, thieves—to the number of at least 300,000.—[*Bishop of London in the House of Lords.*]

REV. SYDNEY SMITH.

This stroll in the metropolis is extremely well contrived for your lordship's speech; but suppose, my dear Lord, that, instead of going east, and north-east, you had turned about, crossed London Bridge, and, resolving to make your walk as impartial as possible, had proceeded in a south-west direction, you would soon in that case have perceived a vast palace, containing not a dean, three residentiaries, and twenty-nine clergymen; but one attenuated prelate, with an income, enjoyed by himself alone, amounting to £30,000 per annum, twice as great as that of all these confiscated clergymen put together—not one penny of it given up by Act of Parliament during his life to that spiritual destitution which he so deeply deplores, and £15,000 per annum secured to his successors—though all the duties of the office might be most effectually performed for one third of the salary.

Having refreshed yourself, my dear Lord, by the contemplation of this beautiful and consistent scene, and recovered a little from those dreadful pictures of spiritual destitution which have been obtruded

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upon you by the sight of St. Paul's, you must continue your religious promenade to the banks of the Thames; but, as the way is long, let us rest ourselves for a few minutes in your palace in St. James's square, no scene, certainly, of carnal and secular destitution. Having halted for a few minutes in this mansion of humility, we shall now be able to reach your second palace of Fulham, where I think your animal spirits will be restored, and the painful emotion of spiritual destitution for the moment put to sleep. Twenty thousand pounds per annum to the present possessor, increasing in value every hour, not one shilling legally given up during life to the masses who are living without God, and £10,000 per annum secured to the successor I know that you are both of you generous and munificent men, but £2,000 or £3,000 subscribed, though much more observed, is much more economical also, than a fixed and legal diminution of an income, now out of all character and proportion, for those who feel the spiritual destitution, my Lord, are of the most singular descriptoin; they seem to be under the most perfect control when bishops are to be provided for, and of irresistible plenitude and power when prebends are to be destroyed. Such charity is the charity of my poor dear friend, old Lady C—, who was so powerfully affected (she said) by my sermon, that she borrowed a sovereign of some gentleman in the pew, and put it in the plate.

My Lord, you are a very able, honest, and good man; but I pray you, as one of your council, be a little more discreet. You have taught the enemies of the church a fearful lesson, and they are very good scholars. In the midst of your ecclesiastical elegies upon spiritual destitution, take care they do not turn upon you and say, 'We can place the bench of bishops in a position by which their usefulness will be materially increased, and £60,000 per annum be saved for the spiritual destitution of the church.'

Pamphlet by the Rev. Sydney Smith, Canon of St. Paul's.

From a Mining Journal.

ASTONISHING FACTS RELATIVE TO A FORMER ORGANIC WORLD.

It is marvellous that mankind should have gone on for so many centuries in ignorance of the fact, which is now so fully demonstrated, that no small part of the present surface of the earth is derived from the remains of animals that constituted the population of ancient seas. Many extensive plains and massive mountains, form, as it were, the great charnel-houses of preceding generations, in which the petrified exuviæ of extinct races of animals and vegetables are filled into stupendous monuments of the operations of life and death, during almost immeasurable periods of past time. "At the sight of a spectacle," says Cuvier, "so imposing as that of the wreck of animal life forming almost the entire soil on which we tread, it is difficult to restrain the imagination from hazarding some conjectures as to the cause by which such great effects have been produced." The deeper we descend into the strata of the earth, the higher do we ascend into the aschæological

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history of past ages of creation. We find successive stages marked by varying forms of animal and vegetable life, and these generally differ more and more widely from existing species as we go further downwards into the receptacles of the wreck of more ancient creations.

Besides the more obvious remains of testacea and of larger animals, minute examination discloses, occasionally, prodigious accumulations of microscopic shells, that surprise us no less by their abundance than their extreme minuteness; the mode in which they are sometimes crowded together, may be estimated from the fact that Soldeni collected from less than an ounce and a half of stone, found in the hills of Sasciana, in Tuscany, 10,054 microscopic chambered shells. * * Of several species of these shells, four or five hundred weigh but a single grain; of one species he calculates that a thousand individuals would scarcely weigh one grain.

Extraordinary as these phenomena must appear, the recent discoveries of Ehrenberg, made since the publication of Dr. Buckland's work, are still more marvellous and instructive. This eminent naturalist, whose discoveries respecting the existing infusorial animals we have already noticed, has discovered fossil animalcules, or infusoria organic remains; and not only has he discovered their existence by the microscope, but he has found that they form extensive strata of tripoli, or poleschiefer (polishing slate,) at Franzenbad, in Bohemia; a substance supposed to have been formed from sediments of fine volcanic ashes in quiet waters. These animals belong to the genus Bacillaria, and inhabit silicious shells, the accumulation of which form the strata of polishing slate. The size of a single individual of these animalcules is about 1,288th of a line, or the 3,400th part of an inch. In the polishing slate from Bilin, in which there seems no extraneous matter, and no vacuities, a cubic line contains in round numbers, 23,000,000 of these animals, and a cubic inch 41,000,000,000 of them. The weight of a cubic inch which contains them is 270 grains. Hence there are 177,000,000 of these animalcules in a single grain; or the silicious coat of one of these animals is the 18,000,000th part of a grain!

Since this strange discovery was made, Mr. Ehrenberg has detected the same fossil animals in the semiopal, which is found along with the polishing slate in the tartiary strata of Bilin, in the chalk flints, and even in the semiopal or noble opal of the porphyritic rocks. What a singular application does this fact exhibit of the remains of the ancient world! While our habitations are sometimes built of the solid aggregate of millions of microscopic shells—while, as we have seen, our apartments are heated and lighted with the wreck of mighty forests that covered the primeval valleys—the chaplet of beauty shines with the very sepulchres in which millions of animals are entombed! Thus hath death become the handmaid and the ornament of life. Would that it were also its instructor and guide!

POPISH BIGOTRY.

THE RHEMISH NEW TESTAMENT.

In introducing the following atrocious Notes from the Popish Testament, commonly known as 'the Rhemish Testament,' to the reader,

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we feel it unnecessary to comment upon them; they speak plainly for themselves, and exhibit but too clearly the real character of the Romish system even at the present day.

1. "*The Protestants are heretics;* we must avoid them as much as we may; but in matters of religion, hearing their sermons, presence at their service, and at all communicating with them in spiritual things, is *a great and damnable sin.*"

2. "*The church service of England*, they being in heresy and schism, is not only unprofitable, but *damnable.*"

3. "The Church of God calling the Protestant doctrine heresy, is the worst part that can be, and of the worst sort that ever was, *doth right and justly.*"

4. "If the Temple of the Jews was a den of thieves because of profane and secular merchandise, how much more now, when the house appointed for the holy sacrifice and sacrament of the body of Christ, is made *a den for the minister's of Calvin's bread.*"

5. "The prayers and services of heretics are not acceptable to God out of their mouths; yea, they are no better than the *howling of wolves.*"

6. "The speeches, preaching, and writings of Protestants are pestiferous, contagious, and creeping like a cancer; and therefore never to be heard or read by Christian men."

7. "A Christian is bound to burn and deface all heretical books."

8. "The translators of the English Protestant Bible ought to be abhorred to the depths of hell."

9. "Justice and rigorous punishment of sinners is not forbidden, nor the Church nor Christian Princes blamed for putting heretics to death."

10. "All laws, doctrines, services, and injunctions of heretics, howsoever pretended to be consonant to the Scriptures, be commandments of men; the things by them prescribed are impious, and the authors have neither sending nor commission from God."

11. "Our *adversaries* neither follow Christ nor St. Paul in one portion of the sacrament, and in the other they contemn Christ and his church much more impudently and damnably."

12. "There never was any heresy so absurd, but it would seem to have Scripture for it."

13. "The faithless Jews thought (as heretics now a-days) that to forgive sins was so proper to God, that it could not be communicated unto man; but Christ showeth, that as to work miracles is otherwise proper to God only, and yet this power is communicated to men; so also, to forgive sins."

14. "Heretics allege Scripture as the devil doth—in the false sense."

15. "To say that a heretic, evidently known to die obstinately in heresy, is damned, is not forbidden."—*Cross & Journal.*

News from the Churches.

Flat Rock, Bourbon county, Kentucky, September 17, 1841.

THROUGH the tender mercies of our heavenly Father am I again permitted to address you It affords me much pleasure to be able to give you a sketch of our annual meeting at Paris, which commenced on last Friday and closed on yesterday (Thursday.) Our

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assemblies were large and attentive. Our teaching brethren present were B. F. Hall, Allen Kendrick, L. L. Pinkerton, John Rogers, John N. Payne, B. H. Payne, from Louisiana; —— Law, of Indiana; —— Rice, —— Weekly, —— Trabue, J. Irvin, W Parker, W. Morrow, George W. Williams, and A. Rane We enlisted thirteen valiant soldiers for King Jesus.

There were messengers and letters from 19 churches,* representing their present number at 3202; and, as near as we can form an idea from the imperfect statements, there have been added to those churches during the past year, by confession and baptism and from the sects, upwards of 500. Since our last annual meeting many have moved to other states. I have no means of ascertaining precisely the difference between our present number and that of last year in those churches Of one thing our brethren are well assured—that they have abundant cause of thanksgiving and praises to our heavenly Father, that so many have been influenced to enlist in the cause of our blessed Redeemer; and of encouragement to persevere in their holy and heavenly efforts, seeing and knowing that their labor is not in vain in the Lord

The epistles from the churches generally strongly urge our teaching brethren to plead for perfection in Christian character, a conformity in all the walks of life corresponding with their Christian professions; with the expression of their convictions that nothing more is needed but a conformity in practice with our present theory, to enable the truth to triumph over all that now oppose.

This our brethren have most ably done during our meeting. They plead for a more prayerful reading of the Bible—for family devotion, instructing children and servants—for more zeal in the cause of our Master—for truth in all its loveliness, punctuality in all its engagements—for a greater degree of liberality in sustaining evangelists, and for a proper use of the mammon of unrighteousness, over which the Lord had made them stewards, and *for union*.

We met at sun-rise for prayer and praise—from 10 to 4 in teaching, admonition, exhortation, prayer, and praise, with an intermission of 30 minutes at 12 to partake of refreshments, which our beloved brethren of Paris and vicinity provided each day and spread on tables in the meeting house yard. Permit me here to remark that some of the liberal hearted of other religious views, as well as some of the world, were not backward in contributing of their superabundance to supply the vast multitude with refreshments, and in opening their houses to all who needed or sought their hospitality. I cannot dismiss this part of the subject without saying that our brethren and sisters of Paris and vicinity are deserving of great praise for their untiring efforts to keep order and to contribute to the comfors of all; in all of which they succeeded far beyond even their most sanguine expectations; and notwithstanding so few comparatively speaking were influenced to enlist under Prince Emanuel, yet we have much cause to hope that much good seed sowed during the meeting will yet germinate, and ultimately bring forth fruit to the glory of God. We held meetings each night also at candle-lighting.

I am sure I speak the sentiments of all when I assure you we enjoyed truly a refreshing season. Where is the Christian that can attend such a meeting without having his spiritual strength greatly increased? To attend on the teachings, admonitions, and exhortations of so many able and devoted servants of the Lord; to unite with the holy brethren in prayer and praise to our heavenly Father and to Jesus our blessed Redeemer; to mingle with kindred spirits; to talk of the love and goodness of God; and to contemplate on all the joys of heaven, (of which this is but an earnest,) to which they are heirs if they only prove faithful—who, I say, can participate in joys like those, without having his whole soul refreshed, and be ready to exclaim with good old Job, 'Though he slay me, yet will I trust in him.'

Much solicitude was expressed by the brethren present for the statistics from all the churches in the state, and we determined to make an affectionate and earnest appeal to the churches for the same, in order to publish them, to let our brethren and the world know how this reformation is getting on in Kentucky. To accomplish this object I have been selected by the brethren to make an appeal to the churches, to many of which I have already despatched letters; but as there are many churches whose location I know not, I now take the liberty, through your pages, of affectionately inviting their attention to this subject, and of requesting an early response from each church to the following ten interrogatories. We cannot hope to obtain from every church exact statements to all. So far as this *can* be the case, we desire it; but where it cannot be furnished, give us the facts as near as circumstances will permit. I trust no church will neglect to attend to this as early as in their power. The questions proposed are—

1. The name of your meeting house and its location.
2. Your present number of members.
3. The number received during the last twelve months by immersion and from the sects.
4. The names of your Evangelists.
5. How many Lord's days does he meet with you each month?
6. How many Lord's days does your church meet each month?
7. Names of your Elders or Bishops.
8. Number of Deacons.

* One of the 19 churches did not report the number of its members, and is not taken into the foregoing estimate at all.

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9. How many heads of families are members with you?
10. How many of them keep up family worship?

Beloved brethren, will not this information, when laid before the holy brethren, be calculated to stimulate them, and to provoke us to emulation? and who can tell where its good effects are to end? I affectionately solicit our teaching brethren to give this request their attention.

The statements from the churches sent to the annual meeting are very defective, and do not afford us the means of ascertaining our numerical strength. Even in Bourbon county some of them are so very sensitive on the subject of ecclesiastical councils, that in some instances they have refused even to send messengers (much less a letter) to greet the brethren, and let us know what the Lord has done for them. It is an old and true saying, 'A burnt child dreads the fire;' yet notwithstanding many of our brethren have suffered much persecution under the orders and decrees of Associations, they should bear in mind there is a vast difference between the objects of our meetings and Baptist Associations. *They* meet, judging by their *decrees* and *anathemas, to lord it over God's heritage—to dictate to preacher, church, and people;* and if not implicitly obeyed, they *declare and excommunicate the disobedient as heretics.* While our annual meetings are intended to bring many of the Lord's children together to worship, to enjoy each other's Christian society for a few days; to comfort, strengthen, and build each other up in their most holy faith; to relate what God has done for us, our families, and neighbors; to let each other know what the churches are doing; to pray with and for each other; to teach, admonish, and exhort one another; to unite in prayers for all men; to hold up to sinners the love of God in the gift of his Son; and to set before them the joys of heaven to influence them to enlist in the armies of the faithful, and to contend for an imperishable crown; to consult as members of one common family as to the best means of doing the most good; and in all things taking the scriptures of divine truth as our polar star.

This being the case, who will refuse to go or send messengers to the annual meetings? I would, then, affectionately, yet earnestly, appeal to the churches to send their greetings to the brethren at their annual meetings, either by epistle or messenger; and I would urge it upon them not to stop short in giving the statistics of the church of the ten interrogatories now proposed to the churches for a response, by no means neglecting the *last*, though not the *least* of those inquiries.

Our next annual meeting takes place at Bethel, in Fayette county, not far from the Scott and Woodford county line, on the Friday before the 2d Lord's day in September, 1842. Our teaching brethren are affectionately invited to attend.

May God bless you, brother, and all who love our Lord! W. P. PAYNE.

Peoria, Indiana, September 6, 1841.

I have been living in this state several years almost without the blessing of religious society, unless I went some 20 or 30 miles to meet with the disciples. However, on the second Lord's day in June last brother P G Young visited us and held a meeting at my house, and organized a congregation with 16 members; at which time there were three additions. On last Saturday we were visited by brethren Palmer and Davenport, who live about 25 miles from me. Yesterday brother Davenport introduced 9 into the kingdom of our Lord. There will be a meeting again to-day, and I hope that there will be others that will come forward. The prospects in this neighborhood are at present flattering. NATHANIEL ROBISON.

Peoria, Indiana, September 29, 1841.

Since my last we have had 6 more additions on the 7th, and at one of our conference meetings we had 3 more added. The good cause seems to be in a prosperous condition at present. Our society meets on East Kickapoo, Peoria county. Being yet in our infancy and destitute of preaching, we would respectfully invite travelling brethren to visit us.

N. ROBISON.

Thompson's Meeting-House, Bracken county, Kentucky, October 5, 1841.

I am happy to inform you and your readers of the progress of the good cause at this place The first Lord's day in June last I met brother J. M. Holton at this point. We staid three days, and eleven were added to the saved. In July I met a large congregation here. Again preached two days, and three were immersed. In August preached three days, when eleven were added. In September preached four days, and gained twenty-two more. And now just close a four days meeting again, and received fourteen more—making in all sixty one. The Lord be praised for what he has done and is still doing!

S. V. LEE.

Williamsville, New York, October 8, 1841.

We held a three day's meeting at this place, commencing September 11th, assisted by brethren William and A. S. Hayden; at which sixteen persons made the good confession and were baptized, and one other person received by confession. We then went to Bennington, Wyoming county, and continued some days; at which nine more were immersed, and two presented themselves who were formerly Baptists. Prospects in this latter place are most promising for the cause of the '*ancient truth*.' From thence we went to Somerset, Niagara county, where two more put on the Lord according to the gospel. At this place a very intelligent family, of five or six members, have learned the truth, and 'the truth has made them free' from the 'Philadelphia Platform' doctrine and obligations. Something may yet be done for New York. A. P. JONES.

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Adamsville, Tennessee, October 8, 1841.

Our Fall meetings in West Tennessee having closed, I have concluded to write you the result of our labors. Although we cannot boast of as great numbers added to the congregations as the brethren in Kentucky and many other places, yet much we think has been done preparatory to a glorious ingathering in time to come. We only want efficient and faithful evangelists, who can and will exhibit the word of truth in its original simplicity and purity, to reap a copious harvest. The rising generation are beginning to view Christianity, as it really is, a reasonable and tangible system; and although hydra-headed Sectarianism is fretting and raging, and, in the plenitude of its assumed power, emitting persecuting fulminations; yet the Bible—yes, the light of the Bible, will dispell the gloom from the minds of the honest and intelligent people of the Western District of Tennessee.

Since my last to you, brother C. H. Gist and myself have immersed eighty Praised be the Lord for the adaptation of the gospel to our capacities! J. H. DUNN.

Winchester, Kentucky, October 23, 1841.

The church here may be said to be in a healthy and prosperous condition, having been in a state of improvement for some years past, and more recently greatly increased in numbers. As you will have observed from the Circular I sent you, that we numbered then (August last) 149, we now number 219. And if the members would live up to their privileges, a powerful influence would be exerted in favor of the Messiah's kingdom

There is now in pregress a protracted meeting in Mount Sterling, conducted by brother Kendrick and others, with much success. Brother Smith, who left there on yesterday, reports 33 or 34 additions. EDWIN POSTON.

Paris, Kentucky, October 18, 1841.

The good cause still prospers. Within a few months ten were added at Flemingsburg; seventy-six at Winchester; fifteen at Athens; six at Union, &c. &c. The Lord bless you and all your laudable efforts for the promotion of truth! A. RAINES.

Jonesborough, East Tennessee, September 8, 1841.

We have good times in the three eastern counties of East Tennessee, the account of which we wish to communicate through the Harbinger to our brethren at a distance, that they may also rejoice with us, and give thanks that East Tennessee is redeeming herself from sectarianism.

On Friday before the second Lord's day in August last, we commenced a four days' meeting in Turkeytown, in Carter county; and during the meeting five persons confessed that Jesus is the Christ, the Son of God, and were planted together in the likeness of his death. There have been some fifteen others added to this congregation this season, and it now numbers about ninety members. On Friday following we commenced another meeting at Liberty, in Johnson county, and thirteen made the good confession, and two others restored. This congregation numbers about eighty members. We had brethren James J. Tipton and David T. Wright, our assistants in the word and teaching.

On Friday following we commenced at Buffalo, Carter county, and in two visits to that place we have gained for the King fifty-three; a part of these from the world, the rest from the Methodists, Baptists, Lutherans, and one from the Universalists. This church numbers one hundred and fifty members. At Buffalo we had the assistance of brother James Miller, from Washington county.

On Friday following we commenced a meeting at Boon's Creek, in Washington county, five miles north of Jonesborough, where all the above named preaching brethren were with us; and before we closed fifty-six bowed to the yoke of Prince Emanuel. This congregation now numbers one hundred and fifty six members.

In all our addresses we endeavored to enlighten the understanding. We addressed the sense, and not the passions; and succeeded in getting a full share of the intelligent part of the community in the above additions.

Brother D. T. Wright is engaged to ride as our Evangelist in these three eastern counties for one year JOHN WRIGHT.

Dover, Mason county, Kentucky, October 26, 1841.

I visited Rush county Indiana, in the month of September, and preached, assisted by several brethren living in that section, thirteen days in that county; during which time there were 50 additions, 48 of whom were immersed. The cause, in my judgment, has only to be plead ably and faithfully in that section a few years more, to effectually put down all opposition, and secure for itself almost unparalleled success. As a specimen I will present you with the following statement:—From the first of August to the time of my leaving, a period of seven weeks, there were by immersion from 230 to 240 persons added to the congregation in that county alone. The cause you know has not long been established in that section, and they number now in that county upwards of 1000 persons, as they informed me. They have but few regular evangelists in that county, not from a disposition I think to sustain them, but from their inability to procure them — There are a number of good brethren there, and they are willing to do what they think right. May the good Lord prosper and abundantly bless them, is my prayer.

W. F. POOL.

Louisville, Kentucky, November 5, 1841.

Almost every week during the Summer and Fall, we have had additions to our church in this city. Last Lord's day I baptized a *Presbyterian* lady here. On Monday evening I met our excellent brother, Dr. Pinkerton, about six miles from the city, where we continued preaching until Wednesday. Five were baptizsd. One was an *Episcopalian*, and another a *Methodist*. B. F. HALL.

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CHARLES G. FINNEY.

Warren, Ohio, November 19, 1841.

Brother Campbell—I ENCLOSE you, as published in the Western Reserve Chronicle, several extracts from Finney's Lectures, a small part of which you published in the Harbinger once. You may think it proper to publish the whole as published in the above named paper, as there are annexed scripture references well calculated to assist the reader to "prove all things," &c. It is quite time that our opponents knew what their own poets or prosers have said. If they will not believe us nor the Apostles, nor the admissions of their own teachers, we may well conclude they would not hear if our Lord were to rise from the dead.

Here please read as printed, except the last reference should have Matth. xxviii. 19, and not Mark.

"ELEGANT EXTRACTS.

Mr. Parker—I send you for publication the following extracts from the celebrated "Lectures on Revivals of Religion by Charles G. Finney," taken from the 6th edition. I refer the reader to the page of each quotation, and also to passages of scripture, the chapter, and verses, that I think, for edification, should be read in connexion.—"Prove all things, hold fast that which is good," is a commandment from Paul.

Page 246. "*The anxious seat.*"—"By this I mean the appointment of some particular seat in the place of meeting, where the anxious may come and be addressed particularly, and be made subjects of prayer, and sometimes conversed with individually." 248—"It uncovers the delusion of the human heart, and prevents a great many spurious conversions, by showing those who might otherwise imagine themselves willing to do any thing for Christ, that in fact they are willing to do *nothing*." Page 344—"Whatever point is taken hold of, between God and the sinner, when the sinner *yields* that, he *is converted*"(*!!!*) Page 248—"The church has always felt it necessary to have something of the kind to answer this very purpose. In the days of the Apostles *baptism* answered this purpose. The gospel was preached to the people, and then all those who were willing to be on the side of Christ were called on to be *baptized*. It held the precise place (baptism) that the anxious seat does now, as a public manifestation of their determination to be Christians." (Jer. vi. 16; Matth. xv. 9.) Page 250—"It is truly astonishing that grave ministers should really feel alarmed at the new measures of the present day, as if new measures were something new under the sun; as if the present form and manner of doing things had descended from the Apostles, and were established by a "thus saith the Lord:" when the truth is, that every step of the church's advance from the gross darkness of Popery, has been through the introduction of one new measure after another." (Col. ii.8; 2 Tim. iii. 14 to 16; Phil. iv. 8 & 9) Page 249—"Perhaps it is not too much to say, that it is impossible for God himself to bring about reformations but by new measures" (!!!) Page 252—"The church cannot maintain her ground, cannot command attention, without very exciting preaching, and sufficient novelty in measures, to get up the public ear" (!!) "Novelties should be introduced no faster than they are really called for. But new measures we *must have*."

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(Gal. i. 8; Matth. xvi. 18; 2 Tim. iv. 2 to 4.) Page 254—"What is that but fanaticism in the Roman Catholic Church, that causes them to adhere with such pertinacity to their particular modes, and forms, and ceremonies, and fooleries? They act as if all things were established by divine authority; as if there were a "thus saith the Lord" for every one of them. Now we justly style this a spirit of fanaticism, and esteem it worthy of rebuke. But it is just as absolutely fanatical for the Presbyterian church, or any other church, to be sticklish for her particular forms, and to act as if they were established by divine authority. The fact is that God has established in no church any particular *form* or manner of worship for promoting the interests of reilgion.. The church is left to exercise her own discretion in relation to all such matters." (Col ii. 21 to 23; Rom. vi. 17 & 18.) Page 254—"It is the right and duty of ministers to adopt new measures for promoting revivals." (2 Tim. iv. 2; Mark xxviii. 19.)"

From an examination of the above, it will be seen that Mr. C. G. Finney fully admits as much and more than we have claimed. That baptism, and not the anxious seat, in the days of the Apostles uncovered the delusions of the human heart and prevented spurious conversions; that from the gross darkness of Popery every step of the church's advance has been through the introduction of one new measure after another; that the Presbyterian church as well as other churches, has been as destitute as the Catholics themselves from the days of papal darkness of any divine authority, or a "thus saith the Lord," for their form and manner of doing things, that perhaps it would be impossible for God himself to bring about reformations but by new measures; and more than indicates, after giving entire licence and averring that it is the right and duty of ministers to introduce new and novel measures, as it is impossible, he says, for the church to maintain her ground without them, that all those new and novel measures, schemes, plans, and manœuvres are to be considered as having originated with the Lord; that is, that after having devised and palmed them upon a credulous community, they are next to be credited to the Most High as the readiest way to escape censure from man for perverting the right ways of the Lord.

From a view of the painful premises before us, grave and important questions force themselves upon our consideration. Has man or angel been authorized to substitute the anxious seat, or any other new or novel measure, for the sacred ordinance of baptism, the only ordinance of the Lord's appointment (for man's observance) in which his name is recorded, and in attending to which is called upon the believing penitent the sacred names of the Father, the Son, and the Holy Spirit? How came the church to be plunged into the gross darkness of Popery except by leaving the ways of God's appointment, and walking in new and novel measures of men's inventions? And finally, if neither Catholics nor Presbyterians, nor any other churches have any divine authority for their doings, what advantage have Protestants over Catholics, except in this merely, that their unauthorized forms and manœuvres, fooleries, penances, and confessions possess more of the grace of novelty, and are perhaps less irksome and less numerous?

Inquire of the Bible for precept or practice for the whole paraphernalia of the anxious seat system from either Christ or his Apostles, and all is as silent as the ashes of the sepulchred saints. Christ com-

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missioned *to teach the nations and baptize*, and promised salvations—the Apostles to the letter and spirit of the commission *preached and baptized;* nor is there a word recorded that fell from their lips, nor an action in all their doings in fulfilling the commission, that ever indicated that they supposed that they had any more authority, power, or even influence, to pray disobedient sinners into faith or out of their sins, than the dead out of the pains of purgatory. And why? Was it because *their* prayers would have been less efficacious than the prayers of modern *Preachers, Clergymen*, or *Divines?* (I speak after the manner of men.) Blush, presumption, for the sinful thought!

How long—oh! how long will vain man seek to substitute his own thoughts and ways for the thoughts and ways of the Lord! "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isai. lv. 8, 9. DISCIPULUS.

EDUCATION.

EDUCATION domestic, scholastic, and ecclesiastic, are to be standing dishes in the bill of fare for next year—*Deo volente.*

The following extracts from the best Almanac ever printed in America, edited by J. Orville Taylor, of New York, for 1842, places the subject in one of its interesting attitudes before the mind. A C.

MORAL INSTRUCTION—THE BIBLE.

"Knowledge is power"—*power to do evil, and power to do good;* and unless the individual can command his appetites, subdue his passions, and control his desires; unless there is a clear abiding sense of right and wrong; a feeling of responsibility to God and our neighbor, an education may *assist* in demoralizing the man, and in making him the more dangerous and dreaded object of society. A knowledge of wickedness is not wisdom: hence whether instruction shall benefit the child, or not, depends upon the character, and the use the receiver shall make of it. To educate the head only, *is to arm vice;* for the march of *intellect*, separated from religious instruction, has always been the rogue's march. And that progress of mind which leaves the Bible in the rear, is an advance, like that of our first parents in Paradise, towards knowledge, at the same time towards death. Said Milton—

> "Think not that liberty
> From knowledge and religion e'er can dwell
> Apart, companions they
> Of heavenly seed connate."

And even Lord Byron was compelled to say—

> "The tree of knowledge is not that of life,
> * * * * I have known
> That knowledge is not happiness."

Reason is the free gift of God; but man has the power of *perverting* it, and of converting what may be made life-giving into that which is destructive of life, as from the most nutritious of substances may be forced out the deadliest poisons.

The children of this free people, then, should receive at our hands that highest boon from man—

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"That pearl which rich men cannot buy,
And which learning is too proud to pick up"—

a *Bible education*—an enlightened religious training. To secure this, the best text-book that can be used in schools is the "*Word of Inspiration.*" In the thoughts of this volume there is a simplicity, a grandeur, and a reality which interests the mind and the heart; and in all the wide range of science what part is there like, in its depth and difficulty, to the science of God? In all the annals of the human kind, what history is there so curious, so *rivetting*, as that of the infancy of man—the cradling, so to speak, of earth's humanity? Where will you find a law-giver from whose thoughts may be learned a wiser government than is seen in the books of Moses? Where will you find such vivid illustrations of the power of truth as are furnished by the march of Christianity, when the Apostles stood alone, and the whole world against them? And if there be no book which treats of a loftier science, and none which contains a more interesting history, and none which more clearly opens the principles of right, and the prowess of truth—why, then, the Bible, above all other books, must be used as the great instrument for achieving man's elevation. It is as destructive to the intellect to take the *Bible* from it, as it is to the body to take oxygen from the air. When the stars in heaven can cut themselves loose from God, and still continue to shine; when the earth can bud and blossom without the sun and its Creator, then can our schools do without the Bible.

"The truth is, we live in the midst of blessings, till we are utterly insensible of their greatness and of *the sources from whence they flow.* We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Take the influence of the Bible from man's history, and what would his laws be—what his civilization? Christianity is mixed up with our daily being: there is not a familiar object around us that does not wear a different aspect, because the light of Christian hope is on it—not a law that does not owe its truth and gentleness to Christianity—and not a custom which cannot be traced, in all its holy and healthful parts to the gospel. Object to the use of the Bible in our schools! You might, with as much reason, murmur at the sun beam for lighting up this globe; at the air that sustains existence, and carries to the fields the rain drops of plenty; or at the rich bounties that are poured into our laps from the liberal store-house of the earth!

Say, why are there so many unsatisfied, aching, throbbing hearts all over this world? Because the Bible, with its fullness and its love, and its hopes and promises, has not been their study. Why so many *fail* of happiness here?

"In that lexicon of youth which religion reserves for a bright manhood, there is no such word as *fail.*"

The newspaper, and the cheap publications, have been sent to the poor, and they have drawn him away from his Bible—once his only book, and always his best friend How necessary, then, that he should learn its truths in the school-room, where the world's distraction and strife do not enter. Yes, I would say, close up the windows of these schools, and let the children sit in them, and blear at each other in darkness, rather than close out the Bible. Take away, if you will, the

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teacher of the school; but take not away from it that "Teacher sent from God." A free constitution, liberty, and all, do not prevent crime, poverty, and suffering. No, the practice of the precepts of the Bible alone can do this. While our money-making system is perfect, let us not forget that man has another end—an end far more noble, an end more divine, than to move stones upon the earth. The end of man is *thought*, conscience, love, joy, adoration. And the Creator of this human thought will not ask of civilization whether it has formed skilful operatives; but rather, has it elevated, and ennobled, and christianized this thought and worship.

OBITUARY.

DEPARTED this life, in this city, on the 27th ultimo, after a short and painful illness, Mrs. LOUISA P. CLARK, in the 44th year of her age, consort of Gen. William Clark, formerly of Greenville, North Carolina.

Truly a most excellent one of the earth has fallen. Humanity has lost a friend, the church of Christ a mother in Israel, and language fails when we would speak of the loss sustained by the family of which she was a member. Their loss, however, is her great gain; for "blessed are the dead who die in the Lord! they cease from their labor, and their works do follow them!"

Mrs. Clark was a philanthropist by nature, and the cold policy of the world never checked the impulse of her generous heart, or held back her hand from extending relief when the same was within her power. It was sufficient for her to *know* that humanity suffered and that she could relieve, to ensure comfort to the afflicted. Long, long will she be remembered by many, *very* many, with the liveliest emotions of gratitude, who have felt the influence of her kindness and benevolence.

Possessing naturally a strong, active, and inquiring mind, that thought for itself and acted on its own conclusions, she early in life made herself acquainted with the doctrines of the gospel; and, breaking loose from the prejudice of education and the trammels of the scholastic creeds of the day, she embraced them in their simplicity and purity.—When, therefore, the principles of the reformation, as promulged by Mr. Campbell, were first presented to her mind, finding them in exact accordance with the conclusions of her own judgment, she readily united in the work of the reformation. She, with her husband, were the first that espoused that cause in North Carolina, and continued a zealous, active, and efficient disciple up to the hour of her departure. She lived to see four of her children become obedient to the gospel, and numerous friends and acquaintances join in the glorious work, influenced by her forcible arguments and Christian deportment. Her pious and devoted husband, who was first a preacher in the Regular Baptist church, and afterwards a teacher of the reformation, always found in his beloved companion one that could counsel, aid, and comfort him. Of her it may with truth be said, that she "gave all diligence to add to her faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" and, doubtless, an "entrance has been ministered unto her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Could Infidelity have witnessed her death-bed, it would have retired abashed at its own folly and presumption, and ceased to scoff at the religion that can "make a dying bed feel soft as downy pillows are." It was a scene most interesting and affecting. The light of eternity seemed to have burst upon her soul even while yet it lingered in this tenement of clay. Surrounded by her family and numerous friends, she exhorted them in the most pathetic and impressive manner 'to prepare for death'—'to live to God'—'that she was going to heaven, and wanted to meet them in glory.' She assured them that 'the Bible was sufficient to *live* by and *die* by.' Her husband she exhorted to firmness and vigilance in proclaiming the gospel; and her children and servants, one by one, to the discharge of all their respective duties, being in the full possession of all her mental faculties. She lastly had her youngest child, a sweet little girl about three years old, brought to her: and, although in the agonies of death, she clasped her to her bosom, smiled, and caressed her; then desired that she be taken away. She audibly and firmly then said—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breathe my life out sweetly there!"

and exclaimed "*Glory! Glory! Glory!*" and soon after expired. So affecting, imposing, and triumphant was her death, that two unconverted ladies, who were present, said they would *freely* take her place to die her death.

Jackson, Mi., October 2, 1841.

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THE ORPHAN BOY.

From the New York Courier.

The following lines, descriptive of fact, were sent to the children of the Sunday School at St. Thomas' Church, in this city, by Dr. Hawkes, the Rector.

I knew a widow very poor,
Who four small children had;
The oldest was but six years old—
A gentle modest lad.

And very hard this widow toil'd
To feed her children four:
An honest pride the woman felt,
Though she was very poor.

To labor she would leave her home,
For children must be fed,
And glad was she when she could buy
A shilling's worth of bread.

And this was all the children had
On any day to eat;
They drank their water, ate their bread,
But never tasted meat.

One day when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long I reach'd their cheerless home—
'Twas search'd by every breeze—
When, going in, the eldest child
I saw upon his knees.

I paus'd to listen to the boy—
He never rais'd his head;
But still went on and said, "Give us
This day our daily bread."

I waited till the child was done,
Still listening as he prayed;
And when he rose I asked him why
The Lord's prayer he had said.

"Why, sir," said he, "this morning when
My mother went away,
She wept because she said she had
No bread for us to-day.

"She said we children now must starve,
Our father being dead;
And then I told her not to cry,
For I could get some bread.

"*Our Father*, sir, the prayer begins,
Which makes me think that he,
As we have no kind father here,
Would our kind father be.

"And then you know the prayer, sir, too,
Asks God for bread each day:
So in the corner, sir, I went,
And that's what made me pray."

I quickly left that wretched room,
And went with fleeting feet;
And very soon was back again,
With food enough to eat.

"I thought God heard me," said the boy:
I answered with a nod—
I could not speak; but much I thought
Of that boy's *faith in God!*

☞ We have not heard from Elder Peek for two months.

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